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AND

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EDITED BY

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The names of contributors are arranged alphabetically.

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ADDITIONS AND CORRECTIONS.

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Pages 3, 6.—A communication from Mr. H. Krishna Sastri has led to my recognizing an improvement in my treatment of line 7 of the Dēvagēri inscription. I have read there:—[Sā]ntivarmma nēvarade maryyādey=āge, etc. I found in the second of these words the instrumental singular of *nēvara* as a longer form of *nēra*, =*nēr*, 'straightness, propriety, pleasantness.' And I translated:—"Śāntivarman, while governing the Banavāsi twelve-thousand with rectitude and according to established customs," etc. Mr. Krishna Sastri has reminded me of the expression *peḻdoṟe maryyādey=āge*, "with the great river (the Krishṇā) as the boundary," in the Muḷgund inscription of Pañchaladēva, *ante*, vol. 6, p. 259, line 5: and, proposing to read the first syllable after [*Sā*]*ntivarmma* as *bhē* instead of *nē*, he has suggested that we should find here the name Bhēvarade as meaning possibly the river Bhīmarathī, the Bhīma. That, however, is not exactly the case. The reference is to the river Wardā, which is mentioned as Varadā in the Aihoḷe inscription of A.D. 634-35, *ante*, vol. 6, p. 5, line 19. Banawāsi is on the north bank of the Wardā: and the river flows about two miles on the north of Dēvagēri, and so into the Tuṅgabhadrā some twenty-two miles farther on to the east. In the Dēvagēri inscription we should read:—[Sā]ntivarmmane Varade maryyādey=āge, and translate:—"Śāntivarman himself, while governing the Banavāsi twelve-thousand with the Varadā as the boundary," etc. The meaning is that he was ruling those parts of the Banavāsi province which lay to the south of the Wardā: and the other records (see pp. 4, 5) of the Māṭūra family, to which he belonged, are all from places which are in agreement with this. The suggestion of *nēvara* as a longer form of *nēra*, =*nēr*, is of course to be cancelled.—J. F. F.

Page 42, footnote 15, line 3, *for* चरा *read* चर

„ 59, line 20, *for* pāila *read* pāilā.

„ 65, „ 15, *for* Bāi *read* Bāī.

„ 94, text-line 13, *for* su(sū)nave *read* su(sū)navō.

„ 95, „ 23, *for* °tyam *read* °tyaṁ.

„ „ „ 33, *for* yāchato *read* yāchatē.

„ 96, line 14, *for* Mahāsandhivigrahika *read* Mahāsāndhivigrahika.

„ „ text-line 4, *for* °rājādēvaḥ *read* °rājā(rāja)dēvaḥ.

„ „ „ 13 f., *for* Bhāradvaja- *read* Bhāradvāja.

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p. 25, l. 16, *for* °भ्रिवकरी *read* °भ्रिवंकरी.
p. 27, l. 9, *for* भवने *read* भुवने.
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Page 202, text l. 5.—*for* [ni]kara-nikā[mam-u]llasit- *read* nikara(nikara)-samullasit-

" 215, Translation V. 11.—Mr. Krishna Sastri suggests the following translation : He the crest jewel of the (kings of the) heroic throne, he who was renowned as Vikramāditya (V.), being deprived of Kuntala and wishing to run away from him (*i.e.* Gāṅgēyadēva) suddenly took up the *kunta* creeper (in hand as a sign of submission).

" 220.—Mr. Krishna Sastri observes that the part of the introductory eulogy beginning with *ari-durddhara* and ending with *nātha* also occurs in records of the Telugu Chōḷas and in that of Chandrādityadēva of Bastar (see *Annual Report on Epigraphy* for 1908-9, p. 112, and *Ep. Ind.*, Vol. XI, p. 343 *n.* 3). The lion-banner of Chandrāditya of Bastar and the country of Vaḍḍanāṇḍu (evidently Bandh,—not Orissa or Vaḍḍavādi as stated in the *Annual Report* quoted above) clearly show that the chiefs mentioned in the Mahada plates were the lineal descendants of Chandrāditya, who was a feudal chief of the Nāgavaṁśī king

Dhārāvarsha of Bastar in the 11th century A.D. It follows also that (1) the reading *Kalikāla* in l. 3 refers to the mythical Chōḷa king Karikāla and not to the Kali age; (2) that the reading *k-āvēntnātha-* in l. 4 has to be *Kāvēnī(ri)-nātha*, 'the lord of the river Kāvēri'; and (3) that *-va(na)raūra-* in l. 5 should be *-Varaūra-*, 'lord of Varaūra (*i.e.* Uraiyūr), the best of towns,' while the *akshara na* has to be looked for at the end of l. 4. The plates should be arranged in the order A, Ca, Cb, Ba, Bb.

Page 220, text l. 9,—*for* -bhūpatinru- *read* -bhūpatilu-

„ 220, text l. 10,—*for* -dēva-chūḍavarddha- *read* -dēvaru-pravarddha-, *and for* -saṁva[tsa]raṁ vārṇa- *read* -saṁvatsaraṁvulu.

„ 220, text l. 11,—*for* kachūvarkamuṇḍam 33 *read* iruvaimuṇḍu 23.

„ 220, text l. 22,—*for* -vāṁphaya- *read* -na(ni)kslēpa-, *and for* ayum . . . sa *read* a(ā)ya-vya[ya*]-sa.

I am indebted to Mr. R. Narasimhachar for the following emendations of my text and translation of the Yēwūr inscriptions in this journal, vol. 12, pp. 268ff.—L. D. B.

Page 273, Inscription I.—*Mahājanangaḷ* are not merchants, but the great men of the village.

„ 273, Inscription I.—*Agnishṭhe* is a firepan used for warming oneself in cold weather; it is the original of the Kannada *aggishṭi* or *aggishṭike*.

„ 279, text l. 134.—*Arinīt-ādhāna* means *agny-ādhāna*, Agni being carried by the ram (*ari*). *Paribhāvip=āgaḷ*, "when one thinks of it," is a separate clause.

„ 279, text l. 142.—*Guṇ-ōrvī-jātaṁ* should be translated "tree of virtue."

„ 280, text l. 149.—*Arkame* or *aḷkame* is a Kanarese word meaning "indigestion"; *aḷkame-vaḍu* is "to suffer from indigestion." The meaning of the verse is: that ornament of the Brāhmaṇ race was entirely devoted to sacrificing to the *dēvas* and *pitṛis* till they suffered from indigestion. The construction is °*pratati . . . arkame-vaḍuviñam*; and *tat* in *tat-samāja*° refers to the *dēvas* and *pitṛis*.

„ 280, ll. 162-164.—The whole verse refers to Ravidēva's skill in writing (not to music): "there is no room for any ambiguity when reading his writing, because *rēkhāśuddhi* (correct formation of lines), *bhitti* (plan or arrangement), and *mātre* (size of letters, or vowel-marks), shine with neatness."

„ 280, ll. 164-166.—This verse refers to his skill in reading. A good reader was called a *gamaki*. He held a rank equal to that of a poet (*kavi*), a controversialist (*vādi*), and an orator (*vāgmi*); these four kinds of scholarship are often referred to in early Jain and Lingāyat literature.

„ 281, text l. 182.—*Jala-rēkhe* is "writing on water," to indicate instability. *Tāraka-hīrakaṁ* may be a mistake for *tāraka-bīrakaṁ*, "having no sense"; this expression occurs on p. 5, verse 19, of Nāgavarma's Prosody (Kittel's edition) in the form *tāriga-biriga*, and as *tāraga-bīraga* in Hariśvara's *Girijākalyāṇa*, *Āśvāsa* 1, quoted on p. 173 of my *Karṇāṭaka-kavi-charite*. *Śaucha-guṇa* s *tāraka-bīrakaṁ chalan*, "nonsensical and fickle."

„ 282, text l. 186f.—*Att-atta* means "goes beyond." *Podalpan-ilpudu* appears to be a mislection for *podaḷdu-nilduḍu*, "extended or spread further and further." Fame is described as spreading beyond the several things mentioned.

With *śaśiyind=att-atta*, etc., compare the verse *Taruvind-att-atta*, etc., from Nēmichandra's *Nēminātha-purāṇa*, quoted on p. 207 of *Karṇāṭaka-kavi-charite*, which describes the growth of Vāmana when he became Trivikram.

Page 290, l. 3.—For the Simha-parshad, to which Maleyāla-paṇḍita belonged, see *Ep. Rep.* for 1915, p. 88, paragraph 6.—H. K. S.

" 301.—In my article on the "Silver plate or disc from Māṇikiāla" (p. 300) I could suggest no interpretation of the second word *karavakasa*. *Karavaka* no doubt = *kārāpaka*, which Professor Lüders discussed in his article on the Māṇikiāla inscription (J. R. A. S., 1909, 654f.) and showed to mean 'superintendent of building,' as first pointed out by Professor Kielhorn. Unfortunately that passage did not occur to me when I wrote the article, or I should have gladly availed myself of the light that his discussion threw on this word. In 1909, however, this word had not been read as *karavaka* (as far as I am aware), and he naturally made no reference there to this disc. Dr. Barnett has now suggested the equation, and I gladly acknowledge the elucidation offered by him and Professor Lüders.—F. E. P.

" 309.—In connection with my identification of Karaṭikallu, it may be noted that a Mysore inscription of about A.D. 1180 (*Epi. Carn.*, vol. 11, Chitaldroog, Dg. 44) mentions the Karaḍikal *nāḍu*, and puts in it a place named Nandavāḍige. Here we recognize Nandwāḍige, in the Hungund tāluka of the Bijāpūr District, Bombay,—the misspelt "Nundarudagi" of the Atlas sheet 58, eighteen miles towards south-west-by-west from "Kurrudikul,"—where there is an inscription of Krishṇa II (*Ind. Ant.*, vol. 12, p. 221).—J. F. F.

315, l. 4.—I have ventured to depart from the usual practice and translate *rājakīyānām=anaṁguli-prēkshaṇīyaḥ* by "not to be pointed at with the finger (*of hypothecation*) to royal officers," because to this day there survives a certain form of mortgage called *tōr-aḍavu*, which is "a species of mortgage of real property, in which some land or part of an estate is pointed [at] as security for the repayment of a loan" (*Kisamwār Glossary*, p. 47).—L. D. B.

EPIGRAPHIA INDICA.

VOLUME XII.

No. 1.—RAGOLU PLATES OF SAKTIVARMAN.

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

This inscription is engraved on **four copper-plates** measuring about $5\frac{6}{16}$ inches in breadth and about $2\frac{3}{4}$ inches in height. The two outermost plates are inscribed only on their inner side, but the two middle ones on both sides. The plates were discovered while ploughing at **Rāgōlu** near Chicacole in the Ganjam district. They were rescued by their present owner, Mr. G. Ramadas, B.A., Teacher, Mrs. A. V. N. College at Vizagapatam, when they were about to be melted down into copper. As the inscription is so much damaged that perfect impressions are difficult to obtain, my late lamented friend Rai Bahadur V. Venkayya[1] sent me the original plates about which he added the following remarks :—

"Each plate has a ring-hole on its left side about $\frac{3}{8}$ inch from the left margin. There was no ring or seal when the plates were brought to me originally. But when they were sent to me a second time, they were accompanied by an oval **seal** ($1\frac{1}{4}$ inch by $1\frac{3}{4}$ inch nearly) soldered on a broken ring. The seal bears two lines of writing (in the alphabet of the plates), of which the second may be *Śak*[*t*]*i-varmma*[*ṇaḥ* ?]."

I may add that the beginning of the first line shows traces of the letters *mahārā*. Consequently the complete legend of the seal may have been :—

1 महाराजस्य श्री-

2 शक्तिवर्म्मण:

The **alphabet** is of an early Southern type and the **language** Sanskrit prose (with three verses quoted near the end of the inscription). The *sandhi* rules are, with two exceptions,[2] carefully observed.

The names of the king and of his family are so much damaged on the plates that they cannot be read with absolute certainty. The former is probably **Śak**[**ti**]**varman** (l. 3), as read on the

[1] His covering letter of the 25th September 1912 is the last communication received from him and will be treasured up as such.

[2] *-vṛiddhayē ā*, l. 6, and *dattaḥ a-*, l. 9.

seal by Mr. Venkayya, and the second seems to be **Māga[dha]** (l. 2). The king bore the titles "lord of **Kaliṅga**" (l. 1 f.) and "son of **Vāsishṭhī**" (l. 2)[1] and issued his grant from **Pishṭapura** (l. 1). The village granted by him was named **Rāk[a]l[u]va** (l. 4) and belonged to the **Kaliṅga** district (l. 3). The two last lines of the inscription state that this document was issued in the **thirteenth year** (of the king's reign), and that its writer was the minister **Arjunadatta.**

The village granted, **Rāk[a]l[u]va,** is evidently identical with the modern **Rāgōlu,** where the plates were discovered. **Pishṭapura,** where the king resided at the time of the grant, is the ancient name of **Piṭhāpuram** in the Gōdāvari district and is mentioned also in the Allahabad pillar inscription of Samudragupta,[2] in the Aihoḷe inscription of Pulakēśin II.,[3] and in the Timmapuram plates of Vishṇuvardhana I.[4]

TEXT.[5]

First Plate, Second Side.

1 सिद्धिरस्तु ॥ स्वस्ति विजयपिष्टपुरात्कलिङ्गाधि-
2 पतिर्म्मग[ध]कुलालङ्करिष्णुर्व्वासिष्ठीपुत्रो
3 महाराजश्रीश[क्ति]वर्म्मा कलिङ्गविषये
4 राकलुवग्रामे[6] सर्व्वसमन्वागतान्तङ्कपतितान्[7]

Second Plate; First Side.

5 आज्ञापयति [।*] अस्त्येष ग्रामकोस्माभिः स्वपु-
6 ण्यायुर्ब्बलवृद्धये आ चन्द्रतारकादग्रहारं
7 [कृत्वा सावर्ण्ण]सगोत्रपञ्चार्षेयवाजसनेयि-
8 ब्राह्मणकुमारशर्म्मणेष्टाभ्यश्च पु[त्रेभ्य]

Second Plate; Second Side.

9 एवमेतस्मै गोत्राय दत्तः अभटप्रावेश्यः
10 सर्व्वकरप्रदेयैश्च परिहृतस्तज्ज्ञात्वा[8] युष्माभिः
11 पूर्व्वप्रवृत्तया मर्य्यादयोपस्थानङ्कर्त्त-
12 व्यम्मेयहिरण्याद्यञ्चोपनेयम् [।*]

Third Plate; First Side.

13 अस्मद्गोत्रजाश्च वाच्याः [।*] यः प्रमादाल्लोभाद्वास्य
14 लोपं कुर्य्यात्स पञ्चमहापातकसंयुक्तो भवेत् [।*]

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[1] The same metronymic was borne by several Andhra kings; see Prof. Rapson's *Coins of the Andhra Dynasty, etc.*, p. 232.

[2] Dr. Fleet's *Gupta Inscriptions*, p. 13.

[3] Above, Vol. VI, p. 11, verse 27.

[4] Above, Vol. IX, p. 319.

[5] From the original copper-plates.

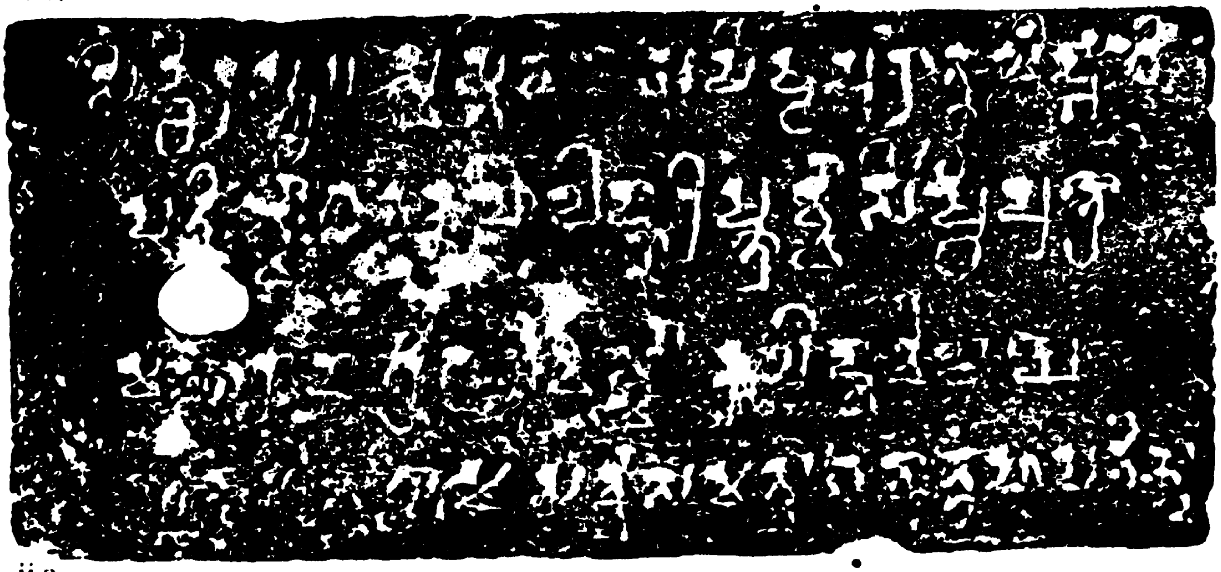
[6] The vowels of the second and third syllables of राकलुव° are not quite certain.

[7] Read perhaps °तान्तःप°.

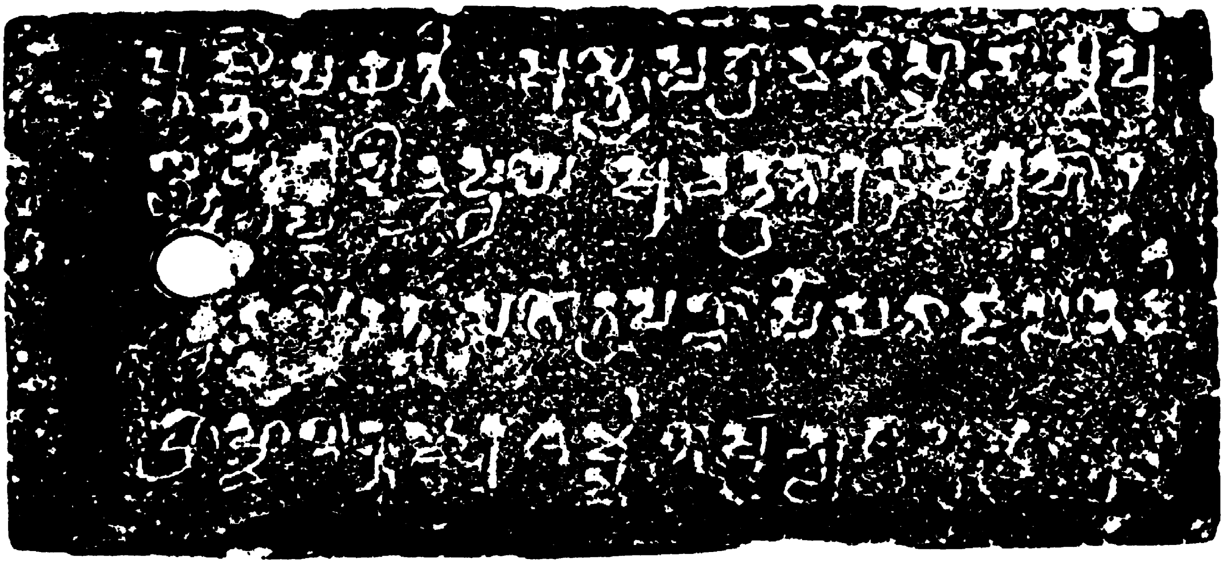
[8] Read °स्तज्ज्ञात्वा.

Ragolu plates of Saktivarman.

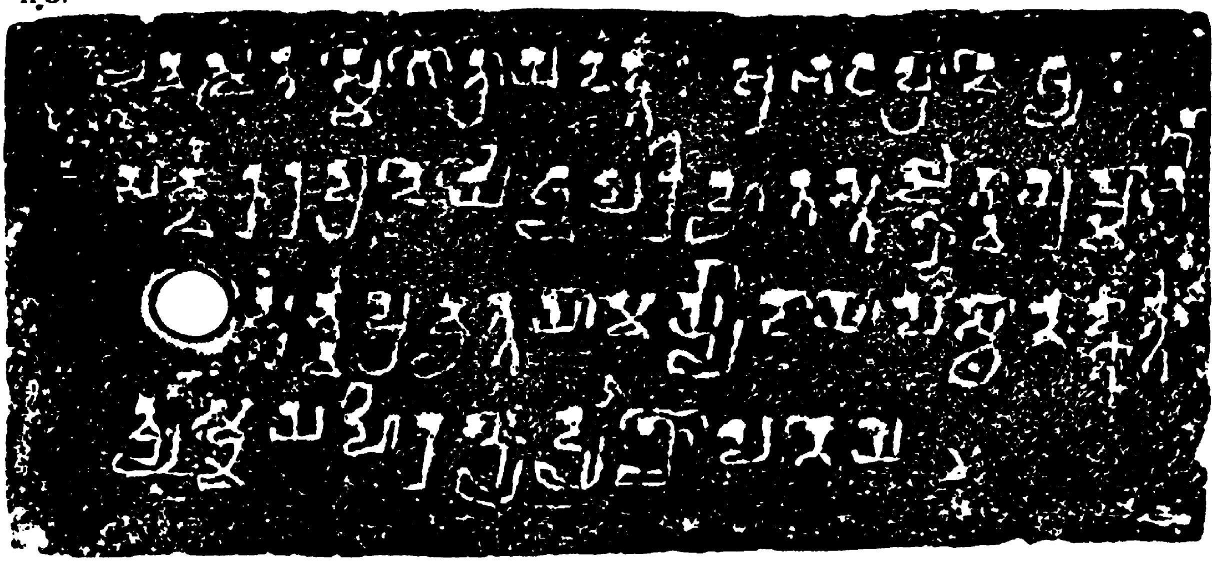
i b.



ii a.



ii b.

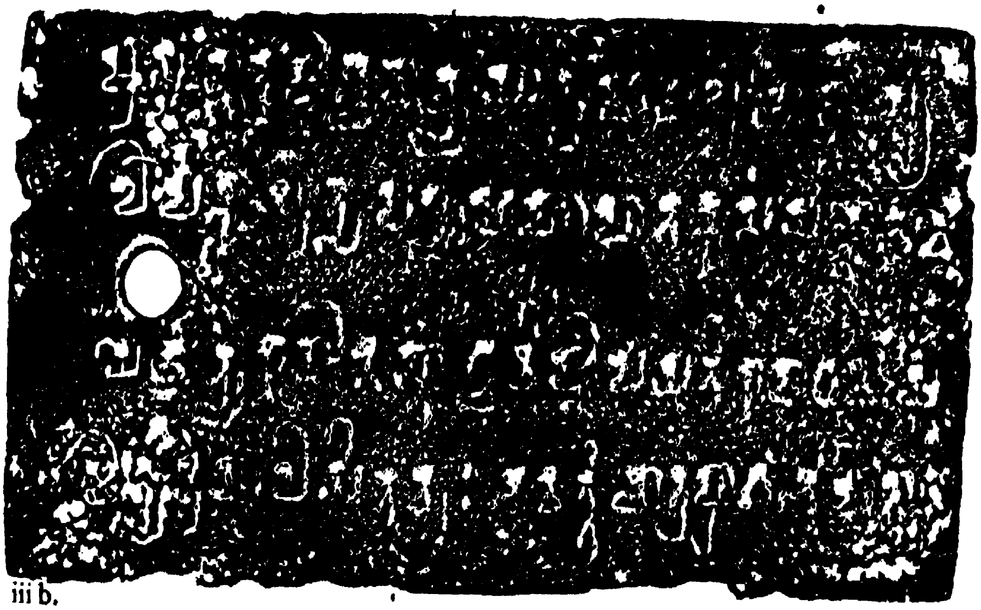


E. Hultzsch.

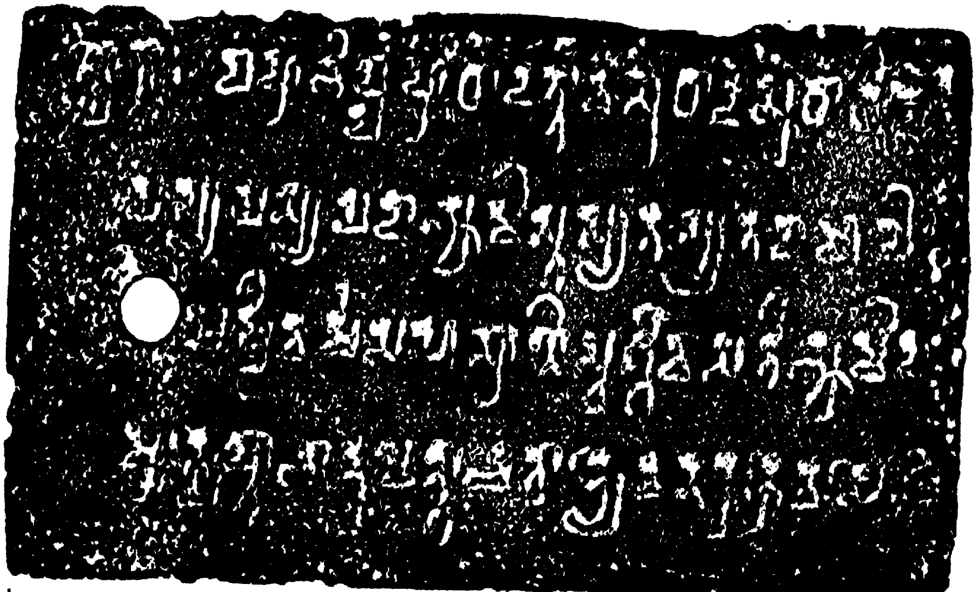
Full-Size.

Collotype by Gebr. Plettner.

iii a.



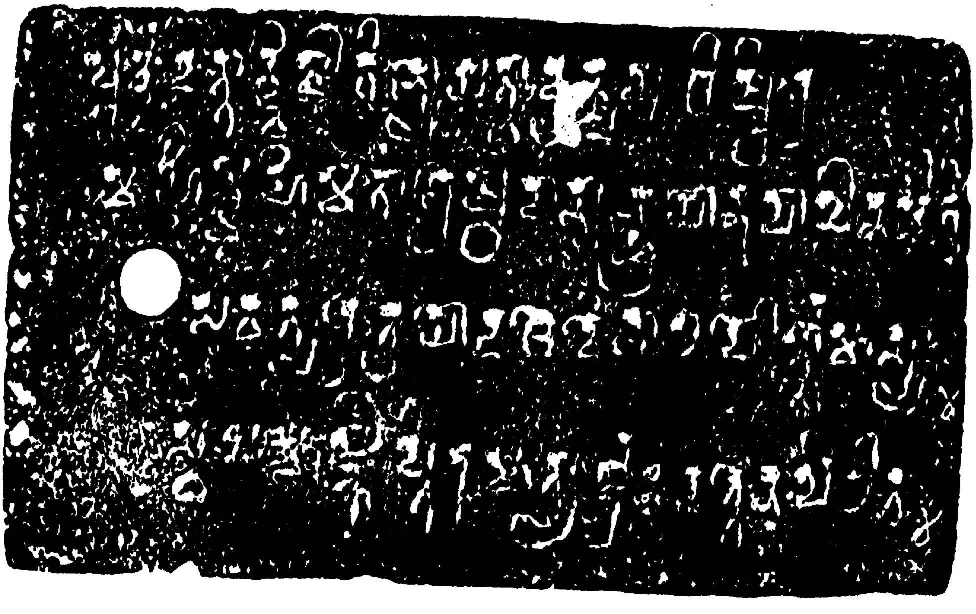
iii b.



Seal.



iv a.



15 ये चान्ये राजानस्तांश्च विज्ञापयति [।*] राजधर्म्मोय-
16 मित्यनुपालयितव्यः [।*] भवन्ति चात्र प्रागभिहिताः

Third Plate; Second Side.

17 श्लोकाः [।*] बहुभिर्ब्बसुधा दत्ता वसुधा वसुधाधिपैः [।*]
18 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् [॥ १ ॥*]
19 षष्टिं वर्षसहस्राणि स्वर्गे वसति भूमिदः [।*]
20 आक्षेप्ता चानुमन्ता च तान्येव नरके वसे[त्] [॥ २ ॥*]

Fourth Plate; First Side.

21 पूर्व्वदत्तान्द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर [।*]
22 महीम्महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति [॥ ३ ॥*]
23 सवत्सरे[1] त्रयोदशे वैशाखपौर्णमास्याम् [।*]
24 [2]स्वयमाज्ञाप्तिरमात्यार्जुनदत्तेन लिखितम् [॥*]

TRANSLATION.

(Line 1.) Let there be success! Hail! From the victorious **Pishṭapura** the lord of **Kaliṅga,** the son of **Vāsishṭhī,** the glorious *Mahārāja* **Śak[ti]varman,** who adorns the **Māga[dha]** family, commands the inhabitants, accompanied by all (others), of the village of **Rāk[a]l[u]va** in the **Kaliṅga** province (*vishaya*) :—

(L. 5.) "This small village has been given by Us, for the increase of Our own merit, life, and power, having made (it) an *agrahāra* as long as the moon and the stars (shall exist), to the Brāhmaṇa Kumāraśarman, who belongs to the *gōtra* of the [Sāvarṇas], who has five Ṛishis (as ancestors), and (who has studied) the *Vājasanēyi-(śākhā)*, and to (his) eight sons,—thus to this family,—not to be entered by soldiers and exempted from all taxes and dues.

(L. 10.) "Knowing this, you ought to wait on (him) and to supply to (him) what has to be measured (*viz.* grain), gold, etc. according to the old-established rule.

(L. 13.) "And the descendants of Our family ought to be addressed :—He who through negligence or through greed will confiscate this (grant), will be guilty of the five great sins."

(L. 15.) And other kings (the king) requests :—"(Remembering) that such is the duty of kings, you ought to preserve (this grant)."

(L. 16.) And with reference to this there are (the following) formerly pronounced verses :—

[Ll. 17—22 contain three of the customary verses.]

(L. 23.) **In the thirteenth year, on the full-moon (*tithi*) of Vaiśākha.**

(L. 24.) The *ājñapti* (was the king) himself. (The above edict) was written by the minister (*amātya*) **Arjunadatta.**

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[1] Read संव°. [2] Read °माज्ञप्ति°.

No. 2.—BRIHATPROSHTHA GRANT OF UMAVARMAN.

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

Like the Rāgōlu plates of Śaktivarman (No. 1 above), the copper-plates bearing the subjoined inscription belong to Mr. G. Ramadas of Vizagapatam and were sent by him to the late Rai Bahadur V. Venkayya, who forwarded to me two sets of ink-impressions of them. Mr. Ramadas writes that the plates "were obtained from a smith in the **Pālakoṇḍa** tāluka. Nothing more is known of them." Mr. Venkayya sent me the following description of the original plates:—

"**Three copper-plates** of four sides. Average length 7⅞"; height 3¼" (at the margins) and 3⅛" (in the middle). The plates were held together by a ring (cut by me for taking impressions), which appears to have been twisted out of its original shape, which was probably circular. The highest diameter now is 5½" and the lowest 4¼". The ends of the ring are secured at the bottom of an oval **seal** measuring 2¼" by 3". The depression of the seal bears in relief a legend in four lines, of which the last seems to be *rā[jō]mavarmasya*. The other three lines are not distinct."

To judge from the impressions, the inscription is much damaged; but, with the exception of the name of the writer in l. 16, every word can be made out with the help of the context. The **alphabet** is of an early Southern type. The *jihvāmūlīya* is used in l. 1, the *upadhmānīya* in l. 7, and the **numerical symbols** 20 and 30 in l. 15. The **language** is Sanskrit prose (with three verses of Vyāsa quoted in ll. 11-15).

Both the alphabet and the phraseology of the grant closely resemble those of the Kōmarti plates of the *Mahārāja* **Chaṇḍavarman**.[1] This king may have belonged to the same family as **Mahārājōmavarman**, the donor of the subjoined grant. For both kings issued their edict from **Siṁhapura** or **Sīhapura** and bore the epithets "lord of **Kaliṅga**" and "devoted to the feet of (his) father." The second portion of the designation Mahārājōmavarman probably contains the word Umā, one of the names of Śiva's consort, the final vowel of which has been shortened in accordance with Pāṇini, VI, 3, 63.

The inscription records that **Umavarman** granted the village of **Bṛihatprōshṭhā** (l. 2) to the Brāhmaṇa Haridatta (l. 4). This person may be identical with another Haridatta, who is mentioned in the last line of the inscription as the father of its writer. The date of the grant fell into the **year 30** (l. 15) (of the king's reign).

As stated before, Chaṇḍavarman and Umavarman resided at Siṁhapura or Sīhapura. According to Singhalese inscriptions[2] the two kings Niśśaṅkamalla and Sāhasamalla, the second of whom ascended the throne in A.D. 1200,[3] were sons of the **Kāliṅga** king Gōparāja of **Siṁhapura**. The Buddhist chronicle *Mahāvaṁsa* (chapter 59, verse 29) states that Tilōkasundarī, a queen of Vijayabāhu I. (who is reported to have reigned from A.D. 1054 to 1109),[4] was a princess of **Kaliṅga**, and that three relatives of hers, one of whom was named Madhukaṇṇava,[5] came to Ceylon from **Sīhapura** (*id.* verse 46). Siṁhapura is perhaps identical with the modern **Siṅgupuram** between Chicacole and Narasannapēṭa.[6]

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[1] Above, Vol. IV, p. 142 ff.

[2] Professor E. Müller's *Ancient Inscriptions in Ceylon*, Nos. 148 and 156.

[3] J. R. A. S., 1909, pp. 327 and 331.

[4] J. R. A. S., 1913, p. 519 f.

[5] This name reminds us of the Eastern Gāṅga king Madhu-Kāmārṇava; see above, Vol. IV, p. 186 and the Table facing it.

[6] Above, Vol. IV, p. 143.

Brihatproshtha grant of 'Umavarman.



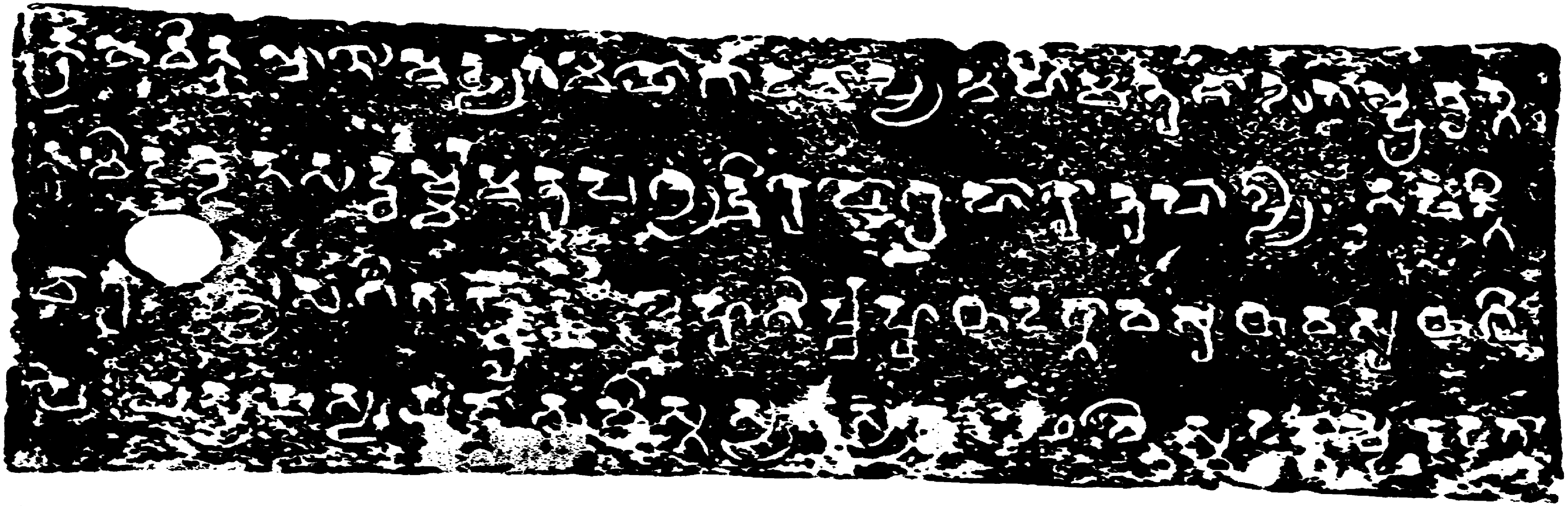
ii a.

Scale ·9.

E. Hultzsch.

Collotype by Gebr. Plettner.

ii b.



iii a.



From ink-impressions supplied by the late Rai Bahadur V. Venkayya.

TEXT.[1]

First Plate; Second Side.

1 ओं[2] स्वस्ति विजयसीहपुराद्वप्पपादभक्तकलिङ्गाधिपतिश्श्रीमहाराजो-
2 मवर्म्मा — बृहत्प्रोष्ठाग्रामे सर्व्वसमवेतान्कुटुम्बिनस्समाज्ञापय-
3 त्यस्त्येष ग्रामोस्माभिरौपमन्यमसगोत्राय[3] बह्वृचसब्रह्मचारि-
4 णे ब्राह्मणहरिदत्तायासहस्रांशुशशितारकप्रतिष्ठमग्रहारं

Second Plate; First Side.

5 कृत्वा सर्व्वकर[परिहारैश्च परिहृत्य द]त्तयवागुभोगादुद्धृत्य
6 षट्त्रिंशदग्रहारसामान्यङ्कृत्वा भोगसर्व्वं[स्वनिर्व्व]चनीयमतः [।*]
7 तदेवं विदित्वा युष्माभि×पूर्व्वोचितमर्य्यादयोपस्थानङ्कर्त्तव्यम्
8 मेयहिरण्याद्यश्चोपनेयम्भविष्यतश्च राज्ञो विज्ञापयति [।*] धर्म्म-

Second Plate; Second Side.

9 क्रमविक्रमाणामन्यतमयोगादवाप्य महीमनुशासताम्प्रवृत्त-
10 कमिदन्दानं सद्धर्म्ममनुपश्यद्भिरेषोग्रहारोनुपाल्य: [।*] भवन्ति
11 चात्र व्यासगीताश्श्लो[का:] [।*] बहुभिर्व्वसुधा दत्ता वसुधा वसुधाधि-
12 पै: [।*] यस्य यस्य यदा भूमिस्तस्य [त]स्य [तदा] फलम् [॥ १ ॥] स्वदत्ताम्परदत्तां

Third Plate; First Side.

13 वा यत्नाद्रक्ष युधिष्ठिर [।*] महीम्महिमतां श्रेष्ठ दानाच्छ्रेयोनुपाल-न[म् ॥ २ ॥*]
14 षष्टिं वर्षसहस्राणि स्वर्गे वसति भूमिद: [।*] आच्छेत्ता चानुमन्ता च
15 तान्येव नरके वसेत् [॥ ३ ॥*] आज्ञा वासुदेव: [।*] संवत् ३० मार्ग्ग-शीर्षा[4] दि २० [।*]
16 देशाक्षपटलाधिकृत[5] हरिदत्तसूनुना •म...वरेण लिखितमिति ॥

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1 From ink-impressions supplied by the late Rai Bahadur V. Venkayya.

2 Exp essed by a symbol.

3 Read °मन्यव°.

4 Read °शीर्ष.

5 Read perhaps °कृतेन.

TRANSLATION.

(Line 1.) *Ōṁ.* Hail! From the victorious **Sīhapura**[1] the lord of **Kaliṅga**, the glorious *Mahārāja* **Umavarman**, who is devoted to the feet of (his) father, commands the ryots, accompanied by all (others), in the village of **Bṛihatprōshṭhā** :—

(L. 3.) "This village has been given by Us to the Brāhmaṇa **Haridatta**, who belongs to the *gōtra* of the Aupamanyavas (and) who has studied the *Bahvṛicha-(śākhā)*, having made (it) an *agrahāra* which is to last as long as the sun, the moon, and the stars, and having exempted (it) with exemption from all taxes, having separated (it) from the **[Da]ntayavāgu** division (*bhōga*) (and) having joined (it) to the **Thirty-six Agrahāras** in such a way that it must be mentioned (henceforth) in connection with (this) division (?).

(L. 7.) "Knowing this (to be) thus, you ought to wait on (him) and to supply to (him) what has to be measured (*viz.* grain), gold, etc. according to the old-accustomed rule."

(L. 8.) And future kings (the king) requests :—"Having obtained possession of the earth by means of either right or inheritance or conquest and ruling (it), you ought to preserve this *agrahāra*, considering this present grant (to have) religious merit (for its object)."

(L. 10.) And with reference to this there are (the following) verses sung by **Vyāsa** :—

[Ll. 11-15 contain three of the customary verses.]

(L. 15.) The messenger (*ājñā*) (was) **Vāsudēva. In the year 30, on the 20th day of Mārgaśirsha.**

(L. 16.) (The above edict) was written by M . . . vara, the son of Haridatta, who was placed in charge of the record office (*akshapaṭala*) of the district (*dēśa*).

No. 3.—THE TARPANDIGHI GRANT OF LAKSHMANA SENA.

BY R. D. BANERJI, M.A.

In 1875 Mr. Westmacott published an account of a copper-plate discovered in the village of **Tarpandighi** in the district of Dinajpur.[2] This was the first inscription of Lakshmaṇasēna discovered until then. Mr. Westmacott's article was accompanied by two lithographs of drawings made from this copper-plate. The inscription has not since been published with mechanical facsimiles. It now appears that the plate belonged originally to Sir William LeFleming Robinson, Bart., of Hillesley House, Wotton-under-Edge, Gloucestershire. It was lent to Mr. Westmacott for publication by the owner. The plate has recently been purchased from Sir Ernest Robinson, the nephew of the owner, by the *Baṅgīya Sāhitya Parishad.* The inscription is incised on a single thick plate of copper measuring 13″ × 11½″ with a projection of 3⅜″ in length, to which is attached the royal seal by means of a copper bolt. Prinsep in his paper on the Bākerganj grant of Kēśavasēna has referred to the curious figure which is to be found on Sōna grants.[3]

Another copper-plate inscription of Lakshmaṇasēna is the Ānuliyā grant originally published in a now defunct Bengali periodical called *Aitihāsika Chitra* (of Rāmpur Boāliā in the Rājshāhī District of Bengal). The author of that paper made out the *sādhana* of the figure which forms the royal seal of the Sēna Kings of Bengal. In the Bākerganj grant of Kēśava-

[1] This is a Prākṛit form of Siṁhapura. [2] *Journal Beng. As. Soc.*, Vol. XLIV, P. I, pp. 11 ff.

[3] *Ibidem*, Vol. VII, p. 43. The name of the donor seems to be *Kēśavasēna* as read by Prinsep and not Viśvarūpasēna as supposed by Babu Nagendra Nath, *ibidem*, Vol. LXV, P. I, p. 8.

sēna the seal is distinctly referred to by the expression *Sadāśiva-mudrayā mudrayitvā*.[1] The author has found that in the *Mahānirvāṇa-Tantra* the deity named Sadāśiva is actually mentioned. The god is described as follows (*Ullāsa* xiv)[2] :—

"He is wearing a tiger's skin; the sacred thread is made of snakes; his body is covered with ashes and he wears ornaments made of snakes. He has five faces of the following colours:—smoke coloured, yellow, red, white, and black. He has three eyes and his head is covered with matted locks. He holds the Ganges (on his head); he has ten arms; his forehead is beautified by the moon. In his left hands he holds a skull, fire, a noose, a bow and an axe and in his right hands a trident, a thunderbolt, an elephant goad, an arrow and (the granting of) a boon. He is praised by all gods and excellent *munis*. His bent look is resplendent in granting the highest bliss; he has the appearance of snow, jasmine, and moon; he is resplendent with the bull as his seat; he is everywhere day and night praised by *siddhas*, *gandharvas*, and *apsarases*, the lover of Umā, the sole refuge, the dear."

The Tarpandighi grant is exactly similar to the Ānuliyā grant, and the first seven verses of the two grants are identical. So far as I can say, the third grant of Lakshmaṇasēna, which was found by Pandit Rāmagati Nyāyaratna and to which I have referred in my article on the Mādhāinagar plate of Lakshmaṇasēna,[3] is similar to these grants. Unfortunately the inscription cannot be traced at present. The verses of the Mādhāinagar grant do not resemble those of any of the other three grants of Lakshmaṇasēna.

The inscription opens with an invocation to the god Vishṇu. The first two verses contain an eulogium of the moon, from whom the Sēna kings are said to have been descended. This is followed by the usual genealogy of the Sēna kings from **Hēmantasēna** down to **Lakshmaṇasēna**. As I have already observed, the first seven verses agree entirely with those of the Ānuliyā grant. The next two verses are identical with vv. 8 to 10 of the Ānuliyā grant.

The subjoined grant was issued from the victorious camp at **Vikramapura** and records the grant of the village of **Vēlahishṭī** in the **Varēndrī** country[4] in the **Pauṇḍravardhana** *bhukti* by the *Paramēśvara-Paramavaishṇava-Paramabhaṭṭāraka-Mahārājādhirāja* **Lakshmaṇasēnadēva**, who meditated on the feet of the *Mahārājādhirāja* **Vallālasēnadēva**, in the **third year of his reign (equivalent to the third year of the Lakshmaṇasēna era = 1122 A.D.)**, to a *Brāhmaṇa* named Īśvaradēva-Śarman of the Bharadvāja *gōtra* and a student of the Kauthuma branch of the Sāmavēda.

The donee was the great grandson of Hutāśanadēva-Śarman, the grandson of Mārkaṇḍēyadēva-Śarman and the son of Lakshmīdharadēva-Śarman. His *pravaras* were *Bhāradvāja*, *Āṅgīrasa*, and *Bārhaspatya*. The grant was made as *dakshiṇā* on the occasion of the gift

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[1] *Journal Beng. As. Soc.*, Vol. VII, pl. XLV.

[2] *Vyāghra-charma-paridhānaṁ nāga-yajñōpavītinam* | *vibhūti-lipta-sarvāṅgaṁ nāg-ālaṅkāra-bhūshitam* ||
dhūmra-pīt-āruṇa-śvēta-kṛishṇaiḥ pañchabir ānanaiḥ | *yuktaṁ trinayanaṁ bibhraj-jaṭā-jūṭa-dharaṁ vibhum* ||
Gaṅgā-dharaṁ daśa-bhujaṁ śaśi-śōbhita-mastakam | *kapālaṁ pāvakaṁ pāśaṁ pinākaṁ paraśuṁ karaiḥ* ||
vāmair dadhānaṁ dakshaiś cha śūlaṁ vajr-āṅkuśaṁ śaram | *varaṁ cha bibhrataṁ sarvair dēvair munivaraiḥ stutam* ||
param-ānanda-saṁdōh-ōllasat-kuṭila-lōchanam | *hima-kund-ēndu-saṁkāśaṁ vṛishāsana-virājitam* ||
varitaḥ siddha-gandharvair apsarōbhir ahar-niśam | *gīyamānam Umā-kāntam ēkānta-śaraṇaṁ priyam* ||

[3] *Journal and Proceedings, Beng. As. Soc.*, Vol. V, pp. 467 ff.

[4] [*Varēdyān in the text* (l. 33).—V. V.]

known as *hēmāśvaratha*.[1] The *dūtaka* was the minister of Peace and War (*sāndhivigrahika*) Nārāyaṇadatta, also mentioned in the same capacity in the Ānuliyā grant. The inscription contains some interesting points in the names given as boundaries of the land granted. The boundaries are: in the East the boundary wall of a Buddhist temple, particulars of which are contained in the following words :—

Vuddha-vihārī-dēvatā-nikara-dēyammaṇa-bhūmyādhāvāpapūrvvāliḥ;

the Southern boundary was the tank named **Nichaḍahāra**: the Western boundary was (the village of) **Nandiharipākuṇḍī**, and the Northern boundary was the ditch known as **Mōllāṇakhāḍī**.[2] The land granted annually yielded 150 *Purāṇas*[3] or copper coins.

I edit the grant from the original plate, which has been placed at my disposal by Babu Rāmēndra Sundōra Trivēdī, the secretary of the *Baṅgīya Sāhitya Parishad*.[4]

First Side.

1 ओं[5] ओं नमो नारायणाय ॥ [6]विद्युद्यत्र मणिद्युतिः फणिपतेर्ब्बालेन्दुरिन्द्रा-
युधं वा-(।)
2 रि स्वर्गतरङ्गिणी सितशिरोमाला बलाकावलिः । ध्यानाभ्याससमीरणोपनिहितः
3 श्रेयोऽङ्कुरोद्भूतये भूयाद्वः स भवार्त्तितापभिदुरः शम्भोः कपर्द्दाम्बुदः ॥ [१*] [6]आ-
4 नन्दाम्बुनिधौ चकोरनिकरे दुःख(:ख)च्छिदात्यन्तिकी कर्म्मारे हतमोहता
5 रतिपतावेकोऽहमेवेति धीः । यस्यामी अमृतात्मनः समुदयन्त्याशु प्रका-
6 शाज्जगत्यन्त्वे ध्यानपरम्परापरिणतं, ज्योतिस्तदास्तां मुदे ॥ [२*] [7]सेवावन-
7 म्रनृपकोटिकिरीटरोचिरम्बु(म्बू)ल्लसत्पदनखद्युतिवल्ल(ल्ल)रीभिः । तेजो-
8 विषज्वरमुषो द्विषतामभूवन् भूमीभुजः स्फुटमथौषधिनाथवं-
9 शे ॥ [३*] [6]आकौमारविकस्वरैर्द्दिशि दिशि प्रस्यन्दिभिर्य्यशःप्रालेयैररिरा-
10 जवल्लनलिनम्लानैः समुन्मीलयन् [।*] हेमन्तः स्फुटमेवसेनजननस्तेषो-
11 घपुण्यावलीशालिश्लाघ्यविपाकपीवरगुणस्तेषामभूद्वंशजः [॥*] [४*] [8]यदीयैर-
12 द्यापि प्रचितभुजतेजःसहचरैर्य्यशोभिः शोभन्ते परिधिपरि-
13 णद्धा इव दिशः । ततः काञ्चीलीलाचतुरचतुरम्भोधिलहरीपरीतोर्व्वी-
14 भर्त्ताजनि विजयसेनः स विजयी ॥ [५*] [6]प्रत्यूहः कलिसम्पदामनलसो वेदा-
15 यनैकाध्वगः सङ्ग्रामः श्रितजङ्गमाकृतिरभूद्बल्लालसेनस्ततः । यश्चेतोम-
16 यमेव शौर्य्यविजयी [9]दत्वौषधं तत्क्षणादक्षीणा रचयाञ्चकार वशगाः

[1] [*Hēmāśvaratha* or *hiraṇyāśvaratha* (a horse-chariot of gold) is one of the sixteen great gifts (*shōḍaśamahādānāni*) mentioned in the *Matsya-Purāṇa* and in Hēmādri's *Dānakhaṇḍa*.—Ed.]

[2] It seems to me that the first part of the name contains the Arabic word *Mullah*. Were there any Muhammedan settlements in Bengal previous to the conquest of the country by the Afghan raiders? Traditions of local Muhammedan saints in Eastern Bengal and Chittagong affirm that several holy men settled in this country about a century before the Muhammedan conquest. Cf. *Journal Beng. As. Soc.*, Vol. XLII, Pt. I, pp. 259 ff.

[3] [The name of the coin, which occurs also in two other Sēna inscriptions, is probably *Kapardaka-Purāṇa*.—Ed.]

[4] [The accompanying plate has been prepared from impressions and from a photograph of the seal supplied by Mr. Banerjea.—S. K.]

[5] Expressed by a symbol.

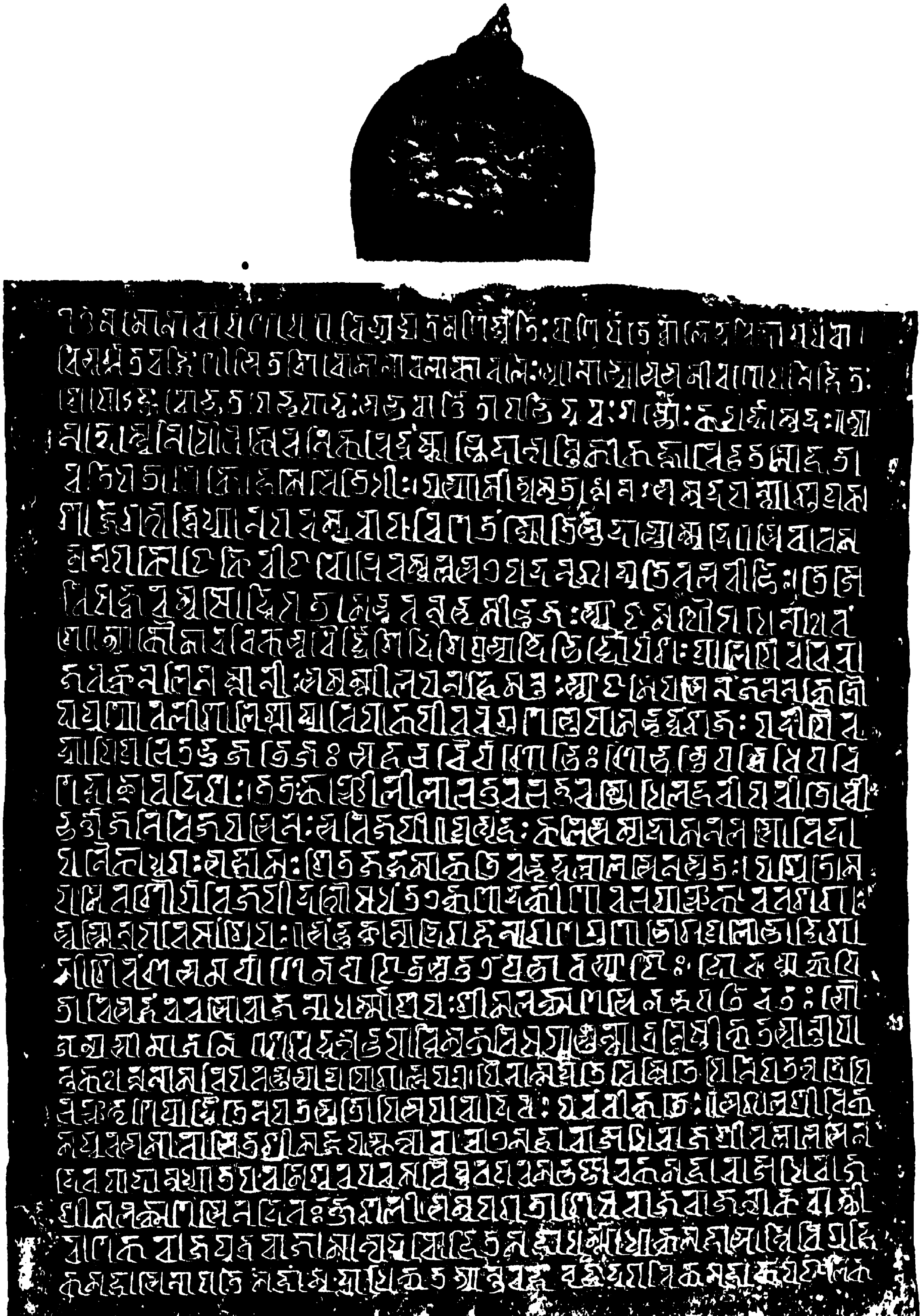
[6] Metre: Śārdūlavikrīḍita.

[7] Metre: Vasantatilakā.

[8] Metre: Śikhariṇī.

[9] Read दत्त्वौ°.

Tarpandighi Plate of Lakshmanasena.—[Lakshmanasena] Samvat 3.

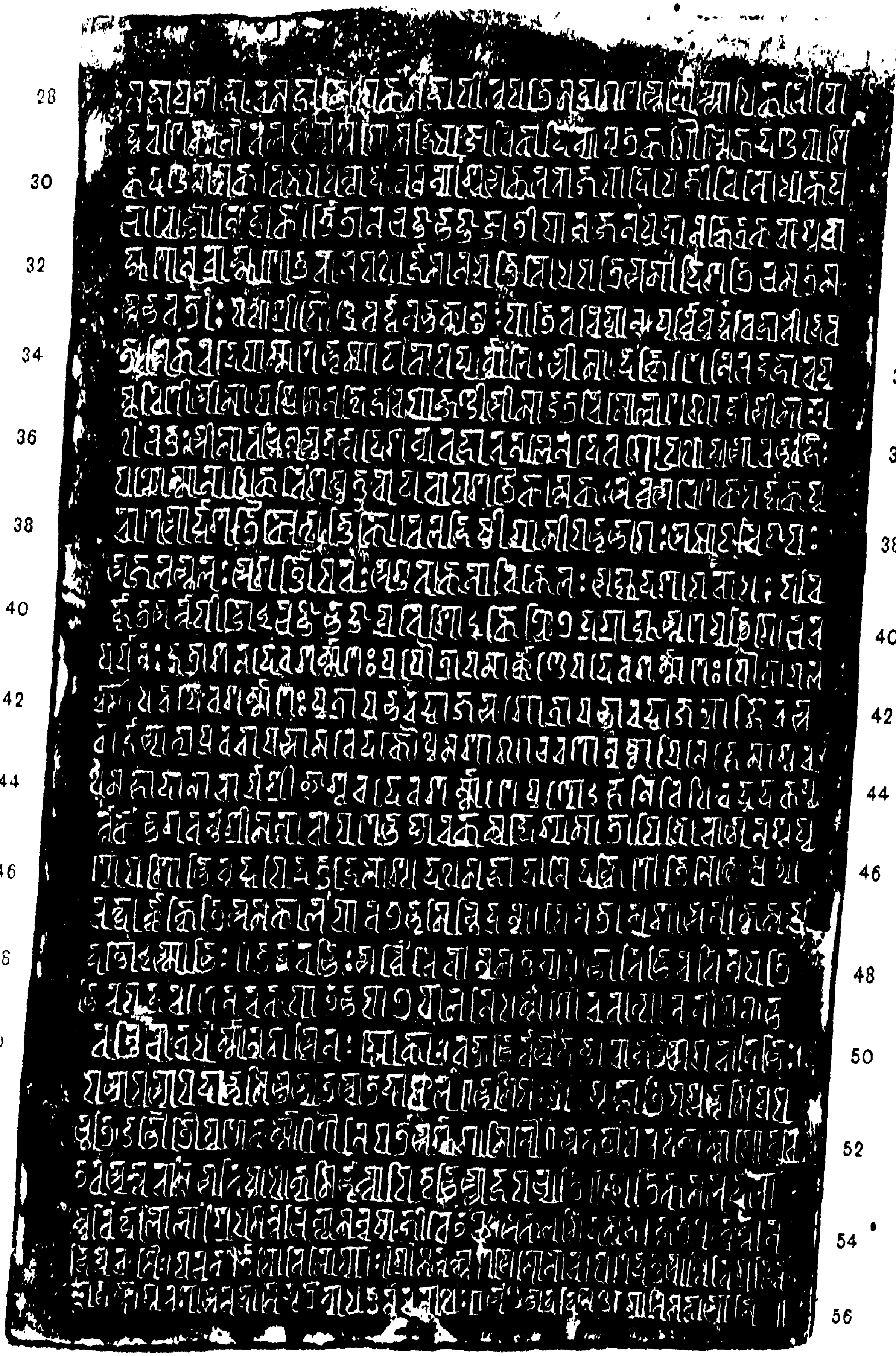


STEN KONOW.

W. GRIGGS & SONS, Ltd PHOTO-LITH.

SCALE 0·5

b.



17 स्वस्मिन् परेषां श्रियः ॥ [६*] [1]संभुक्तान्यदिगङ्गनागणगुणाभोगप्रलोभाद्दिशा-

18 मीशैरंशसमर्प्पणेन घटितस्तत्तत्प्रभावस्फुटैः । दोरुष्मच्छपि-

19 तारिसङ्गररसो राजन्यधर्म्माश्रयः श्रील(ल्ल)क्ष्मणसेनभूपतिरतः सौ-

20 जन्यसीमाजनि ॥ [७*] [1]अश्वद्वन्धभयाद्विमुक्तविषयास्तन्मात्रनिष्ठीकृतस्वान्ता • या-

21 न्तु • कथन्न नाम रिपवस्तस्य प्रयोगाल्लयम् । यैरात्मप्रतिबिम्बितेपि निपत-
त्यस्त्रेपि

22 चक्षुस्तृणेप्यद्वैतेन यतस्ततोऽपि सपरो देवः परं वीक्ष्यते(:) ॥ [८*] स खलु
श्रीविक्र-

23 मपुरसमावासि(सि)तश्रीमज्जयस्कन्धावारात् महाराजाधिराजश्रीवल्लालसेन-

24 देवपादानुध्यातपरमेश्वरपरमवैष्णवपरमभट्टारकमहाराजाधिराज-

25 श्रीमल(ल्ल)क्ष्मणसेनदेवः कुशली । समुपगताशेषराजराजन्यकराज्ञी-

26 राणकराजपुत्रराजामात्यपुरोहितमहाधर्म्माध्यक्षमहासान्धिविग्रहि-

27 कमहासेनापतिमहामुद्राधिकृतान्तरङ्गबृहदुपरिकमहाक्षपटलिक-

Second Side.

28 महाप्रतीहारमहाभोगिकमहापीलुपतिमहागणस्थदौस्साधिकचौरो-

29 द्धरणिकनौवलहस्त्यश्वगोमहिषाजाविकादिव्यापृतकगौल्मिकदण्डपाशि-

30 कदण्डनायकविषयपत्वा(त्या)दीनन(दीन)न्यांश्च सकलराजपादोपजीविनोध्यक्षप्र-

31 चारोक्तानिहाकीर्त्तितान(न्) चट्टभट्टजातीयान् जनपदान् क्षेत्रकरांश्च ब्रा-

32 ह्मणान(न्) ब्राह्मणोत्तरान् यथार्हं(र्हं) मानयति बोधयति समादिशति च मतम-

33 स्तु भवतां: [2]यथा श्रीपौण्ड्रवर्द्धनभुक्त्यन्तःपातिवरेंद्यान्[3] पूर्व्वे बुद्धविहारीदेव-

34 तानिकरदेयाम्मणभूम्याढावापपूर्व्वालिः सीमा । दक्षिणे निचडहारपु-

35 ष्करिणी सीमा । पश्चिमे नन्दिहरिपाकुण्डी सीमा उतरे[4] मोल्लाण-
खाडी सीमा इ-

36 त्थं[5] चतुःसीमावच्छिन्नस्तत्रत्यदेशव्यवहारनलिनदेवगोपथाद्यसारभूवहिः

37 पञ्चोन्मानाधिकविंशत्युत्तराढावापशतैकात्मकः संवत्सरेण कपर्द्दकपु-

38 राणसार्द्धशतैकोत्पत्तिको वेलहिष्टीग्रामीयभूभागः ससाटविटपः

39 सजलस्थलः सगर्त्तोषरः सगुवाकनारिकेलः सह्यदशापराधः परि-

40 हृं(हृ)तसर्व्वपीडो ऽचट्टभट्टप्रवेशो ऽकिञ्चित्प्रग्राह्यस्तृणपूतिगोचर-

41 पर्यन्तः हुताशनदेवशर्म्मणः प्रपौत्राय मार्क्कण्डेयदेवशर्म्मणः पौत्राय ल-

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1 Metre: Śārdūlavikrīḍita.

2 The visarga has here been used as a sign of interpunction.

3 Read °वरेन्द्र्यां. There is a sign like a St. Andrew's cross after this word.

4 Read उत्तरे.

5 Read इत्थं.

42 न्मो(ध)रदेवशर्म्मणः पुत्राय भरद्वाजसगोत्राय भारद्वाजाङ्गिरस-
43 वार्हस्पत्यप्रवराय साम(वे)दकौथुमशाखाचरणानुष्ठायिने हेमाश्वर-
44 थमहादानाचार्यश्रीईश्वरदेवशर्म्मणे पुण्ये ऽहनि विधिवदुदकपू-
45 र्व्वकं भगवन्तं श्रीमन्नारायणभट्टारकमुद्दिश्य मातापित्रोरात्मनश्च पु-
46 ण्ययशोभिवृद्धये [1]दत्तहेमाश्वदथमहादाने दक्षिणाते(त्वे)नोत्सृ[ज्य] चा-
47 चन्द्रार्क्कक्षितिसमकालं यावत् भूमिच्छिद्रन्यायेन ताम्रशासनीकृत्य प्र-
48 दत्तो ऽस्माभिः ॥ तन्नवद्भिः सर्व्वैरेवानुमन्तव्यम् । भाविभिरपि नृपति-
49 भिरपहरणे नरकपातभयात् पालने धर्म्मगौरवात्पालनीयम् । भ-
50 वन्ति चात्र धर्म्मानुश(शं)सिनः श्लोकाः । बहुभिर्वसुधा[2] दत्ता राजभिस्सगरा-
दिभिः ।
51 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ भूमिं यः प्रतिगृह्णाति
यश्च भूमिं प्रय-
52 च्छति । उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ ॥ स्वदत्तां पर-
दत्तां वा यो हरे-
53 त वसुन्धराम् [।*] स विष्ठाया[3] कृमिर्भूत्वा पितृभिस्सह पच्यते ॥ इति कमलदला-
54 म्बुबिन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च । सकलमिदमुदाहृतञ्च बुद्ध्वा न
55 हि पुरुषैः (।) परकीर्त्तयो विलोप्याः ॥ श्रीमल्लक्ष्मणसेनो नारायणदत्त-
सान्धिविग्रहिकं
56 इह ईश्वरशासनदाने दूतं व्यधत्त नरनाथः ॥ सं ३ भाद्रदिने २ ०।
श्रीनिमहासामि ॥

No. 4.—CHATSU INSCRIPTION OF BALADITYA.

BY D. R. BHANDARKAR, M.A.; POONA.

This inscription, which is published here for the first time, was discovered as early as 1873, by A. C. L. Carlleyle, assistant of Sir Alexander Cunningham. It was found at Chāṭsū, the principal town of a *tahsīl*, of the same name, Jaipur State, and about twenty-six miles south of the Jaipur City. It is referred to by him in the *Archæological Survey Report*, Vol VI, p. 116, in the following words: "I found a Kutila inscription of twenty-six lines on a broken black stone built into the side wall of the steps leading down into a great tank at Chatsu, at the bottom of which this inscription was found about seventy or eighty years ago." The tank here mentioned is no doubt the one locally known as the Gōlerāv *talāv*, but the inscription stone when I was at Chāṭsū at the close of December 1909, was in a wall of the dilapidated temple of Raghunāthjī in the immediate neighbourhood of the flight of steps.

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[1] Read °हेमाश्वरथ°. [2] The final धा of वसुधा has been added above the line. [3] Read विष्ठायां.

The inscription is engraved on a slab of black stone, and consists not of twenty-six, as Carlleyle says, but of twenty-seven lines, which cover a space of about 2′ 11¼″ broad by 1′ 4¾″ high. It is broken in three parts about one foot from the commencement of lines 9 and 10. Besides, a portion of the stone has peeled off near the lower corner of the proper left side. The size of the letters is larger in lines 1-20 and smaller in lines 21-27. It is largest in line 20. The characters are of the northern type of alphabet, approximately belonging to the tenth century. They include the somewhat rare forms of *jh* in *Kajjhāṁ*, line 18; of *ñ*, *e.g.* in *yāchñā-*, line 6; and of *ṅ*, *e.g.* in *vāṅ-mayīṁ*, l. 1. Attention may also be drawn to the curious forms of *ph*, *e.g.* in *phaṇinaḥ*, l. 3, and the subscript *t*, *e.g.* in *mam=ādhivasas=ity=uktaṁ*, l. 2. The letter *g* occurs in two forms; the ordinary one may be noticed, *e.g.* in *-viprayōga-*, l. 3, and the other one in, *e.g.* *vāhinī-parigatāj=*, l. 18, or *Sugrīvād=*, l. 19, in which case it can easily be mistaken for *ś*. The signs for the ciphers 5 and 7 incised in lines 4-5 and of the *avagraha* occurring *e.g.* in l. 4, are worthy of note. The language is Sanskrit, but is frequently anything but grammatical. Almost the whole fault in this respect may lie with the person who copied the inscription on the stone previous to its being engraved. But the composer of the *praśasti* is certainly responsible for the grammatically inadmissible word *vi(bi)mvi(mbi)tān=*, undoubtedly a mistake for *vi(bi)mvi(mbi)tāni*, in l. 3. The word *vivāha* is used in l. 7 apparently in the sense of "one whose vehicle is the bird", referring, of course, to Vishṇu. Excepting the initial words [*Ōṁ na*]*maḥ* and the closing words from *utkīrṇṇī* to *saṁvat*, the whole of the record is in verse, and, curiously enough, the first twenty-two verses only are numbered. In respect of orthography the following points may be noticed: (1) the letter *b* is throughout denoted by the sign for *v*; (2) *t* is invariably doubled in conjunction with a following *r*; (3) a consonant is, as allowed by the rules of grammar, doubled in conjunction with a preceding *r*, *bh* only being not doubled; (4) *ṅhri* is used twice, in ll. 19 and 21 instead of the correct *ṅghri*; (5) *-dushkhā-* is written in l. 11 instead of *duḥkhā*; (6) the letter *s* is frequently employed instead of *ś*, though once *ś* is used instead of *s*, *viz.* in *-śamayaḥ*, l. 22.

After the initial words *Ōṁ namaḥ* the inscription opens with obeisance to the goddess Sarasvatī (v. 1), an invocation of blessings from the god Murāri (vs. 2-5). Verse 6 introduces the family of Guhila, and the verse following states that in this family flourished one Bhartṛipaṭṭa, who was like Rāma endowed with both priestly and martial qualities (*brahma-kshatr-ānvita*). Rāma here referred to is obviously Paraśurāma, and what the verse intends saying is that just as Paraśurāma was a Brāhmaṇa by caste but did the duties of a Kshatriya, Bhartṛipaṭṭa also was a Brāhmaṇa by extraction but displayed martial energy; in other words, Bhartṛipaṭṭa was a Brahmakshatra, *i.e.* what is now known as Brahmakshatri.[1] His son was Īśānabhaṭa (v. 8), and Īśānabhaṭa's son was Upēndrabhaṭa (v. 9). From the latter sprang Guhila, and from him Dhanika (vs. 10-11). He is, I think, identical with the Dhanika of the inscription now deposited in the Victoria Hall, Udaipur, but originally found at Ḍabok in Mēwāṛ. It begins with *Saṁ 407 Bhādrapada-śudi 8 asmiṁ(n) di*[*va*]*sē Paramabhaṭṭāraka-Mahārājādhirāja-Paramēśvara-***Śrī-dDhavalappadēva-pravadha(rdha)māna-rājye | Guhila-puttrāṇāṁ Śrī-dDhanikasy=***ōpabhujyamānāyāṁ* **Ddhavagarttāyāṁ**, *etc.* If the date 407 be referred to the Gupta era, it becomes equivalent to A.D. 725. This agrees with the characters of the inscription, which cannot be earlier than the eighth, nor later than the ninth, century. I have elsewhere said that Dhavalappadēva, the paramount sovereign here mentioned, is the same as the king Dhavala of the Maurya dynasty referred to in the Kaṇsvāṁ inscription of A.D.

[1] For further treatment of this subject see my paper on the "Guhilots," *Journ. & Proceedings, Beng. As. Soc.*, Vol. V, 1909, pp. 167 ff.

738.[1] Dhanika was succeeded by his son Āuka, and the latter by his son **Krishnarāja** (vs. 12-13). Krishnarāja's son was **Śaṁkaragaṇa**, who conquered **Bhaṭa**, king of the **Gauḍa** country, and made a present of this kingdom to his overlord (vs. 14-16). Can this Bhaṭa be Śūrapāla of the Pāla dynasty, who, according to Cunningham, was a son of Dēvapāla, and according to Mr. V. A. Smith,[2] the same as Vigrahapāla I.? Śaṁkaragaṇa's queen was **Yajjā** who was a devotee of Śiva (v. 17), and from her he had a son named **Harsharāja** (v. 18), who is called a *dvija*, which, in inscriptions of this period, so far as my knowledge goes, denotes a Brāhmaṇa only. He conquered kings in the north, and presented horses to **Bhōja**, who, I think, must be **Bhōja I.** (A.D. 843-882) of the imperial **Pratīhāra** dynasty (v. 19). He married a princess named **Sillā** (v. 20), and had from her a son called **Guhila** (v. 21). Verse 22 says that he produced the impression that he was Guhila I., come to life again to destroy his foes, and the next verse informs us that with excellent horses from the sea-coast he vanquished the **Gauḍa** king and levied tribute from princes in the east. He married **Rajjhā**, daughter of the **Pramāra Vallabharāja** (v. 24). Their son was **Bhaṭṭa** (v. 25), who led an expedition of conquest against kings of the south, (v. 26) and married **Purāśā**, daughter of one **Vīruka** (v. 27). The issue of their marriage was **Bālāditya**, **Bālārka** or **Bālabhānu** (v. 28). Verses 29-32 bestow nothing but conventional praise on him. Verse 33 tells us that he married **Raṭṭavā**, daughter of the **Chāhamāna** king **Śivarāja**, who is eulogised in the verse following. From her Bālāditya had three sons, *viz.* **Vallabharāja**, **Vigraharāja**, and **Dēvarāja** (v. 35). In commemoration of Raṭṭavā who had died, Bālāditya, we are informed, erected a temple to Murāri, whose site probably is occupied by the temple of Raghunātha, where the inscription was found when I visited Chāṭsū (v. 36). Verse 37 expresses a wish for the permanence of the temple. The next verse states that the *praśasti* was composed by one **Bhānu**, son of **Chhitta**, a *Karaṇika* by caste, and a Vaishṇava by religion. The *praśasti* was engraved by the *sūtradhāra* **Bhāila**, son of **Rajuka**. This is followed by the word *Saṁvat* without, however, the actual specification of the date. But though no date is given, there can be little doubt that it is to be assigned to the tenth century.

The family, to which Bālāditya belonged, is called in verse 6, as we have seen, **Guhilasya vaṁśa**; in other words he was a **Guhilōt**. So far we have only known one Guhilōt dynasty, *viz.* that reigning sometimes at **Nāgahrada** (Nāgdā), sometimes at **Āghāṭapura** (Ahaḍ), and sometimes at **Chitrakūṭa** (Chitōṛ). This is the celebrated dynasty to which the Rāṇās of Mēwāṛ claim to belong. But it now appears that there was another Guhilōt family ruling over a territory extending from Chāṭsū in Jaipur to Ḍabōk in Udaipur. The capital of this dynasty is not known. Probably it was **Dhavagartā**, *i.e.* Dhōḍ in the Jahājpur district, Mēwāṛ. Reminiscences of this family are still existent at Chāṭsū. The local traditions have still preserved the couplet

Rāṇā chhōḍē Chāṭsū
jō chāy sō lē
"The Rāṇā has forsaken Chāṭsū
Whoever wants may take it."

This shows that Chāṭsū had at one time been held by the Guhilōts. Again, the tank where the inscription stone was found, is called *Gōlērāv talāv*. Gōlērāv obviously is a corruption of Guhilarāja, and the name shows that the tank was originally constructed by a prince of this dynasty called Guhilarāja. This may be either Guhila I. or Guhila II.

[1] *Prog. Rep. Archæol. Surv. Ind. West. Circle* for 1906, p. 61. Here the date read by me was 807 but on referring to the impressions I find that it is almost certainly 407.

[2] *Ind. Ant.*, Vol. XXXVIII, pp. 233 ff.

TEXT.[1]

1 मः[2] याज[न्म] ◡ खाजश्री:[3] श्रीमता या वि[रो]धिनी । तां वन्दे वाङ्मयीं देवीं वाक्प्रपंचप्रसिद्धये ।१ एकोपि [गु] ◡ सपर्क्कान्नियते[4] मुरजिच्चिधा । यो ज[ग]. . . . . स्तु — ◡ ये[5] ।२। चाक्रान्तभूतलमघौघ-विघातदक्षं [6]गं—

2 [प]य:परिचयेन विराजमानं । पायादनन्तमुनिलोकनिषेवितं वो वारीव यामुनमधोक्षजपादयुग्मं ।३। [ए]का त्वं हृदयं ममाधिवससीत्युक्तं त्वया — ◡ — — — —[7] प्रिय वल्लभा यदपरा स्वोर:स्थले[8] ध्यायितां[9] । इत्थं कौस्तुभदर्प्पणे

3 प्रतिमितिं स्वां वीक्ष्य पश्चात्तु यं सासूयं स पराङ्मुखीमनुनयंस्तां पातु वो—धव:[10] ।४। त्यक्तास्त्प्रियविप्रयोगविधुरा[11] गोष्ठ्ये दिवं या ययुस्ता एतास्तव पूर्व्ववद्रतसुखं प्रत्यागता: सेवितुं । इत्युक्त: फणिन: फणामणिगणे दृष्टात्मनो विम्बितान्य:[12] सेर्ष्यं र-

4 मय[ा*] मुरारिरवतात्प्रत्याययन्व: स तां ।५। नीरन्ध्र: प्रथित: पुर: पृथुतर: प्रोत्खातभूभृत्कुलो व्यामासे[13] जनितप्रतापदहनोप्यासादितास्वोन्नति:[14] । अन्त:सारतरोऽरिकुंजरकरव्याघातदक्षो ऽभवद्वंशस्तद्विपरीत एष [गु]हिल-स्याद्वारभू[15]-

5 तो [भु]व: ।६। [16]अस्तग्रामोपदेशैरवनतनृपतीन्भूतलं भूरिभूत्या भूदेवा-न्भूमिदानैस्त्रिदिवमपि मखैर्न्न[न्दय]न्नन्दितात्मा । [17]व्रह्मक्षत्रान्वितोऽस्मि-न्समभवदसमे रामतुल्यो विशल्य: सौर्याढ्यो[18] भर्त्तृपट्टो रिपुभटविटपि-च्छेदकेलीपटीयान् ।७। लो-

6 लाक्रा[न्तमहा]महीभृदवनिर्गौरीकुचालि[ङ्गन]व्यापारैकरसोप्यभिन्नहृदयो[19] वाणै-र्म्मनोजन्मन:[20] । भास्वद्भूतिविषि[त:][21] क्षतवजिर्न्नित्यं विशुद्धे [वृ]षे तस्मात्तथा[णु]रिव व्यजायत नृपादीशानपूर्व्वो भट: ।८। उपहृतवृषो याज्ञालम्बाद्गुरुत्वमुपागत:[22] क्षतजडरति-

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[1] From the original stone.
[2] Read ओं नम: ।
[3] Read °यालजन्ममुखाब्ज°
[4] Read गुणसंपर्क्का°.
[5] Read व: श्रियै.
[6] Read गरुत्मन्°.
[7] Probably कैतव का तेऽसी has to be restored.
[8] Read स्वोर:°.
[9] Read ध्यायिता.
[10] Read माधव:.
[11] Read °स्मृत्प्रिय°.
[12] Read बिम्बिता°.
[13] Read व्यामाशी-
[14] Read °सादितस्वोन्नति:.
[15] Read °स्योद्धार°.
[16] Read चस्तग्र°.
[17] Read ब्रह्म°.
[18] Read शौर्याढ्यो°.
[19] Read °भिन्न°.
[20] Read बाणै°.
[21] Read °विभूषित:.
[22] Read °लम्बा°.

7 र्म्मोया[च]रो[1] द्विजिह्वसमाश्रित: । हरिरद्दमद्दो [2]ना[म्नो—चे]र्व्विवाह[म]रिं [म]धीरद्दसद्दिव यो भूप: सो ऽभूदुपे[न्द्र]भटस्तत: ।८।[*] [कल]समुद्योतित- सर्व्वभूतले[3] निजोदयानन्दितभृत्यकैरव: । उदीर्णधामा परि(पुरि)पू[र्ण]मण्डल: ग्रसीव[4] जज्ञे गुहिलस्ततो नृप: ।१०[।*]

8 मानं मानवतां मतिं मतिमतामानन्दमान[न्दिनां] — —[5] [की]र्त्तवतां [6]वलं [7]वलावतामुद्योगमु[द्योगिनां] । [8]सत्वं [9]सत्ववतां स्थितिं स्थितिमतां दुर्ग्गाणि दुर्ग्गश्रितां य: शौर्य्यादहरद्द्विषां स धनिकस्तस्मात्तजज्ञे[10] प्रभु: । ११ । करविधृतजयश्री: [11]सत्पुग्रख्यावसादा-

9 दजितनरसहायो भीमसेनानुयात: । ◡ ◡ ◡ ◡ ◡ ◡ — व्याद्योयमा- नन्दकारी [सुत] इव तपसो ऽस्मादाउकोऽभूत्स भूय:[12] । १२ । चक्राक्रा- न्तारिचक्रो हतनरकभयानन्दिताशेषलोको लक्ष्मीलाभाद्विशेषप्रज[नि*]तपरमुद्- स्तविद्वेषवाण:[13]। सा-

10 [धू]नां सत्वस[त्त्व:][14]स्थितिमुपविदधद्विश्व[ं] पाप[भाजामा]ज्ञोधिप्राप्तकीर्त्तिर्म्मधुजि- [द्दि]व तत: कृष्णराजो वभूव[15] । १३ । प्रतिष्ठां प्राद्धृत्वोद्भटकरिघटासंक- टरणे[16] भटं जित्वा गौडक्षितिपमवनिं संगरहृतां । [17]वालाद्दासीं चक्रे [प्र]भुचरणयोर्य: प्रण-

11 यिनीं ततो भुप:[18] सोभूज्जितवहुरण:[19] शंकुरगण: । १४ [।]सेनामार्गैघनम- दक—र्मन्दरो[द्रि]तुङ्गैर्यस्यासंख्यै:[20] श्रियमिव दिशां [जितु]राक्रुष्टकामै:[21] अत्तमग्नां[22] विविधकुपतिस्नेषदुष्खाददन्वान्भूयो[23] नीतो मथनसमयप्रव्यथो क्षोभिताम्भ:[24] । १५ । का-

12 ल्पर्णो वपदर्प्यं[25] रविरतुलमहो देविमग्नो[26] स्वमग्नं शाङ्गी[27] संग्रामवात[28] दश[शत]नयनो नाकधामाधिपत्यं । मन्ये श्रीशं जही श्री: श्रुतिनि-

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[1] Read °र्म्मायाचारो [2] Read नाम्नोत्पुत्रे°. [3] Read कलासमुद्योतित°, the *ikāra* of *ti* seems first to have been omitted and afterwards inserted.

[4] Read ग्रग्नीव. [5] The word here peeled off is certainly शौर्य्यं.

[6] Read वलं [7] Read वलवतां°. [8] Read सत्वं.

[9] Read सत्त्ववतां [10] Read तस्मात्त°. [11] Read प्रभु°.

[12] Read भूप: [13] Read °वाण:. [14] Read सत्व°.

[15] Read वभूव. [16] Some letter had been previously engraved in place of ट of °ङ्कट°.

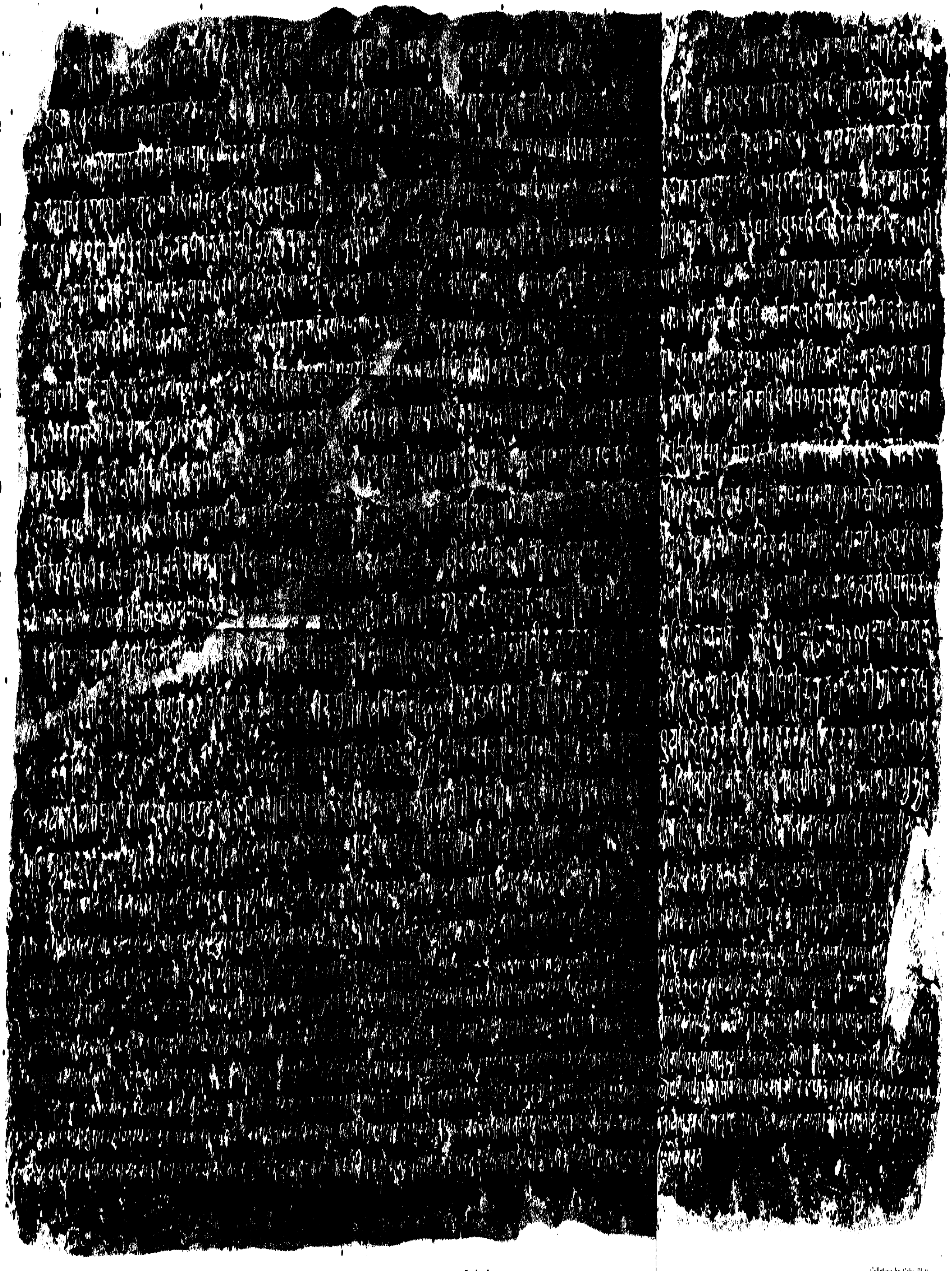
[17] Read वला°. [18] Read भूप:. [19] Read °वहु°.

[20] Read °मदकलैर्म्मन्दराग्नेन्द्र°. [21] Read °कृष्ट°. [22] Read पत्नमेग्नां.

[23] Read °दु:खा°. [24] Read क्षोभिताम्भा:. [25] Read वप°.

[26] Read देव°. [27] Read शार्ङ्गी. [28] Read °वातो.

Chatsu Inscription of Baladitya.



S. Konow.

Scale ·5

Collotype by Gebr. Plettner.

हित ⏑ तिं[1] लज्जयाभो⏑जन्मा[2] यश्मीग्पृथ्वी[3] प्रशासत्य[स]मगुणजितानेकनाक-
प्रधानो[4] ।१६ महामहीभृत: पुत्री[5] शिवा-

13 नन्दितमानसा तेनोढा पार्व्वतीतुल्या यज्ज्ञा नाम यश[स्विनी । १७]—
— — ⏑ ⏑ — ⏑ निश्चलमतिं शक्तिं दधानं परां सेनारक्षणदक्ष-
सुप्रमहसं व्यावृतविद्वेषण[6] । सानन्दं शिखिन: परिग्रिहितया[7] श्रीहर्षजं[8]
हिजं तस्यां वीरमजीजनत्त [9] नतयं स्कांदोपमं भूभुजं

14 ।१८। [10]विरैर्व्वैरिचमूविनाश[कुशलैर्द्दन्तिभिरन्वितो — ⏑ — — — वारणवंशजै]र्गिरि-
शिरस्तुंगैर्म्मदान्धैर्ग्गजै:[11] [।*] जित्वा य: [12]सकलानुदिच्यनृपतीन्भोजय[13] भक्त्या
[14]चादी [15]सत्तांविकतसिन्धुलघनवि—[16] श्रीवं[श]जान्वाजिन: ।१९। योग्येषजन-

15 [संज्ञातां] शिखामिव विभावसो: । व्युवाह विधिना सि[क्ता]मुक्तसद्विशद-
द्युतिं ॥२०। कान्तानां हृदयेष्वमुक्तसशरं रत्यां विधातुं स्मरं तन्नेदा-
दिव शंकित: स्मृतिपथं यातोपि यो[17] दूरत: । सौभाग्याजनवल्ल-[18]

16 [भो]पि नितरामुद्वेगकृद्दूषिणां [19]— —[श्री]गुहिल: सु[20] तेन जनित:(।)पुत्र: प्रभावा-
न्वित: ।२१। भूयो[वा]तरदेष संगरभरान्वोढुं समर्थोस्त्ववित् वैरं[21] पूर्व्वयोद्भवं
पृथुयशा देवो नर: संस्मरन् । नूनं नो विनिहन्तुमायतभुजशापचु(च्यु)-[22]

17 तै: सायकैरित्याशङ्क्य रणांगणादरिगणा यस्य द्रुतं विद्रुता: ॥२२॥ पीनोर-
स्कैरदंचत्कुलिशखरखुरक्षुन्नपूर्व्वाब्धितीरै:[23] संग्रामाम्भोधिपोतैर[द]धिभवमहावाह-
वंशप्रसूतै: । जित्वा गौडाधिनाथं [24]विवुधजनवधूगीतसत्कीर्त्तिमहाजौ[25]
प्राच्येभ्य:

18 पार्थिवेभ्य:[26] प्रचुरतरकर[27] [28]याग्रहीत्स्वामि[नि]शठ:[29] ॥ [२३।*] [लक्ष्मीं]
चांद्रमसीमिवोन्नतिमति[30] स्वच्छाम्वरोद्भासितां[31] आवि[र्भू]तकलां

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[1] Read निहितमतिं.

[2] Read °भीजजन्मा.

[3] Read यश्मिन्पृथ्वीं.

[4] Read °प्रधाने.

[5] Read पुत्री.

[6] Read व्यावृत्तविद्वेषिणं.

[7] Read परिगृहि°.

[8] Read °हर्षराजं.

[9] Read °मजीजनत्स तनयं.

[10] Read वीरै°.

[11] Read °र्ग्गजै:.

[12] Read °गुदीच्य°.

[13] Read °भोजाय.

[14] Read ददौ.

[15] Read शत्राग्वैकत°; the letters कत are engraved below the line.

[16] Read लंघनविधौ ; the space of धौ is left empty.

[17] Read यो.

[18] Read सौभाग्याज्जन°.

[19] Read तस्यां.

[20] Read स तेन.

[21] Read °विद्वेरं पूर्व्वभवो°.

[22] Read °भुजचाप°.

[23] Read °क्षुण्णपूर्व्वाब्धि°.

[24] Read विबुध°.

[25] Read °सत्कीर्त्तिराजौ.

[26] The letter वे was at first inadvertently omitted but was afterwards engraved in a tiny form between र्थि and भ्य:

[27] Read °करं.

[28] Read यौगह्री°.

[29] Read °निष्ठ:.

[30] Read °मतीं.

[31] Read स्वच्छाम्बरोद्भासितामाविर्भूत°.

स्वकान्तिविशदामीशोट्टयानन्दितां । यो[श्रो]धरिव[1] वाहिनीपरिगताज्जातां सुरत्नालयाद्दृष्टे वल्लभराजतो नरपते रज्जां [2]प्रमराव[यात् ।] [२४]

19 राज्यं स्वीयं दधानो जितखरसमरस्थापधूतारिसारः सुग्रीवाज्ञासमानो जनितजनकमुत्सांगदः सत्वयुक्तः[3] । तस्मात्तेनोदपादि प्र[णमद्]वनिभृन्मौलिभिश्चुम्बिताङ्घ्रि :[4] भट्टः काकुत्स्थकल्पो[5] भरतकृतरत्तो [6]नीत्युलीनः सुमंत्रे ॥[२५]माक्रांता वीक्ष्य [7]शैन्यैर्व्वि ⏑ ⏑ ⏑ ⏑

20 तटीभंग्ननानान[गौ]घाः भीतो वन्धादिवाल[8] पुनरमृदुमकरक्षेपमामोर्म्मिवाहुः[9] । यस्यादाद्दक्षिणाब्धिः[10] समिति जितवतो दाक्षिणात्याग्निक्षतीशानीशादेशादशेषाग्लसदसमरुचो वेलया रत्नराजीः ॥[२६*] गंभीरापि समुन्नता परिजने लीलापि॰ नित्यं [11][स्थि] — — —

21 [श्लो]पचितापि वाचि मधुरा शाता[पि][12] रक्ता प्रिये । श्यामापीनकरप्रसाधितमुखी मुग्धापि दक्षा विधौ तेनोदौह्यत वीरकस्य तनया तन्वी पुराशाभिधा ॥[२७*] न्यस्ताङ्घ्रि[13] प्रथमं महीधरशिरस्याक्रान्तकाष्ठं क्षयैः सम्यक्कर्षितमण्डलं[14] समुदयैर्द्दोषात्यमैर्भासितं[15] । मुष्णंतं निजतेजासा[16] प्रसरता तेजांसि — — ⏑ —॰ —[17]

22 लादित्यमसूत सा ॰मृदुकरज्ञानन्दयन्तं[18] प्रजाः ॥[२८*] पद्मानन्दकरोप्यरातिसरसासुङ्कृतपद्मोदयो भ्रान्ताशोप्यचलस्थितिर्मृदुकरोप्युग्रप्रतापोद्गमः । ग्राकृष्टोप्युदयं हतास्तशमयः[19] सौम्योपि दुर्द्दर्शनः वालार्क्कोपि[20] निशा निषेवितरतो रक्तोपि यो निर्म्मलः ॥[२९*] लोलो वालांशुमाली[21] ग्लपयति कुमुदा — ⏑ — — ⏑ — —

23 [नित्यं] प्राप्तोदयोपि [व्रजति पुनरधः खिन्न]पादप्रचारः । वैकल्यं लोचनानां वितरति सततालोकभाजां नराणां इत्थं येनासमन्ताज्जगति न जनिता तुल्यता तेन सार्द्धम् ॥[३०*] वि[ग]तपुरुषभावा यस्य चण्डप्रहारैरतिशयमृदितांग्यः पीडीताः[22] साधनेन । युवतय [इ]व मृद्गो द्राक्द्रवंत्यो[23] स्ववेगादधिकरणमसक्ताः[24] शत्रुसेना ⏑ —[ढं][25] ॥[३१] विष्णं

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[1] Read °श्रीधेरिव.

[2] Read प्रमारा°.

[3] Read सत्व°.

[4] Read °चुम्बिताङ्घ्रिर्भट्टः.

[5] Read काकुत्स्थ°

[6] Read नित्य°.

[7] Read सैन्यै°.

[8] Read बन्धादिबालं.

[9] Read °बाहुः.

[10] Read °णाब्धिः.

[11] Read स्थिरा लाव°.

[12] Read शान्तापि ; the letter पि is so engraved that it looks almost like थि.

[13] Read न्यस्ताङ्घ्रि.

[14] Read सम्यग्वर्त्तित°

[15] Read °द्दोषात्यये°.

[16] Read °तेजसा.

[17] Restore तेजस्विनां बा°.

[18] Read °करं°.

[19] Read °समयः.

[20] Read बालार्कोपि.

[21] Read बालांशु°.

[22] Read पीडिताः.

[23] Read द्राग्द्रवन्त्यः.

[24] Read °सक्ताः.

[25] Restore विसोढुं.

24 नि⏑षयं[1] पुराणमरसं मायाविनं निर्ग्गुणं मुक्त्वा [देश]वयोरसार्ज्जवगुणैर्यु[क्तां
भजस्वो]चितं । वालार्क्क[2] नृपमादरादिति रमां वक्तुं · प्रयाता स्वयं कीर्त्ति-
र्यस्य हिमांशुधामधवला दूतीव दुग्धोदधिम् ॥[२२*] चाहमानशिवराज-
तनूजां रत्नवासुदधिजामिव भव्यां । कान्त[र]त्ननिचितामुपयेमे सोरिलब्धवि-
जयः[3] कमलेशः ॥[२३*] विजित्य सौभाग्य-

25 [गुणैः] सपत्नीरपत्यरूपार्ज्जव[यौ]वनाढ्या(:) । उवास पत्युर्म्मनसि प्रकामं या
रा[जलक्ष्मी]रिव लोकवंद्या ॥[२४*] असूत या वल्लभरा[ज]मादौ ततो-
परं विग्रहराजमार्यं । सुतं तृतीयं त्रिदशेन्द्रतुल्यं श्रीदेवराजं गुरुभक्ति-
भाजं ॥[२५*] यः प्रालेयौघगौरो गुरुभिरुपचितो ग्रावभिः सर्व्वसारैः
प्रोत्तुंगाग्रो विचित्रो विकटकटतटासन्न-

26 भूभारगाढः । स प्रासादो मुरारेरकलितमहिमा स्त्रेहतो· वालपूष्णा[4] यातायां
देवलोक[5] तुहिनगिरिरिव श्रेयसेकारि तस्याः ॥ [२६*] यावत्कौस्तुभमुन्नभ-
स्तिमुरसा धत्ते मुदा माधवो निष्कंपः कनकाचलः परिवृतो यावत्सुरैः
शोभते । यावद्भूरवतिष्ठते पुथुतरा[6] शेषे सकलाचला[7] तावन्मंदिरमुन्नतं
स्थिरतरं भूयादिदं भू-

27 ⏑ —[8] ॥[२७*][राज्ञो] वुधेषु[9] निकटे[ष्व]पि वालभानोः[10] कौतूहलोत्कलि-
कयानकवित्वदर्प्पात्[11] । छित्तात्मजः करणिको हरिविप्रभक्तो भानुः
प्रशस्तिमकरोत्पटुवुद्धिरेताम्[12] ॥[२८*] उत्कीर्ण्णा प्रशस्तिमिमां[13] सूत्रधाररजु-
कसुतभाइलेन [।*] संवत्

No. 5.—LADNU INSCRIPTION OF SADHARANA OF VIKRAMA SAMVAT 1373.

By Pandit Ram Karna ; Jodhpur.

The stone bearing this inscription was originally kept in a niche provided in the walls of a step-well situated on the south of the village of Lāḍṇū, 20 miles N. W. of Ḍiḍwāṇā, the principal town of the district of the same name, in the Jōdhpur State. It was thence removed, as the story goes, by the Muhammadans to a *dargāh* of the same village, whence it was brought to the Historical Department of the State. It has now been, by the kind permission of His Highness the Mahārāja of Jōdhpur, sent to the Ajmēr Museum. The step-well, with which our inscription was originally connected, was, in course of time, buried underground and it has, again, been recently unearthed by the present Thākur of Lāḍṇū in V. S. 1958.

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[1] Read निर्व्विषयं.

[2] Read बालार्क्कं.

[3] Read शोरिलब्ध°.

[4] Read बाल°.

[5] Read देवलोके.

[6] Read पृथुतरा.

[7] Probably °कूलाचला in the sense of कुलाचला was intended.

[8] Restore भूतये.

[9] Read बधेषु.

[10] Read बालभानोः.

[11] Read कौतूहलोत्कलित°.

[12] Read °बुद्धि°.

[13] Read प्रशस्तिरियं.

The inscription covers a space of 2′ 1″ broad by 1′ 7½″ high, and contains 33 lines of writing to which may be added the two lines incised on each side of the stone, thus making a total of 35. The average size of the letters is ½″. The characters are of the northern class of alphabets which were prevalent in those days. It is curious that the number of the first verse alone has been engraved in the sixth part, while those of the following two have been omitted. It may also be noted that the 8th verse of the second part is written half only. The language is Sanskrit and is grammatically inaccurate in some places. Rules of etymology and syntax have been violated, *e.g.* wrong *saṁdhi* in *=asau Alāvadīnō* (l. 12); wrong *parasmaipada* in *virājati* (l. 22), the correct form *virājatē* not suiting the metre, etc. Instances of wrong metre are also not wanting, *e.g.*, *ubhaya-kula-viśuddhēna* (l. 23). Here are nine letters instead of eight as required for each *pāda* of an Anushṭubh verse. The text is in verse excepting four lines, *viz.* ll. 30 and 31 in the body of the inscription, wherein the date is given, and the two lines in the margin. The *praśasti* is composed up to verse 35 by *dīkshita* Kāmachandra, apparently a Jaina, (l. 29), and the latter portion by a *Gauḍa* Kāyastha Dāndā (line on the left margin). The following orthographical peculiarities may be noticed. Rules of *para-savarṇa* have not at all been observed. Letters following *r* have not been doubled in all places, *e.g.* *sarvvārtha-* (l. 3) where *v* has been doubled but not *th*; *tōmarair=bhuktā* (l. 7), here *bh* has not been doubled; *-sāhir=nṛipa-* (l. 9), *-Karṇāṭa-* (l. 11), etc. The palatal *ś* has been confounded with the dental *s*; *v* has been used for *b* throughout, and *p* has sometimes wrongly been engraved for *y*, *e.g.* *rampā* for *ramyā* (l. 5).

The inscription is divied into six parts, and it is worthy of notice that the letter *chha* has been engraved at the end of each to indicate the conclusion of the subject. The numbering of verses has also been changed after each subject, which has been introduced with a heading given in the beginning of each part. There are 5 verses in the first part, 8 in the second, 6 in the third, 2 in the fourth, 11 in the fifth, and 3 in the sixth. Four headings have been given, for the second, third, fourth and fifth parts, *viz.* *Rājāvalī-varṇanaṁ* in l. 7, *Vaṁśa-varṇanaṁ* in l. 11, *Mātri-vaṁśa* in l. 19, and *Svasura-vaṁsaḥ* in l. 21. With respect to the last, *i.e.* *Śvaśura-vaṁśa*, attention may be drawn to the fact that although the subject of the genealogy of the father-in-law has been closed in three verses only, neither has a new heading been given, nor has a new numbering been introduced for the following verses.

The first part consists of 5 verses, as noted above, of which the first three are in praise of Gaṇapati (v. 1), the goddess Sarasvatī (v. 2) and Varuṇa,[1] the god of water (v. 3). Then in verse 4 we are introduced to the subject of the inscription and informed that in the country known as Haritāna or modern Hariyāṇā there is a town named Ḍhillī or Delhi, which is extolled in verse 5.

The second part, in which is given the genealogy of the Muhammadan Emperors of Delhi, extends from verse 6 to 13. The town of Ḍhillī which was first ruled by the Tōmaras and then by the Chāhamāna kings, is now ruled by the Śaka kings who are possessed of elephants, horses and men, *i.e.* foot soldiers (v. 6). The following genealogy of 9 Emperors is given in the following two verses. There was a great king named (1) **Sahavvadīna** (Shāhab-ud-dīn Ghōrī[2]), who was succeeded by (2) **Kutvudīna** (Quṭb-ud-dīn Aibak), (3) **Samasaddīna** (Shams-ud-dīn Altamish), (4) **Pērōja-sāhi** (Rukn-ud-dīn Fīrōz Shāh I), (5) **Alāvadīna** (Alā-ud-dīn Mas'ūd), (6) **Maujadīna** (Mu'izz-ud-dīn Bahrām Shāh), (7) **Nasaraddīna** (Nāsir-ud-dīn Mahmūd) (v. 7), (8) **Gayāsadīnā** (Ghiyās-ud-dīn Balban), and (9) **Kuddī Alāvadīna** (Alā-ud-dīn Khiljī) who was then ruling over Delhi (v. 8).

[1] This god has also been invoked in the Bhādūnd inscription of the Paramāra Pūrṇapāla of V. S. 1102, on which I have written a paper in the *Bo. As. Soc. Jour.*, Vol. XXIII, pp. 75 ff.

[2] The correct names are given within parentheses.

The word *Kuddi* I cannot identify, but Alā-ud-dīn of the Khiljī dynasty is, apparently, meant. Verse 9 bestows purely conventional praise on Alā-ud-dīn. He is further described as having first conquered the southern part of India (v. 10) and then conquered the kings of Vaṅga, Tilaṅga, Gūrjjara, Karṇāṭa, Gauḍadēśa, the hill chiefs of Garjjaṇa and the Pāṇḍyas on the shores of the ocean and to have re-installed them in their position, which fact is compared to his erecting permanent monuments of his victory over those countries (v. 11). The following verse is again in eulogy of Alā-ud-dīn, in which it is stated that there is, was, and shall be no king who can be a match to him (v. 12). In verse 13 we are informed that a person named **Sādhāraṇa**, lord of Purā, was a favourite of the king (Alā-ud-dīn) and, on account of his merits, became his treasurer.

The third part begins from verse 14 and supplies us with the three names of the ancestors of Sādhāraṇa. In the town of **Ui** in the west there lived a Kshatriya named **Bhuvanapāla** who was born in the Kāśyapa *gōtra* (v. 14). I am unable to identify this village of Ui.[1] He was married to **Suśilā** who gave birth to a son named **Nālhaḍa** (v. 15). Nālhaḍa had **Jōṇhī** for his wife, who bore to him a son named **Kīrtipāla** (v. 16). Kīrtipāla was married to **Nālhaḍa**, from whom was born **Sādhāraṇa** (v. 17). The following two verses are purely eulogistic of Sādhāraṇa (vs. 18-19).

The *fourth* part consisting of only two verses describes the genealogy of the mother of Sādhāraṇa. There was a Kshatriya named **Sāhāraṇa** who had **Jauṇapāla** as his son, from whom sprang **Jūma** (v. 20). Jūma was married to **Jōī** of the Śrīmad *gōtra*, who bore him a daughter named **Nālhaḍa**, who gave birth to **Sādhāraṇa**. I am unable to trace out the Śrīmad *gōtra* anywhere. This Sādhāraṇa was respected by kings and was a charitably disposed man. He gave a *laksha-dāna* (*i.e.* articles of the value of one lac of rupees) (v. 21).

The *fifth* part properly consists of only three verses, as already noted above, in which is described the genealogy of Sādhāraṇa's father-in-law; but as the numbering of the verses still runs on, we have taken this part as comprising eleven verses, of which the last eight record the event of Sādhāraṇa's causing a step-well to be sunk in the village of **Lāḍnū**. There was a Kshatriya named **Haripāla** who lived in **Divaṇanapura** (v. 22). I have not been successful in identifying the town of Divaṇanapura for want of the name of the District wherein it was situated. To him was born a son named **Sādaḍa** (v. 23). Sādaḍa had a daughter named **Nāgī** whom he gave in marriage to **Sādhāraṇa** (v. 24). Sādhāraṇa, who was thus descended from two pure families, cherished a wish, in conjunction with his wife, to have a reservoir of water dug out as a matter of charity (v. 25). At a distance of 7½ *yōjanas* (*i.e.*, 30 *kōs* or 60 miles) to the east of **Nāgapattana**, *i.e.*, the present Nāgōr, the capital of the country called **Sapādalaksha**, modern Savālakha, there is a waterless (desert) tract of land called Lāḍnū[2] (v. 26), where everything but water was easily procurable; and, therefore, Sādhāraṇa caused a step-well to be dug out as a work of charity (v. 27). The next verse is in praise of the step-well stating that it may quench the thirst, wash the sins off and thus cause happiness to people in general, and that it has been dug from self-earned money. The well is again extolled in verse 29, which says that the villagers, who drink its clear water, call it a very charitable work, while the passers-by, who quench their thirst, praise its constructor as they walk away, saying that it was fortunate that he was born on this earth. It is further added that this step-well appears as if it had been constructed by Viśvakarman (the mason of the gods) and supplied with ambrosia by the gods, as its water looks like a sheet of silver and, therefore, the wise look upon it as their own (v. 30). Sādhāraṇa has been successful in pleasing the gods, the *pitṛis* or manes, and the people of this

[1] [The reading of the name is not certain.—S. K.]

[2] The village of Lāḍnū was formerly under the jurisdiction of Nāgōr, but on re-distribution it has now been placed under Ḍīḍwāṇā, as noted above.

world by its water at one and the same time, as one does with charity (v. 31). The person who causes a step-well, a well, a tank, a temple, etc., to be built, enjoys happiness for a long time on this earth as well as in the heaven like Indra (v. 32). Then follows a benedictory verse in the name of Sādhāraṇa (v. 33). In the next verse is given the name of the person who composed the *praśasti*, *viz.* *dīkshita* Kāmachandra; the date of its composition is given as **Thursday, the Jayā tithi of the month Vaiśākha in V. S. 1372** (v. 34). Here the year is given in two figures as 72, but a reference to line 30 *infra*, would show that it is 1372. The date is not given clearly in the original text, but only the day, month and year are given. *Jayā* is the name given in astrology to three dates, *viz.*, the 3rd, 8th and 13th; but which of these is meant here, it is difficult to determine. It might, perhaps, be the 3rd of the bright half of Vaiśākha, as the word *pradhāna* would lead us to suppose; for this date, usually called *Akshaya-tritīyā*, is observed as a festival and considered auspicious even up to this day in the whole of Mārwār. Verse 35 expresses a wish that the step-well may last, (as also the name of Sādhāraṇa,) as long as the sun, the moon, the oceans and the earth exist. The date of the inscription is given in prose in line 30, which is **Friday, the 3rd of the dark fortnight of Bhādrapada of V. S. 1373, or Friday, the 6th August A.D. 1316**,[1] when Sādhāraṇa caused the *pratishṭhā* or the consecration ceremonies to be performed of the step-well, which is situated to the south of the village of Lāḍṇū. It is also stated that this was done in the reign of *Suratāṇa* **Kuṭvudī** (Quṭb-ud-dīn Mubārak Shāh), son (successor) of **Alāvadīna** (Alā-ud-dīn Khiljī), and that after him (Mubārak Shāh) **Gayāsadīna** (Ghiyās-ud-dīn Tughlaq) ascended the throne of Delhi (v. 36). Only this much of this verse is clear and no sense can be made out from the rest.[2] The last verse (*i.e.* 37) is again in eulogy of Sādhāraṇa. The two lines on each side supply us with the information that the second part of the *praśasti* after verse 35 was written by a Gauḍa *Kāyastha* named **Dāndā**, son of **Ḍālū** and grandson of **Mahiya**: that this step-well was dug under the supervision of *rā° śrī*-**Naiṇasīha**; and that the *praśasti* was engraved by a mason (*sūtradhāra*) named **Salakhaṇa**.

We thus see that the first part of the *praśasti* was written by *dīkshita* Kāmachandra in the month of the Vaiśākha of the Vikrama year 1372, when Alā-ud-dīn Khiljī was the Emperor of Delhi, as is clear from the use of the present tense in *Alāvadīnaḥ kshitipō=sti sadyaḥ* (v. 8), *prabhur=asti sadyaḥ* (v. 9), and *saṁjātō na purā na ch=āsti bhavitā* (v. 12). But when the step-well was opened to the public after performing the *pratishṭhā* (consecration rites), the ruling prince was Quṭb-ud-dīn Khiljī, which fact is evident from the following words *Alāvadīna-putra-Suratāṇa-Kuṭvudīna-vijaya-kalyāṇa-rājyē* (l. 31); while the words *Gayāsadīnas=tu-n[ri*]pas=tatō=bhū[t*]* (l. 32) lead us to infer that when the last portion of the *praśasti* was committed to the stone, Ghiyās-ud-dīn had succeeded Quṭb-ud-dīn Khiljī as Emperor of Delhi. Although it has not been clearly stated in the body of the inscription that it was incised during the reign of Ghiyās-ud-dīn, yet as he ruled for four years from V.S. 1378-1382 (or A.D. 1321-1325) and a reference to his name as a prince has been made (l. 32), we may safely say that the later portion of the *praśasti* was engraved during his reign. In short, this whole *praśasti* was not composed and engraved at one and the same time and in one and the same reign, but it was inscribed at different times and in different reigns. The first portion of the *praśasti* up to verse 35 was composed by *dīkshita* Kāmachandra in the reign of Alā-ud-dīn Khiljī in V.S. 1372 and was incised on stone in the reign of Quṭb-ud-dīn Mubārak Shāh in V.S. 1373. During this interval the rule of Shahāb-ud-dīn Umar was over, and hence no reference is made to his name. The later portion, from line 30 to 33, and two lines on the

[1] Professor Kielhorn gives two dates as its equivalent (*vide* No. 255 of his List of Northern Inscriptions); the other being "Friday, 26th August A.D. 1317."

[2] There is, however, a mention of *Śrī Naivyanōvya* and *Samasadīna* in line 32, and we may identify Naivyanōvya with the modern Nārnaul, of which Samasadīna was, perhaps, a viceroy.

margin were composed by the Gauḍa *Kāyastha* Dāndā and engraved in the reign of Ghiyās-ud-dīn Tughlaq, *i.e.* between V.S. 1378—1382. No mention has been made of Khushrū Nāsir-ud-dīn probably on account of his brief tenure of power.

The inscription unfolds, under the heading of *rājāvalī-varṇanaṁ*, the dynasty of 10 Muhammadan Emperors of Ḍelhi from **Shahāb-ud-dīn Ghōrī** to **Alā-ud-dīn Khiljī**; but the list differs a great deal from that given in the Persian history called *Tawārīkh-i-Firishtā*, according to which some names seem to have been omitted and some reversed in their order. Below is given a statement comparing the genealogy contained in this inscription with that of Firishtā, as also their dates in Hijrī, Christian and Vikrama eras:—

No.	Sanskrit inscription.	Tawārīkh-i-Firishtā.	Hijrī years.	Christian years.	Vikrama years.
1	Shahāb-ud-dīn	Shahāb-ud-dīn Ghōrī	582-602	1186-1206	1243-1263
2	Quṭb-ud-dīn	Quṭb-ud-dīn Aibak	602-606	1206-1209	1263-1266
3	......	Ārām Shāh	606	1210	1267
4	Shams-ud-dīn	Shams-ud-dīn Aḷtamish	607-633	1210-1236	1267-1293
5	Fīrōz Shāh	Rukn-ud-dīn Fīrōz Shāh	633	1236	1293
6	......	Razīyā Bēgam	634-637	1236-1239	1293-1296
7	Alā-ud-dīn	Mu'izz-ud-dīn Bahrām Shāh	637-639	1239-1241	1296-1298
8	Mu'izz-ud-dīn	Alā-ud-dīn Mas'ūd	639-644	1241-1246	1298-1303
9	Nāsir-ud-dīn	Nāsir-ud-dīn Mahmūd	644-664	1246-1266	1303-1323
10	Ghiyās-ud-dīn	Ghiyās-ud-dīn Balban	664-685	1266-1286	1323-1343
11	......	Mu'izz-ud-dīn Kai Qubād	685-687	1286-1288	1343-1345
12	Shahāb-ud-dīn	Jalāl-ud-dīn Fīrōz Khiljī	688-696	1288-1295	1345-1352
13	Alā-ud-dīn	Alā-ud-dīn Khiljī	696-716	1295-1315	1352-1372
......	......	......	......	......	......
14	......	Shahāb-ud-dīn Umar	716	1316	1373
15	Quṭb-ud-dīn	Quṭb-ud-dīn Mubārak Shāh	717-721	1316-1321	1373-1378
16	......	Khushrū Khān Nāsir-ud-dīn	721	1321	1378
17	Ghiyās-ud-dīn	Ghiyās-ud-dīn Tughlaq	721-725	1321-1325	1378-1382

It may be noted that the *praśasti* writer has, perhaps for want of knowledge of history, omitted 3 names, *viz.*, Ārām Shāh (No. 3 in the above list), Razīyā Bēgam (No. 6) and Mu'izz-ud-dīn Kai Qubād (No. 11). Similarly, in the genealogy subsequently added after verse 35, which is shown in the above statement below the dotted line, the names of Shahāb-ud-dīn Umar (No. 14) and Nāsir-ud-dīn (No. 16) have been left out, perhaps on account of their very brief tenure of power. Besides, in the genealogy as given by the *praśasti* writer the names of 7 and 8 have been reversed, so that the name of the son (Alā-ud-dīn Mas'ūd) has been put in the place of the father (Mu'izz-ud-dīn Bahrām Shāh), and *vice versa*. This is probably either due to his lack of knowledge of the history of the Muhammadan Emperors or because the name of Alā-ud-dīn, who was the son of Fīrōz Shāh, has been put in after that of his father

(*i.e.* Firōz), and then Mu'izz-ud-dīn and Nāsīr-ud-dīn (sons of Shams-ud-dīn No. 4) have been mentioned; but the correct list is that given by Firishtā. Again, a reference to Nos. 12 and 13 will show that Shahāb-ud-dīn (No. 12) has been put in before Alā-ud-dīn (No. 13) in the *praśasti*, simply because the former was the father of the latter; but his name has been expunged by the Firishtā, because he never ruled, and in his place Jalāl-ud-dīn has been mentioned, who actually ruled. Shahāb-ud-dīn's name is merely mentioned by the Firishtā as the father of Alā-ud-dīn but not as Emperor.[1]

After this mention of the dynasty of the Muhammadan Emperors who ruled over Delhi, the inscription supplies us with four names of the genealogy of **Sādhāraṇa**, who caused the step-well to be constructed. It is stated that in a village named Ui there lived a Kshatriya of the Kāśyapa *gōtra* named Bhuvanapāla. Similarly, in the genealogy of his mother there is also a mention of Sāhāraṇa being a Kshatriya of the Śrīmad *gōtra*. And, again, his father-in-law's ancestor is also styled as a Kshatriya. So we see that the same word Kshatriya has been used in all the three genealogies, which leads us to believe that Sādhāraṇa was a *Khattrī* by caste and not a Rājpūt; because, *firstly*, Brāhmaṇic *gōtras* are, as a rule, not specified of Rājpūt families; *secondly*, if he had been really a Rājpūt, his sept such as Chāhamāna, Paramāra, and so forth, would certainly have been mentioned; *thirdly*, Sādhāraṇa was the treasurer of the Emperor Alā-ud-dīn (*vide* verse 13 *supra*), which office is never held by the Rājpūts; *fourthly*, during the reign of the Muhammadan Emperors the community of Khattris had attained both name and fame, which is a very well-known fact. The Khattris had then taken to service in the military as well as the civil line. In verse 13 there occurs a word *Purā-pati* which means either (1) "lord of a village named 'Purā'," or (2) "lord in former times"; but as there is no word to fill up the ellipsis to show of which place he was the lord in former times, it would appear that "lord of (a village called) Purā" is the meaning intended by the *praśasti-kāra*. This view is further strengthened by the fact that there is a village named Khānpurā, 3 miles from Bāḍnū, the second component of which was, perhaps, at first used to denote the village, the prefix Khān being added in later times when it was granted to a Muhammadan Khān. The words *mahā-ṭha śrī-Sādhāraṇa-* in the marginal line of the left side of the stone, also further support this fact, as Sādhāraṇa is called a *mahā ṭha*, which apparently stands for *mahā-ṭhakkura*, as the lord of a village is called a Ṭhākur or a Jāgīrdār. Moreover, the Khattris still now use the word Ṭhākur when writing letters to their *sāmdhis*, or fathers of their children-in-law.

The following table contains the genealogical trees of the three families given in our inscription :—

Bhuvanapāla (married Suśīlā)	Sāhāraṇa	Haripāla
Nālhaḍa (married Jōṇhī)	Jauṇapāla	Sādaḍa
Kīrtipāla (married Nālhaḍa)	Jūma (married Jōī)	Nāgī (daughter) (wife of Sādhāraṇa)
Sādhāraṇa (married Nāgī)	Nālhaḍa (daughter) (mother of Sādhāraṇa)	

[1] [The list of succession in the Pālam Bāoli Inscription is—1, Sāhavadīna; 2, Khuṭavadīna; 3, Samasadīna; 4, Phērujasāhi; 5, Jalālu̇dīna; 6, Maujadīna; 7, Alāvadīna; 8, Nasaradīna; 9, Hammīra Gayāsadīna. Cf. *Journ. Beng. As. Soc.*, Vol. XLIII, Pt. 1, pp. 104 ff.—S. K.]

TEXT.[1]

1 ॥ओं॥ स्वस्ति ॥ श्रीगणेश्वराय नम: ॥ [2]यो नित्यं .विश्वलक्ष्मीं प्रथयति विधिवद्देवदैत्येंद्रवंद्य:(।) सद्य: पुष्णाति सि[द्धिं] हरिरिव जगतापालनाये-
ष्विता य: .। यो [वा]

2 व्यालिशमाली हर इव नितरां विश्वविघ्नानि निघ्न(।)निर्व्विघ्नं विघ्नराज:
स [भ]व[तु भव]तामिष्टसिद्ध्यै गजास्य: ॥१ [3]या [श्रौक्ली] द्युतिमातनोति विलसन्मुक्तावलीवं-[4]

3 [5]द्रुम(।)शंच[कं]वुतुषारकुंदकलिकाकर्प्पूरपूरोत्तरां । य[ा] धा(धा)त्रा हरिणा हरेण सततं सर्व्वार्थसिद्ध्यै स्तुता (।) सा व: पातु सरस्वती भगवती
[6]ज्ञा[न]प्रदा सर्व्वदा ॥ २

4 [7]सर्व्वप्रिय: प्रचुररत्नविभूषितांग(।)श्चंद्राननाग्गसुखदो[पि][8] भुजंगसेव्य: । गंभी-
रहृज्जगति जीवनपूरिता[श:] (।) कामोव नंदयतु वो वरुण: स देव:[9] ॥
३ [10]य-

5 च श्रीहरि[पा]दसंश्रयवशात्[11] श्री: संचरत्युज्ज्वला[12] (।) [क्षी]रोधे[13] हरिदश्वजा जनपदं मत्तेव यत्रावलि । तत्र श्रीहरितान्देशविमले[14] ढिल्लीति नाम्ना
पु[री](।) र-

6 म्या[15] शक्रपुरीव[16] रत्ननिचया नि[त्यं बुधेंद्र]प्रिया[17] ॥ ४ [18]विप्रा: शास्त्रप[रं]परा-
श्रुतिविद: सत्यंचयन्त्या[म्][19] परे (।) पु[ष्णंति] प्र[ति]वासरं विदधति स्व
कर्म्म वर्णा: परे । [20]य-

7 त्रामोशनिरीक्षणक्षततनु: पुष्पायुध: कामिनी(।)वक्त्रांभोजमधुप्रपुष्टवपुषा वि-
श्वेषु संवसते[21] ॥ ५ छ ॥ राजाव[लीव]र्णनं ॥ [22]या पुरा तोमरैर्भुक्ता(।)
चाहुमानाधिपै[23]

8 पुरी । गजवाजिन[र]ाधीशै:(।) साधुना पाल्यते शकै:॥१[६*] [24]भूय: साह-
व्वदीनस्तदनु [सम]भवत्कुद्दुदीन: शकेश: (।) शस्त्रैःशेषितारिर्ज्जगति स
समसद्दीननामा ततो-

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[1] From impressions prepared by myself.

[2] Metre: Sragdharā.

[3] Metre: Śārdūlavikrīḍita.

[4] Read °च्चं°.

[5] Read °द्रुमशंखचंद्रकुं°.

[6] Read ज्ञान°.

[7] Metre: Vasantatilakā.

[8] Read °नगना°.

[9] Read देव:.

[10] Metre: Śārdūlavikrīḍita.

[11] Read °श्चाद्ध्री°.

[12] Read °त्युज्ज्वला.

[13] Read °क्षीरोदेऽर्हरि°.

[14] Order of words changed to suit metre; it ought to have been विमले श्रीहरितानदेशे.

[15] Read रम्या.

[16] Read शक्र°.

[17] Read बुधेन्द्र°.

[18] Metre: Śārdūlavikrīḍita.

[19] Read °यन्त्याम्.

[20] Read यस्या°.

[21] Read संवसति.

[22] Metre: Anushṭubh.

[23] Read °धिपै:.

[24] Metre: Sragdharā.

9 भूत् । तस्मात्फेरोजसाहिर्नृपगुणनिपुणोलावदीनस्ततोस्माद्भूप: श्रीमौजदीनस्त- [दनु च न]सरद्दीननामा ततोस्य॰ ॥२ [७*][1]गयासदीनस्तु ततोनु कुद्दी[2] अलावदीन:(।)

10 च्चितिपोस्ति सद्य: ॥३[८*] [3]अलावदीनो नृपति[र्म्र]द्दीनस्तद्दीनकर्म्मा रिपु[भि]- न्नमर्म्मा[।] सद्दावदीनस्य सुतोन[वद्य:] सम[स्त]रत्नै: प्रभुरस्ति॰ सद्य: ॥४ [९*] [4]रत्नवा(।।)-

11 सोगुणै: कांता कांतेव गजगामिना । कामिनी वलिनानेन[5] दक्षिणाशा जिता पुरा[॥*]५[१०*] [6]जित्वा वंगतिलंग[गू]र्ज्जरलसत्कर्णाटगौडाधिपा[न्] [ग]र्ज्जद्गर्ज्जन-

12 पार्व्वतीयनृपतीन् पांश्चान् पयोधिश्रितान् ॥ (।) स्थाने स्थापितवान् न [कारितरणात्नागा]दिरत्नप्रदा[न्](।) [की]र्त्तिस्तंभचयानिव प्रभुर[सौ] [7]अलावदीनो नृप: । (॥)

13 ६[११*] [8]उच्चै: [9]सोर्यगुणै[रु]दारचरितैस्तिग्मप्रतापेन वा रत्नैर्व्वाजिगजादिभि- र्व्वसुवय:[10] पूण [11]स्वराडाजते । (।) श्रीह[स्यम्म]नरे[श्वरो] भुवि [मद्दान]लाव- दीनोपम: संजातो न पुरा न चास्ति भवि-

14 ता नाग्रे प्रकेस:[12] क्वचित् [॥*] ७ [१२*] [13]अलावदीनोस्य[14] [नृ]पस्य[15] राज्ये पुरापतिर्भूपधनाधिकारी । गुणैश्च स[र्व्वो]त्तमतामवप्य[16] साधारणो भूमिवल्लभोभूत्[17] । (॥) ८ [१३*] वंसवर्णनं[॥][18] [19]पश्चि-

15 मायां दिशि सु[भि][20] नगरे उद्द्याह्नि(संज्ञि)ते । पुरा भुवनपालोभू[त्*] च्चत्रिय: कास्यपान्वय[21] ॥ १ [१४*] [22]श्रीमा[न्] भुवनपालोत्र [सु]सीलां[23] प्राप्य वल्लभां । च्चत्रियाचारचंद्रं स नाल्हडाख्यमजीजनत् । (॥)

16 २ [१५*] [24]श्रीनाल्हडाख्य: स्वगुणैर्व्वरिष्ठां(ष्ठां) जोपल्लोतिनाम्नीं दयितामवाप्य। उत्पादयामास विसालकीर्त्ति[25] श्रीकीर्त्तिपालं वि[मलं] सुपुत्रं । (॥) ३ [१६*] [26]धर्म्मो धर्म्मजसन्निभ: [शुभम]तिर्ष्न्यो वदान्य: सु-

17 धी: साधी[27] नाल्हडसंज्ञितासुदवहच्छ्रीकीर्त्तिपाल:[28] प्रिया । तस्यां सर्व्वसुखप्रदं

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[1] Metre: Upēndravajrā.

[2] Note omission of *Saṁdhi*.

[3] Metre: Upēndravajrā.

[4] Metre: Anushṭubh.

[5] Read बलिना°.

[6] Metre: Śārdūlavikrīḍita.

[7] Read °सावज्ञा°.

[8] Metre: Śārdūlavikrīḍita.

[9] Read शौर्य°. and °सौव°.

[10] Read °चयै:.

[11] Read पूर्ण: स्वराडाजते.

[12] Read प्रकीश:.

[13] Metre: Upajāti.

[14] Read °दीनस्य.

[15] Read नृपस्य.

[16] Read °मवाप्य.

[17] Read भूमिपव°.

[18] Read वंशवर्णनं.

[19] Metre: Anushṭubh.

[20] Read शुभे.

[21] Read काश्यपान्वयी.

[22] Metre: Anushṭubh.

[23] Read °शीलां.

[24] Metre: Upajāti.

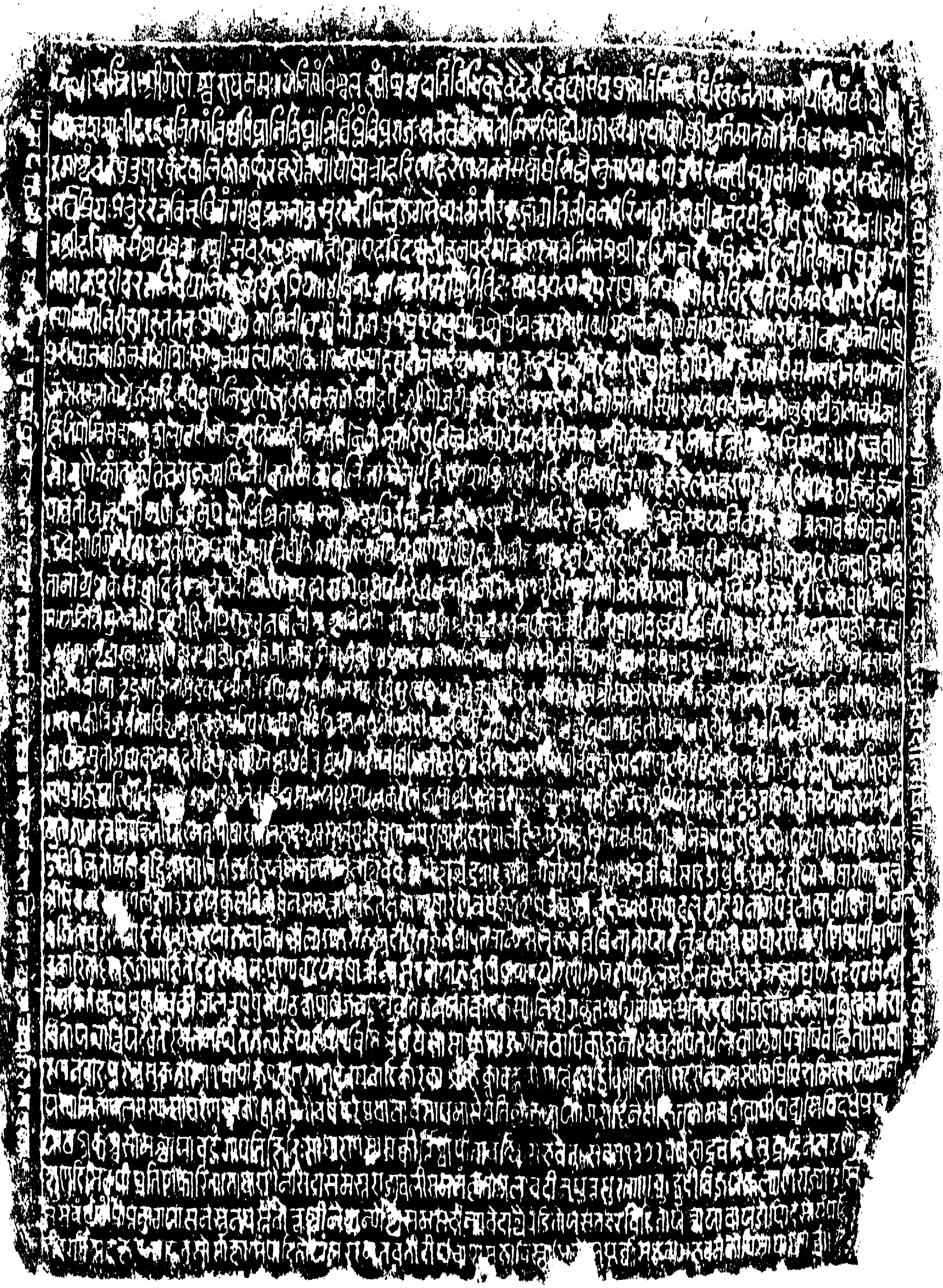
[25] Read विशाल°.

[26] Metre: Śārdūlavikrīḍita.

[27] Read साध्वीं.

[28] Read °दवहच्छ्री°.

Ladnu inscription of Sadharana.



H. KRISHNA SASTRI.

SCALE ·45.

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FROM IMPRESSIONS SUPPLIED BY PANDIT RAM KARNA.

खलु जगल्लोकैक[सा]धा[र]णं श्रीसाधारणमात्मजं ह्यजनयद्धर्म्मे यथा स
श्रियां [॥*] ४ [१७*] [1]साधारा:-[2]
18 णस्य सत्कीर्त्ति[3] कुर्व्वंत्या विश्वमुज्वलं[4] [।*] कृष्णं रिपु[मु*]खं चक्रे (।) तच्चि
चित्तं[5] जग[त्र]ये[6] । (॥) ५ [१८*] [7]गंभीरोंवुनिधिर्यथा सुविमलश्चंद्रो
यथा तापहृता[मा]नां[8] [ज]लदो यथा युवतिहृत्कांतोपि कामो[9]
यथा [।*] प्र-
19 क्त: पांडुसुतो जया[10] कनकद[11] सर्व्वेषु कर्णो यथा सर्व्वैरुत्तगुणैस्त्वमेव विधिना
सृष्टोसि साधारण । (॥) ६ [१९*] मान्त्रिवंश[12] [॥] [13]साह्वारणोभवत्पू(र्व्व)
च्च[त्रि]यस्तत्सुत: सुधो: [।*] जौणपालाभिधस्त:-[14]
20 स्य पुत्रो जूमाभिधो ह्यभू[त्] । (॥) १ [२०*] [15]जूमा[ख्ये]न वलीयसा[16]
सुयशसा [17]रत्नकरेणोज्वलां[18] श्रीमन्नोत्रसमुद्भवां गुणवंती[19] जोई[ति*] लब्ध[20]
प्रियां [।*] तस्यां माल्हडसंज्ञिता सुतनयो[21] जज्ञे यया श्रो-
21 युतो जाता[22] रत्नमिव चितीस्वारमत:[23] साधारणो लब्धद: [॥*] २ [२१*]
[24]स्वसुरवंस: [॥*] [25]दिवण[न]पुरावासो हरिपालोभवत्पुरा । चत्रियामनपझानां[26]
मित्रवद्यो रुचिं दधो[27] । (॥) १ [२२*] [28]हरिपालत्य[29] व[नू]ज:[30] साहड
22 इति विश्रुतो महाबु(बु)द्धि: [।*] यसा[31] विराजति[32] भुवने जनमयनशिवकरो
यशश्चंद्र: ॥ २ [२३*] [33]अथ नागोत्प(त्य)भिधा य[34] पुत्री श्रोसाहडांवुधे:[35]
समुद्भूता [।*] या[36] साधारणममलं
23 श्रोरिव ना[राय]णं लिभे ॥ ३ [२४*] [37]उभयकुलविशुधेन[38] सत्पत्न्या सहितेन
च । साधारणेन धर्म्मार्थे पुचधर्म्मे न[39] देव ॥ ४ [२५*] [40]सपाद-
लचादथ नागपत्तनात्प्राचीदिसायां[41] जल-[42]

1 Metre: Anushṭubh.

2 Read साधारणस्य.

3 Read °कीर्त्या.

4 Read °मुज्ज्वलं.

5 Read चित्तं.

6 Read °त्रये.

7 Metre: Śārdūlavikrīḍita.

8 Read °हृत्तमानां.

9 Read कामी.

10 Read यथा.

11 Read कनकद:.

12 Read °त्रवंश:.

13 Metre: Anushṭubh.

14 Read °भिधस्तस्य.

15 Metre: Śārdūlavikrīḍita.

16 Read वली°.

17 Read रत्नाक°.

18 Read °णोज्ज्वलां.

19 Read गुणवतीं.

20 Read लब्ध्वा.

21 Read सुतनया.

22 Read जाती.

23 Read °श्वरमत:.

24 Read श्वशुरवंश:.

25 Metre: Anushṭubh.

26 Read °यामनप°.

27 Read दधौ.

28 Metre: Āryā.

29 Read °लस्य.

30 Read तनूज:.

31 Read यस्य.

32 Instead of °राजते, which would not suit the metre.

33 Metre: Āryā. The syllables समुद are redundant.

34 Read या.

35 Read °वुधे:.

36 Read सा.

37 Metre: Anushṭubh.

38 Read °लशुद्धेन.

39 Read पुचधर्म्मेमनो दधे.

40 Metre: Vaṁśastha with third pāda in Indravajrā.

41 Read °दिशायां.

42 The letter ल is engraved beyond the line.

24 वर्जितं पुरं । [समा]र्ध्वसंरव्यं[1] वत[2] योजनानां (।) श्रीलाडणूसंज्ञमुदीरितं जनैः ॥ ५ [२६*] [3]तत्रान्यसुलभं संव्यं[4] विना तोयादनुत्तमातु[5] । साधारणेन गुणि[ना*]· वापी पुण्या-

25 च कारिता [॥*] ६ [२७*] [6]स्वभुजोपार्ज्जितैर्द्रव्यैरात्मनः[7] पुण्यहेतवे [।*] चपार्त्तानां[8] सुखायाभूद्वापी पापापहारिणी ॥ ७ ॥ [२८*] [9]यद्वापीजलमुज्वलं[10] च सुलभं चस्वाद्य[11] पौराः पर[12] मर्त्य-

26 ते सुक्रितं[13] स्वयं[14] प्रकटिवं[15] कीलालरूपं पुरे । पीठत्वा[16] पांथजनाः स्तुवंति जननं तत्कारकस्यानिशं गच्छंतः पथि तोषि[त]ः[17] प्रतिपदं वापीजलैर्निर्म्मलै[18] । (॥) ८ [२९*] [19]विस्वकर्म्मरा-[20]

27 चिता यथा त्वियं दैवतैरमृतमर्प्पितं तथा [।*] कल्पकल्पसविधि[च] बुधे[21] सा सा क्रता जगति वापिका[22] जने[23] । (॥) ९ [३०*] [24]देवताः पितरो लोका युगपत्तोषिता[25] क्षितौ । साधा-

28 रणन[26] वादुपूरैश्च[27] सुक्रतैरिव । (॥) १० [३१*] [28]वापीकूपताडागौघदेवस-[त]ादिकारकाः[29] [।*] स्व[र्ग्ग] भुक्त्वा बहुन्भोगानिं[द्र]वद्दिवि मोदते । (॥) ११ [३२] [30]सहस्रनयनस्यापि[31] प्रिष्टिरांगिरसो[32] यथा [।*] तथा

29 यस्यास्ति भोपाल[33] स स्यात्साधारण[34] सुखी [॥*] १ [३३*] [35]द्वासप्तती वर्षवरे प्रधाने वैसापमासे[36] व[37] तिथौ जयायां । गुरौर्द्दिने[38] दीक्षितकामचंद्रो वापीवध्युस्ति[39] विदधे प्रश[स्तां] [॥२*] [३४*]

30 [40]यावचर्कश्च[41] सोमश्च (।) यावद्गंगापति[42] क्षितिः [।*] साधारणस्य सत्कीर्त्तिर्व्वापी

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[1] Read °संख्यं.

[2] Read वत.

[3] Metre: Anushṭubh.

[4] Read सर्व्वं.

[5] Read °त्तमात्.

[6] Metre: Anushṭubh.

[7] Read °द्रव्यै°.

[8] Read तृषार्त्तानां.

[9] Metre: Śārdūlavikrīḍita.

[10] Read °मुज्ज्वलं.

[11] Read चास्वाद्य and observe omission of *saṁdhi*.

[12] Read परं.

[13] Read सुकृतं.

[14] Read स्वयं.

[15] Read प्रकटितं.

[16] Read पीत्वा.

[17] Read तोषिताः.

[18] Read °र्निर्म्मलैः.

[19] Metre: Rathōddhatā.

[20] Read विश्वकर्म्मरचि°.

[21] Read बुधैः.

[22] Read वापिका.

[23] Read जनैः.

[24] Metre: Anushṭubh.

[25] Read °तोषिताः.

[26] Read °रणेन.

[27] Read वाप्यंबुपूरै°.

[28] Metre: Anushṭubh.

[29] Read °तडागौघदेवखातादिकारकाः.

[30] Metre: Anushṭubh.

[31] Read सहस्र°.

[32] Read पुष्टिरांगिरसी.

[33] Read भूपाल:.

[34] Read साधारणः.

[35] Metre: Upajāti.

[36] Read वैशाख°.

[37] Read च.

[38] Read गुरोर्द्दिने.

[39] Read °वीप्रशस्ति.

[40] Metre: Anushṭubh.

[41] Read °र्कश्च°.

[42] Read °पतिः.

तावत्स्थिरा भवेतु[1] ॥ [३५*] संवतु[2] १३७२ वर्षे भाद्र वदि ३ शुक्रदिने[3] लडणी[ग्रामे द-]

31 चुणदिसि[4] वपीप्रतिष्टा[5] कारिता । साधारणेन । सदा समस्तराजावलीस-
मलंक्षतो [6]अलावदीनपुत्रसुरताणकुटुदीविजयकल्याणराज्ये[7] । इसि . . . —

32 लुसवं धर्म्मं प्रासतु[8] । गयास[दी*]नस्तु [9]नपस्ततोभूश्रीनैव्यणो[व्वे] समसदीन[10]
[३६*] [11]वेदार्थे[12] पंडितोय[13] सत[भ]रविहितो[14] यत्नाया[15] वायडोपि[16]
देसोयं[17] प[सि] — — ⏑ ⏑

33 नरत्वित्सद्रच्चणनाह्रतसे[18] । साध्यात्संपादितोयं मयरम्तवती दीर्घवाप्यसजावि[19]
स्वामिके — यपूर्व्वः स भवसि भवने कोपि साधारण त्वं ॥
[३७*] छ

— • ॥ [18]लडवीवास्तव्यगे(गौ)डान्वयकायस्थ(।)श्रीमहियसुतडालू(डालू)[19]सुतदांदालि-
षितं[20] ॥ जगदेवसुत उरारवर्म्मस- - - - - -

• ॥ मवाठ श्री[सा]धा[रण]सं[21] धर्म्मपुन्ये[22] रा श्रीनैणसीष [एष] वाविया एते
कारवे कामं करावितां[23] तथा सूत्रधारि सलषण[24] ॥

No. 6.—TWO INSCRIPTIONS FROM BODH-GAYA.

BY VINODA VIHARI VIDYAVINODA.

The earliest of these inscriptions was discovered by Mr. J. D. Beglar during the restoration of the great temple at Bōdh-Gayā.[25] The discovery was announced by the late Pandit Bhagwan Lal Indraji in 1885.[26] Pandit Bhagwan Lal's version of the text is not very accurate, and I have been trying for some time to re-edit it. A facsimile was published by Sir Alexander Cunningham in 1892.[27] The stone itself could not be traced either in the Indian Museum or at Bōdh-Gayā. After the death of Mr. J. D. Beglar his library and collection of antiquities were purchased by the Archæological Survey of India. This collection of Antiquities

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1 Read भवेत्.
2 Read संवत्.
3 Read शुक्र°.
4 Read दक्षिणदिशि.
5 Read वापीप्रतिष्ठा.
6 Read °अल्ला°.
7 Read °यविजयरा°.
8 Read प्राप्नोतु.
9 Read नृप° and °भूच्छ्री°.
10 Read समसदीनः.
11 Metre: Sragdharā.
12 Read वेदार्थे.
13 Read °तोयं.
14 Read व्रत°.
15 Read यत्नया
16 Read वागडोपि. The district near Lāḍnū seems to have been occupied by the Bāgaḍī clan of the Chauhān Rajpūts.
17 Read देशोयं.
18 Read °रजितसंरक्षणेनाहतोसौ.
19 Read °प्यास्जाति;
20 Read °लिखितं.
21 Read °रण.
22 Read °पुण्ये.
23 Read कारापिता.
24 Read सलखण.
25 Cunningham's *Mahabodhi*, p. 78.
26 *Journ. Bo. As. Soc.*, Vol. XVI, pp. 357 ff.
27 *Mahabodhi*, pl. XXVIII. A.

were presented to the Indian Museum in 1909, and among them was found the record (A) of Aśōkachalladēva, of the Lakshmaṇasēna year 51.[1]

The second inscription was discovered seventy-three years ago and was published by Prinsep with a drawing by Mr. V. Hathorne.[2] It was subsequently lost sight of and Dr. Rajendra Lala Mitra could not find it at Bōdh-Gayā,[3] while Pandit Bhagwan Lal had to edit it from Prinsep's drawing.[4] Babu Rakhaldas Banerji, however, found the inscription stone built into one of the walls of a modern building at Bōdh-Gayā, in January 1906. I am indebted to him for an inked impression of this inscription.

Both inscriptions are dated. They are very quaintly worded, and Babu Rakhaldas has already drawn attention to them in his article on "Lakshmaṇa-sena and the Mussulman Conquest." The language of the first inscription is the incorrect Sanskrit which is common in Buddhist Sanskrit manuscripts from Nepal and has been also found in the Hasra Kol inscription edited by Mr. Venis.[5] The characters of the inscriptions belong to the Eastern variety of the North Indian alphabet of the twelfth century A.D.

Inscription (A) has been incised on a rectangular slab of granite measuring 19″ by 10″, and consists of thirteen lines. It records the erection of a Buddhist shrine (*vihārī*), with an image of the Buddha, by Bhaṭṭa Dāmōdara, etc., with the assent of king **Aśōkachalladēva**[6] at the request of a number of his officials. Provision was also made for offerings (*naivēdya*) in three *chaityas* with lamps by certain officials, to be offered to the god daily by members of the Singhalese order at Mahābōdhi and others. The date is **the 29th day of Bhādra of the year 51 since the (commencement of the) reign (now) past, of the illustrious Lakshmaṇasēna.**

In editing the text of this inscription Pandit Bhagwan Lal[7] supposed that the *kākapada*-marks in line 9 made on either side of the letter क्ष were inserted by the royal preceptor (*rājaguru*) who is stated to have been an inhabitant of Kāśmīra (l. 5), and he, naturally, therefore, took the letters on the top of the inscription to be *Śāradā*. It may be noticed that whenever a *kākapada*-mark is inserted in a line and the corrected or inserted portion written in the margin, the number of the line is always given with the words corrected or inserted, whether it be in an inscription or in a manuscript. In this very inscription the word *samasta*, which has been omitted in the third line, has been written on the top with the numeral 3 after it to denote the line with which it is connected. Similarly, with regard to the omissions in the ninth line it may be expected that a numerical symbol for 9 was used after each of the letters meant to be inserted in that line. Again, the similarity between the numeral 9 of 29 in the last line of the inscription and the index numerals on the top of the inscription, which latter Dr. Bhagwan Lal mistook for the hooked form of a dental *sa*, is very striking. The mistake must have been due to the supposition, as already stated, that a learned Pandit from Kāśmīr entered the omissions in the script of his motherland. If, however, the symbols which Bhagwan Lal read as the hooked *sa* of the North-Western Indian alphabets be correctly taken to be the Bengali numeral 9, the text affords a far easier way of restoring the inscription. It remains only to note that the Sanskrit verse at the beginning of the record is the usual formula of the Buddhist creed and that *Siṅghala-saṅgh-ādayas* in ll. 9-10 perhaps indicates the income which the Mahābōdhi derived from the Singhalese pilgrims of whom evidently there was a large number.

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[1] Another missing inscription found in this collection is the Gōvindpur Stone Inscription of the Śaka year 1059 (*Ep. Ind.*, Vol. II, p. 333).

[2] *Journ. Beng. As. Soc.*, Vol. V, p. 6.

[3] *Budda-Gaya*, p. 7.

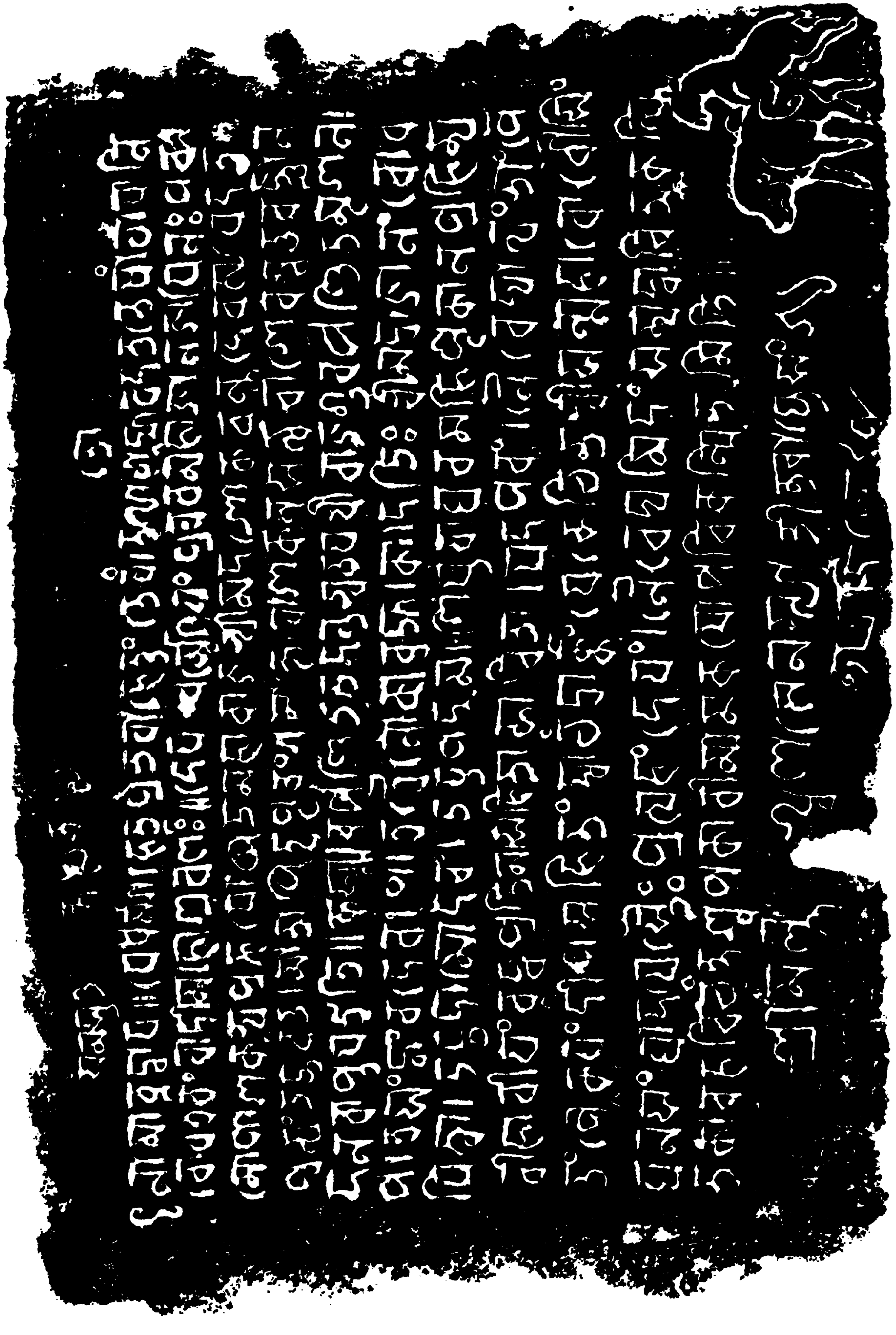
[4] *Ind. Ant.*, Vol. X, pp. 346 f.

[5] *Journ. and Proc. Beng. As. Soc.*, Vol. IV, pp. 459 ff.

[6] Professor Kielhorn accepts the form Aśōkavalladēva as read by Bhagwan Lal (see his *List of Northern Inscriptions*, Nos. 575 to 577).

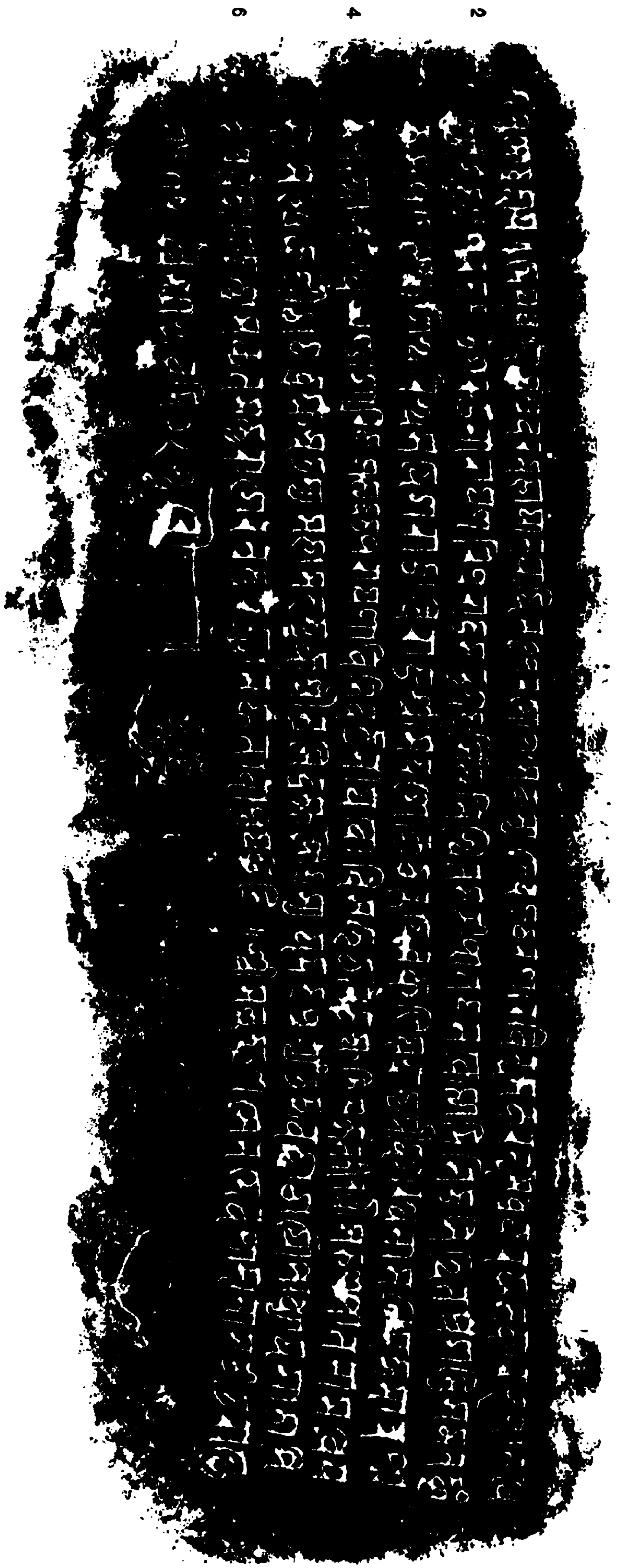
[7] *Journ. Bo. As. Soc.*, Vol. XVI, pp. 357 ff.

Bodh Gaya Inscription of Asokachalla.—Lakshmanasena Samvat 51.



STEN KONOW. SCALE ·5 W. GRIGGS & SONS, LTD., PHOTO-LITH.

Bodh Gaya Inscription of the time of Asokachalla.—Lakshmanasena Samvat 74.



STEN KONOW.

SCALE 0·5

W. GRIGGS & SONS, LTD., PHOTO-LITH.

TEXT.[1]

1 ओं[2] नमो [3]बुद्धाय ॥ ये धर्म्मा हेतुप्रभवा हेतुं तेषां तथागतो[4] ह्य-
वदत् [।*] तेषां च यो नि-

2 रोध एवंवादी महाश्रवण:[5] ॥ देयधर्म्मोयं प्रवरमहाजानजायिप:[6] पर॰

3 [7]मोपाशकसमस्तत्यप्रक्तयोपेतमहाराजश्रीमदशोकचल्लदेवस्य [।] यदत्र

4 [8]पुन्यं तद्भवतु (।) मातापितृपूर्वंगमं कत्वा [9]शकलसत्वराशेरनुत्तरज्ञान-

5 फल[।*]वाप्तय इति ॥ काश्मीरपण्डितभदन्तमुचपथी[10] [।*][11]राजगुरपण्डित-
मूशल ।

6 पात्रसंङ्करदेव[12] । पात्रत्रैलोक्यब्रह्माकादिभि: श्रीमद्राजानं [13]वोध-

7 यित्वा । भट्टदामोदर[14] । भट्टपदुम । शिष्टराघवमहिपूकाल प्रह्नित्य[15]

8 वीहारीयं [16]बुद्धप्रतिमासहिता कारिता । यदपरं ।. नैवेद्यार्थं[17] तांपे-

9 तं पैत्तकत्रयं दीपसहितं आचंद्रार्कं ये केचित[18] श्रीमम्महावोधौ सिं-

10 घलसंघादयेस्तै:[19] प्रत्यक्षं देयं । नैवेद्यमिदं सत्यहारित्तकल्पि-

11 तकारहरिचंत्तशुपकारी मामकयोपरिकल्पितमिति[20] ॥

12 [21]श्रीमल्लक्ष्मणसेनस्यातीतराज्ये सं ५१

13 भाद्रदिने २९[22]

Inscription (B) has not been completely deciphered.[23] It has been very carefully incised and hardly contains any mistakes. This inscription shows that the alphabet used in Behar in the 12th century A.D. was the same as that in Bengal proper. The characters hardly differ from those of the inscriptions of Lakshmaṇasēna and his sons. The inscription records the dedication

[1] From the original stone and from an excellent ink-impression supplied by Dr. Bloch.

[2] Expressed by a symbol.

[3] Read बुद्धाय.

[4] The *aksharas* तो of तथागतो have been added above the line, and their place has been marked by a *kākapada* under the line.

[5] Read महाश्रमण:

[6] Read °महायानयायिन: as in inscription (B), below

[7] Read °मोपासकसमस्तसत्यप्रक्रियो°. The *aksharas* समस्त have been added above, with the figure 3 to indicate the line, and their place has been marked by a *kākapada* under the line.

[8] Read पुण्यं.

[9] Read कृत्वा सकलसत्त्व°.

[10] [I would read °श्रमय श्रीराज°.—S. K.]

[11] Read °गुरु°.

[12] Read °शङ्कर°.

[13] Read बोधयित्वा.

[14] Read °दर.

[15] Read °प्रभृत्या, instead of प्रभृतिभि:.[16] Read बुद्ध°.

[17] Read °र्थं तत्रैतत्रैत्यकत्रयं. The *aksharas* त्त of पैत्तक° and त्र of °त्रयं have been added above, with the figure 9 to indicate the line, and their places have been marked by *kākapadas* under the line.

[18] Read केचिच्छ्रीमन्महाबोधौ.

[19] Read °दयस्तै:.

[20] This sentence is not quite intelligible.

[21] Read श्रीमल्लक्ष्मण°.

[22] At the end of the plate, in the right bottom corner of it, is engraved an indecent figure of an ass associating with a pig. For a similar figure on a stone inscription and its interpretation see above, Vol. IX, p. 164.

[23] Pandit Bhagwan Lal's transcript on p. 346 of *Indian Antiquary*, Vol. X, has two breaks and one or two misreadings.

of some votive offerings, not specified, by **Sahaṇapāla**, an officer of **Daśaratha**, the younger brother of king **Aśōkachalla**. Sahaṇapāla was a Kshattriya and was the treasurer of prince Daśaratha. He was the grandson of *Mahāmahattaka* **Mṛisibrahma** and the son of the *Mahattaka* Chāṭabrahma. Aśōkachalla, the elder brother of Daśaratha, is mentioned as the King of the Khasa country of the Sapādalaksha Hills. The inscription is dated in the year 74 of the Lakshmaṇasēna era, on the twelfth day of the dark fortnight of Vaiśākha, on a Thursday, corresponding to Thursday, 19th May 1194.

TEXT.[1]

1. ओं[2] नमो [3]वुद्धाय ॥ देयधर्म्मोयं प्रवरमहायानयायिनः परमोपासकस्य हेवञ्चचरणारविन्दमकरन्दमधुकरफलकारभूपालवे-
2. श्याभुजङ्गपरनृपतिगरुडनारायणरिपुराजमत्तगजसिंहनिखिलमहीपालजनकेत्यादि निजनिखिलप्रशस्तिसमलङ्कृ- 108025
3. तस्यपादलक्षशिखरिखसदेशराजाधिराजश्रीमदशोकचल्लदेवकणिष्ठ[4]भ्रातृश्रीदशरथ- नामधेयकुमारपा-
4. दपद्मोपजीविभाण्डागारिकसत्यव्रतपरायणादिनिवर्त्तनीय[5]वोधिसत्वचरितक्षत्रियकु- लदीपश्रीसहणपालनामधेय-
5. स्य महत्तकश्रीचाटब्रह्मसुतस्य महामहत्तकश्रीमृसिब्रह्मपौत्रस्य[।*] यदत्र पुण्यं तद्भवत्वाचार्योपाध्यायमातापि-
6. तृपूर्व्वङ्गमं कृत्वा [6]सकलसत्वराशेरनुत्तरज्ञानफलावाप्तय इति ॥ श्री- मल्लक्ष्मणसेनदेवपादानामतीतराज्ये
7. सं ७४ वैशाख वदि १२ गुरौ — ॥ [6] ॥

No. 7. VADNER PLATES OF BUDDHARAJA.

[KALACHURI]-SAMVAT 360.

By Y. R. GUPTE, B.A., Nasik.

These copperplates, two in number, belong to or at any rate are in the possession of Nānā valad Ahilājī Tidkō of Vaḍnōr in the Chāndvaḍ (Chāndōr) Tālukā of the Nāsik District. About a year and a half ago, a Baniā told me that he had been shown two plates by an inhabitant of Vaḍnōr, the writing of which could not be deciphered. I had to make several attempts to obtain them for examination. But I succeeded at last in tracing the owner or possessor and getting them on loan for the purpose of taking impressions and deciphering the inscription. On reading them I found that they contain a grant issued by Buddharāja of the Kalachuri dynasty to a Brāhmaṇa

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1 From an inked impression supplied by Babu Rakhaldas Banerji.

2 Expressed by a symbol.

3 Read बुद्धाय.

4 Read °कनिष्ठ°.

5 Read °बोधि°.

6 At the end of the inscription, between the figure of interpunction, is the picture of a flower.

Bōdhasvāmin of Vaṭanagara. One funny thing about this grant is that Nānā believes it to be a sanad of Pāṭilki. He is very particular and hardly allows anybody to have a look at it. The plates are substantial. The first of them measures from $10\frac{1}{2}$" to $10\frac{5}{8}$" long by 8" broad including the rims. Excluding them, the length is $10\frac{1}{8}$" to $10\frac{1}{4}$" and the breadth from $7\frac{3}{8}$" to $7\frac{3}{16}$". The second measures about $10\frac{5}{8}$" long by from $8\frac{1}{8}$" to $8\frac{3}{16}$" broad including the rims. Excluding them the length is from $10\frac{3}{8}$" to $10\frac{1}{4}$" and the breadth from $7\frac{7}{16}$" to $7\frac{3}{8}$". The plates have two holes from $\frac{3}{8}$" to $\frac{1}{2}$" in diameter for the insertion of the two original rings, which have been lost. Whether there was any seal or not I cannot confidently say. There are however no traces of one, just as is the case with the Sarsavṇī plates. When the grant came under my notice, the Vaḍnēr plates were held together by two thin rings recently made. The edges of the plates have been raised into rims, so as to protect the inscription. Either of them bears writing on the inner side only. The second plate is a little broken at the right rim where line 28 ends. The weight of the plates is 129 tolas, without the rings. The letters are very deeply and well cut. They do not show through on the reverse sides at all. Some are, however, damaged and some have been completely destroyed by verdigris. I have restored the damaged and lost letters and words by means of the Ābhōṇa and the Sarsavṇī plates, mentioned below.

The **alphabet** very closely resembles that of the Sarsavṇī plates of Buddharāja [1] (the only peculiarity worth noticing about the Vaḍnēr grant being that the *ā*-strokes are not brought so far down as in the Sarsavṇī plates), and closely to that of the Ābhōṇa or rather Ābhōṇē plates[2] and the Valabhī inscriptions. The characters are, therefore, of the regular type of the period and locality to which the record relates. The **numerical symbols** for 300, 60 10 and 3 occur in the date portion in line 34. The **language** is Sanskrit. Five of the usual benedictive and imprecatory verses are quoted from line 27 to line 32. The remainder of the inscription is in prose. As regards **orthography** we may note the doubling of a consonant before *y* in *-ddhyāta-*, l. 14; *-māddhyandina-*, l. 21. In a similar way the consonants following *r* are usually doubled; thus *-ārkkārṇṇava-*, l. 20; *-sarggēṇ=*, l. 23; *svarggē*, l. 27; *dīrggha-*, l. 24; *-ārjjanaṁ*, l. 8; *-ōrjjita-*, l. 10; *narēndrair=ddānāni*, l. 31; *-darppa-*, l. 16; *-ōtsarppaṇārtthaṁ*, l. 22; *nirbbhukta-*, l. 31; *pañchabhir=mmahā-*, l. 26; *dharmma-*, ll. 9, 11, 12; *dharmmārttha-*, l. 31; *gāmbhīryyavati*, l. 2; *-siddhir=yyēna*, l. 6; *-dhairyyaśauryyasthairyy-*, l. 15; *-durllaṅghē*, l. 2; *pūrvva-*, l. 30; *sarvv-*, ll. 17, 19, 20; *bahubhir=vvasudhā*, l. 29. On the other hand we find *kīrtyā*, l. 3, and, of course, *varsha-*, l. 27. The class nasal and not the *Anusvāra* is commonly used in the interior of a word, the only real exception being *-bhaṁgāya*, l. 8. A final sibilant before a sibilant is commonly assimilated; thus *=upētas=saṁpanna-*, l. 5; *dharmmaś=śrēyō-*, l. 9; etc., but *-Māhēśvaraḥ śrī-*, ll. 14, 17. The *Jihvāmūlīya* is used in *-paraẖ=kalaṅka-*, *-rahitaẖ=kula-*, l. 4; the *Upadhmānīya* in *-vigrahaḫ=parābhi-*, l. 8; *-śrīḫ=pra-*, l. 10; *-pradaḫ= pūrvv-*, l. 13; *-ddhyātaḫ=parama-*, l. 14; *-karaḫ=pra-*, l. 17; *-mantavyaḫ=pālayitavyaś=*, l. 25. The use of *sh* instead in *-kālīnash=putra-*, l. 21, is simply a miswriting. Before *sth* a final *s* has been dropped in accordance with the Vārttika on Pāṇ. VIII, iii, 36 in *=sētu sthitīnāṁ=*, l. 16. Instead of *ttv* we find *tv* in *-satv-*, l. 2; *ṇ* is used for *ñ* in *-chaṇchalaṁ*, l. 24; *n* for *ṁ* in *-pradhvansa-*, l. 16; *ri* for *ṛi* in *-prakriti-*, l. 5; *-kripaṇa-*, l. 13, superfluous *ṁ* has been added in *mahīmaṁtāṁ*, l. 30. The rules of *Saṁdhi* have sometimes been neglected; compare *pratishṭhāpayitā aty-*, l. 12; *vṛiddhayē uda-*, l. 23. Most instances occur at the end of a line; thus *yathāvat*, l. 5, before *ātmany* l. 6; *-tānāṁ*, l. 12, before *un-*, l. 13; *=syāt*, l. 26, before *ity=*, l. 27; *cha*, l. 27, before *anu-*, l. 28; *likhitaṁ*, l. 33, before *idaṁ*, l. 34.

The inscription is one of **Buddharāja**, the son of **Saṅkaragaṇa**, the son of **Kṛishṇarāja** of the family of the **Kaṭachchuris**. In the Aihoḷe inscription the same form Kaṭachchuri occurs.[3]

[1] See *Ep. Ind.*, Vol. VI, pp. 294 ff.

[2] See *Ep. Ind.*, Vol. IX, pp. 296 ff.

[3] *Ep. Ind.*, Vol. VI, p. 5, line 6, where we read *avāptavān=yō raṇaraṅga-mandirē Kaṭachchuri-śrī-lālanā-parigraham.*

That the forms Kalatsūri, Kalachuri, Kaḷachuri, Kaṭachchuri and Kâḷachchuri are identical and are applied to the same family has been shown by Dr. Fleet.[1] This Buddharâja of the Vaḍnēr plates, I need hardly say, is the Buddharāja mentioned in the Sarsavṇī plates in the Nerūr plates[2], and in the Mahākūṭa or Makuṭēśvara column inscription.[1] The Vaḍnêr grant is of importance inasmuch as it is the earliest known grant of Buddharājā Kaṭachchuri, the Sarsavṇī plates being issued in 361 of the Kalachuri era. Only two grants, excluding the present one, issued by the old Kalachuris who ruled over the Nāsik and other districts and, roughly, over Central India, and who appear to be the imperial dynasty[3], were up till now known to us. It may, however, be remarked that these ancient Kalachuris are also referred to in the Aihoḷe inscription[4], the Nerūr plates [5], and the Sāṅkhēḍā plate of Śāntilla.[6] The geographical names given throw some light on the question about the area over which the dynasty exercised power. I may here note that the power of the Kalachuris was not crushed though Buddharāja was defeated by Maṅgalīśa. His Sarsavṇī and Vaḍnēr plates prove this, being both posterior to the Makuṭēśvara inscription.

The Vaḍnēr grant was issued while Buddharāja's victorious camp was pitched at **Vidiśa.** The purpose for which it was made, is the usual one, *viz.*, to provide for the five great sacrifices *bali, charu, vaiśvadēva, aganihōtra* and for others. The name of the donee is Bōdhasvāmin, of the Vājasanēya-Mādhyandina school, who was a resident of Vaṭanagara and belonged to the Kāśyapa *gōtra.*

The object of the grant is described in exactly the same way as in the Sarsavṇī plates. The village granted in the latter is first defined with regard to the district and *bhōga* to which it belongs, and then described as being situated near another locality, apparently one that was better known. After this follows the name of the village. Similarly in our grant, we are first told that the village belonged to the Vaṭanagara *bhōga*[7] and was situated near **Bhaṭṭaūrikā.** Then follow, in the place where the name of the village is given in the Sarsavṇī plates, the words *Kōṇiyānām | ēsha grāmas.*[8] The village has accordingly been designated, not by a proper name, but as a village of *kōṇiyas*. Who these *kōṇiyas* were, I cannot say with confidence. I feel however inclined to agree with Mr. Bhandarkar, who thinks that they may be the Kōlis of the present day.

Of these localities **Vaṭanagara** is doubtless Vaḍnēr—usually called Bahirōbachē Vaḍnēr to distinguish it from other villages of the same name—in the Chāndvaḍ Tālukā of the Nāsik District, where the plates were discovered. It was the head quarters of the *bhōga* of the same name. The Marāṭhī form of Sanskrit *vaṭa* is *vaḍ* and *nagara* would regularly become *nēr*, just as in *Pimpalnēr*, from *Pippalanagara*, and *Champānēr* from *Champānagara*. **Bhaṭṭaūrikā** may possibly be Bhāṭgaon about nine miles from Vaḍnēr. *Bhaṭṭa* becomes *bhāṭ* according to a well-known rule: a double consonant in Prākṛit is replaced by a single consonant, and the preceding vowel, if short, is lengthened. *Cf.* Marāṭhī *bhāt*, Prākṛit *bhatta* rice; Marāṭhī *sāt*, Prākṛit *satta*, seven. As an instance of the omission of the second part of the name of a village or town, we may compare *Kendōramīnya* in the Mahākūṭa column inscription, the very record of Buddharāja's defeat, which is evidently the modern Kendūr. Again we know that the modern Jeḍḍa may be connected with the Jeḍugūr of the Baḷagāṁve inscription of Vinayāditya.[9] We can quote many instances where *pur* or *gaon* is added to the name of a town or a village, to which we find no equivalent expression in the inscriptions. **Vidiśa** is probably the

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[1] *Ind. Ant.*, Vol. XIX, p. 16.
[2] *Ind. Ant.*, Vol. VII, p. 161.
[3] See D. R. Bhandarkar, *Ind. Ant.*, Vol. XL, p. 20.
[4] *Ep. Ind.*, Vol. VI, pp. 1 ff.
[5] *Ind. Ant.*, Vol. VII, pp. 161 ff.
[6] *Ep. Ind.*, Vol. II, pp. 23 ff.
[7] *Cf.* the use of the word *bhōga* in the Sātārā grant of Vishṇuvardhana, *Ind. Ant.*, Vol. XIX, pp. 309 ff.
[8] *Cf. Kumārivaḍaō | ēsha grāmaḥ* in the Sarsavṇī grant, l. 20.
[9] *Ind. Ant.*, Vol. XIX, pp. 144 ff.

famous capital of the Daśārṇas on the Vētravatī[1], the modern Bēsnagar, near Bhilsā. Similarly the Ābhōṇa plates of Śaṅkaragaṇa were issued from Ujjayinī. I have thought of the possibility of identifying the latter with the modern Ujjayini, or Ujjani in the Sinnar Tāluka of the Nāsik District, and sometime I was inclined to think that Vidiśa might be the present Tisgāon in the Chāndōr Tāluka, 3½ miles from Bhāṭgaon. It seems however hardly possible to derive Tisgāon from Vidiśa, and I think it safer provisionally to adhere to the identifications mentioned above. The more so if Mr. Bhandarkar is right in assuming[2] that the Kaṭachchuris reigned at Māhishmatī.

The present record is dated in words and numerical symbols on the **13th day of the bright half of Bhādrapada of the (Kalachuri) year 360.** The date does not admit of complete verification.[3] Divān Bahādur Pillai has been good enough to calculate it for me, and he has informed me that it might correspond to either Friday, 11th August A.D. 607, or Thursday, 29th August A.D. 608, or Tuesday, 19th August A.D. 609. I am inclined to think the last of these dates the right one.

As regards the epithets of Saṅkaragaṇa, Professor Kielhorn's remark[4] that 'the author was acquainted with and borrowed or imitated certain epithets which are found only in some of the Gupta inscriptions,' is up to the point, and this was just what occurred to me when I first read them. I would here add that the coins found at Dēvḷānē in the Bāglān Taluka of the Nāsik District, but occasionally met with throughout the district and wrongly attributed to the end of the 4th century A.D. by Dr. Bhāu Dāji[5] and others were (as is shown by Professor Rapson[6]), imitated from the later Gupta coins. As I intend to publish a short note on these coins, it is better that I should not dwell on them here. Suffice it to say that the Gupta influence can be traced in the official documents of the Kaṭachchuris and in the coinage of the Nāsik District of about the 6th and 7th centuries A. D.

The accompanying plate has been prepared from estampages made by me in Vaḍnēr. The owner would not consent to the plates being sent to Ootacamund for the purpose. On the whole however, the estampages are plain enough in all important places, and the passages which cannot be read with certainty can be supplied from the Sarsavṇī plates.

TEXT.

First Plate.

1 Ōṁ[7] svasti [||*] Vijayaskandhāvārād=**Vai(i)diśa**-vāsakāch=chharad-upagama-prasanna-gaganatala-vimala-vipul[ō] vividha-puru-

2 [sharatna]-guṇa-kiraṇa-[nikar]-āvabhāsitō mahāsa[t*]tv-āpaśraya-durllaṅghō gāmbhīryyavati sthityanupālanaparō mahōdadhā-

3 v=iva **[Kaṭa]chchurīṇām**=[anvayē sakala-jana-]manōharayā chandrikay=ēva kīrtyā bhuvanam=avabhāsayann=ā janmana [ēva Paśu-

4 pati-samā]śraya-paraḥ = kalaṅka-[dō]sha-rahitaḥ = kula-kumudavana-lakshmī-vibōdhanaś = chandramā iva **śrī-Kṛishṇarājō** [yaḥ]

5 saṁśraya-viśēsha-lōbhād=iva sakalair=ābhigāmikair=itaraiś=cha guṇair=upētas=sampanna-prakri(ṛi)ti-maṇḍalō yathā[vat]

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[1] *Cf. Mēghadūta*, v. 24.

[2] See Kielhorn, *Ep. Ind.*, Vol. VI, p. 295, note 6.

[3] *Jour. Bo. Br. R. As. Soc.*, Vol. XII, p. 218; cf. Dr. Fleet's *Dynasties of the Kanarese Districts of the Bombay Presidency*, pp. 295 f.

[4] *Ep. Ind.*, Vol. VI, pp. 295 ff.

[5] *loc. cit.*

[6] *Indian Coins*, para. 100.

[7] Expressed by a symbol.

6 ātmany=āhita-śakti-siddhir=yyēna cha ruchira-vaṁśa-śōbhinā niyatam=askhalita-dāna-prasarōṇa prathita-bala-garimṇā

7 vanavāraṇa-yūthapōn=ēv=āviśaṅkaṁ vicharatā vana-rājaya iv=āvanamitā diśā yasya cha śastram=āpanna-

8 trāṇāya vigrahaḥ=parābhimānabhaṁgāya śikshitaṁ vinayāya vibhav-ārjjanaṁ pradānāya pradānaṁ dharmmāya

9 [dharmma]ś=śrēyōvāptayō tasya putraḥ=pṛithivyām=apratirathaś=chatur-udadhi-salil-āsvādita-yaśā Dhanada-Varuṇ-Ēndr-Ānta[ka]-

10 [sama]-prabhāvas[1]=sva-bāhu-bal-ōpātt-ōrjjita-rājaśrīḥ=pratāp-ātiśay-ōpanata-samagra-sāmanta-maṇḍalaḥ

11 paraspar-āpīḍita-dharmm-ārttha-kāma-nishēvī praṇati-mātra-suparitōsha-gambhīr-ōnnata-hṛidayas=samyak-prajāpālan-ādhi-

12 gata-bhūri-draviṇa-viśrāṇan-āvāpta-dharmmakriyaś=chir-ōtsannānāṁ nṛipati-vaṁśānāṁ pratishṭhāpayitā atyuchchhritānāṁ

13 un[mū]layitā dīn-āndha-kṛipaṇa[2]-samabhilashita-manōrath-ādhika-nikāma-phala-pradaḥ=pūrvv-āpara-samudr-ānt-ādi-dēśa-svāmī

14 m[ātāpitṛi]-pād-ānuddhyātaḥ=parama-Māhēśvaraḥ śrī-Śaṅkaragaṇas=tasya putras=tat-pād-ānuddhyātas=sakala-mahī-maṇḍal-aika-

15 tilakas=sātiśaya-prathita-naya-vinaya-dayā-dāna-dākshya-dākshiṇya-dhairyya-śauryya-sthairyy-ādy-aśēsha-gu[ṇa-sa]manvitaḥ

16 prabala-ripu-bal-ōdbhūta-darppa-vibhava-pradhvansa[3]-hētus=sētu sthitīnām=[āyatanaṁ siddhē]r=aprati[hata-chakraḥ]

17 Chakradhara iv=ārtt[i]-praśamana-karaḥ=prajānāṁ parama-Māhēśvaraḥ śrī-**Buddha[rājas]**=sarvvān=ēva rāja-

Second Plate.

18 sāmanta-bhōgika-vishayapati-rāshṭra-grāma-mahattar-ādhikārik-ādī[n*] samājñāpayaty=astu vō viditam=asmābhiḥ

19 **Vaṭanagara**-bhōgē **Bhaṭṭaūrikā**-pratyāsanna-**Kōṇiyānāṁ** |[4] ēsha grāmas=sōdraṅgas=sōparikaras=sarvv-ādāna-

20 saṁgrāhyas=sarvva-ditya-vishṭi-prātibhēdikā-parihīṇō bhūmi-chchhidra-nyāyēn=ā-chāṭa-bhaṭa-pr[ā*]vēśya ā-cha[ndr-ārkk-ā]rṇṇava-

21 kshiti-sthiti-samakālīnash[5]=putra-pautr-ānvaya-bhōgyō **Vaṭanagara**-vāstavya-**Kāśyapa**-sagōtra-**Vājasanēya**-**Māddhyandina**-

22 [sa]brahmachāri-brāhmaṇa-**Bōdhasvāminē** bali-charu-vaiśvadēv-āgnihōtr-ādi-kriy-ōtsarppaṇ-ārtthaṁ mātāpitrōr=ātmanaś=cha

23 puṇy-ābhivṛiddhayē[6] udak-ātisarggēṇ=ātisṛishṭō yatō=smad-vaṁśyair=anyair=vv=āgāmi-nṛipati-bhōgapatibhiḥ=prabala-pavana-prērit-ōdadhi-

24 jala-taraṅga-chañchalaṁ[7] jīvalōkam=abhāv-ānugatān=asārān=vibhavān=dīrggha-kāla-sthēyasaś=cha guṇān=ākalayya sāmānya-

25 bhōga-bhū-pradāna-phal-ēpsubhiś=śaśi-kara-ruchiraṁ chirāya yaśaś-chichīshubhir=ayam=asmad-dāyō=numantavyaḥ=pālayitavyaś=cha [|*]

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[1] Professor Pathak reads *-pratāpaḥ*, l. 11 of the Ābhōṇa plates. But it appears to me that there also we have *-prabhāvaḥ*.

[2] Read *-kṛipaṇa-*.

[3] Read *-pradhvaṁsa-*.

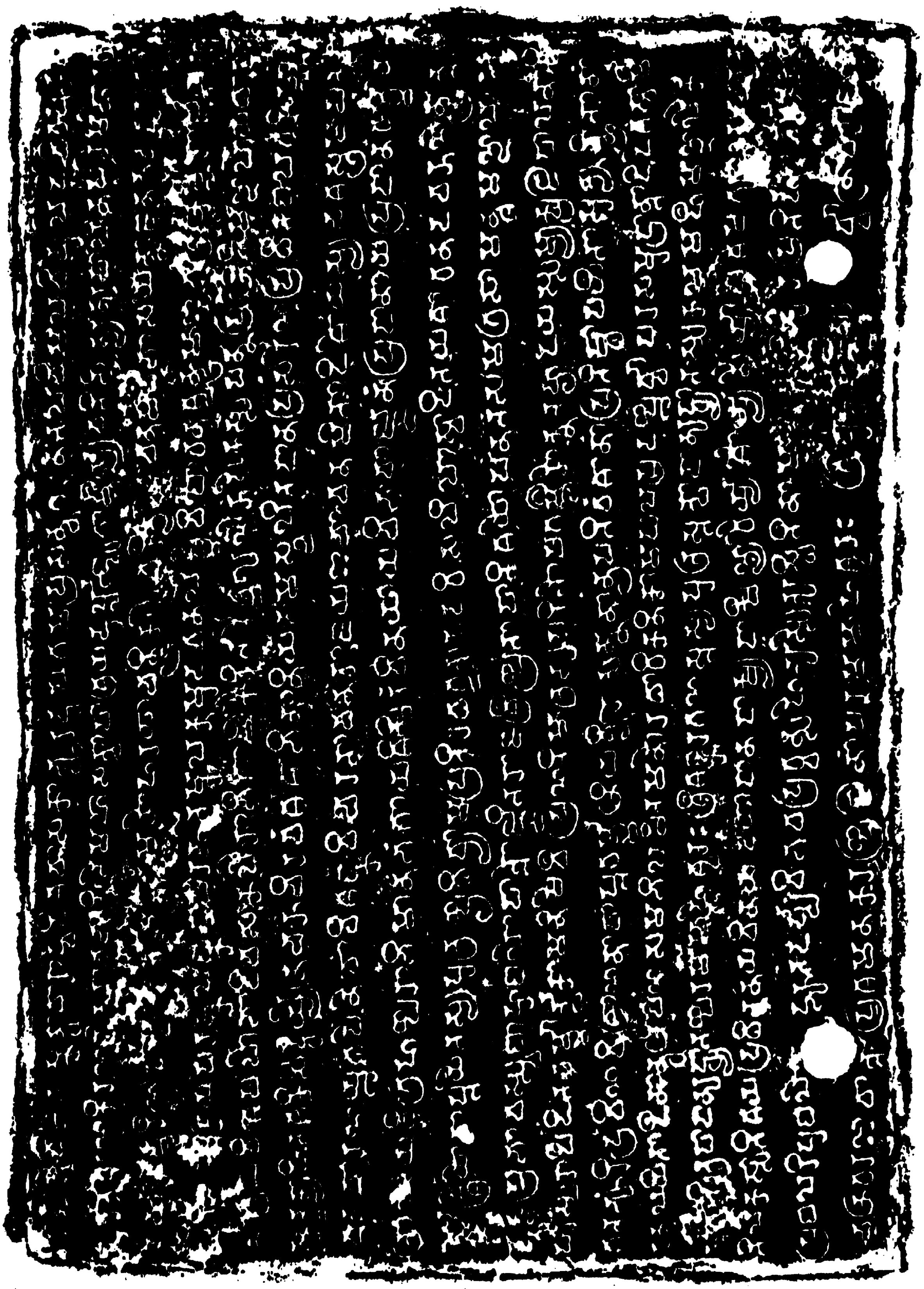
[4] This sign of interpunction is superfluous.

[5] Read *-kālīnaḥ=*.

[6] Read *-vṛiddhaya*.

[7] Read *-chañchalaṁ*.

Vadner Plates of Buddharaja.—[Kalachuri] Samvat 360.

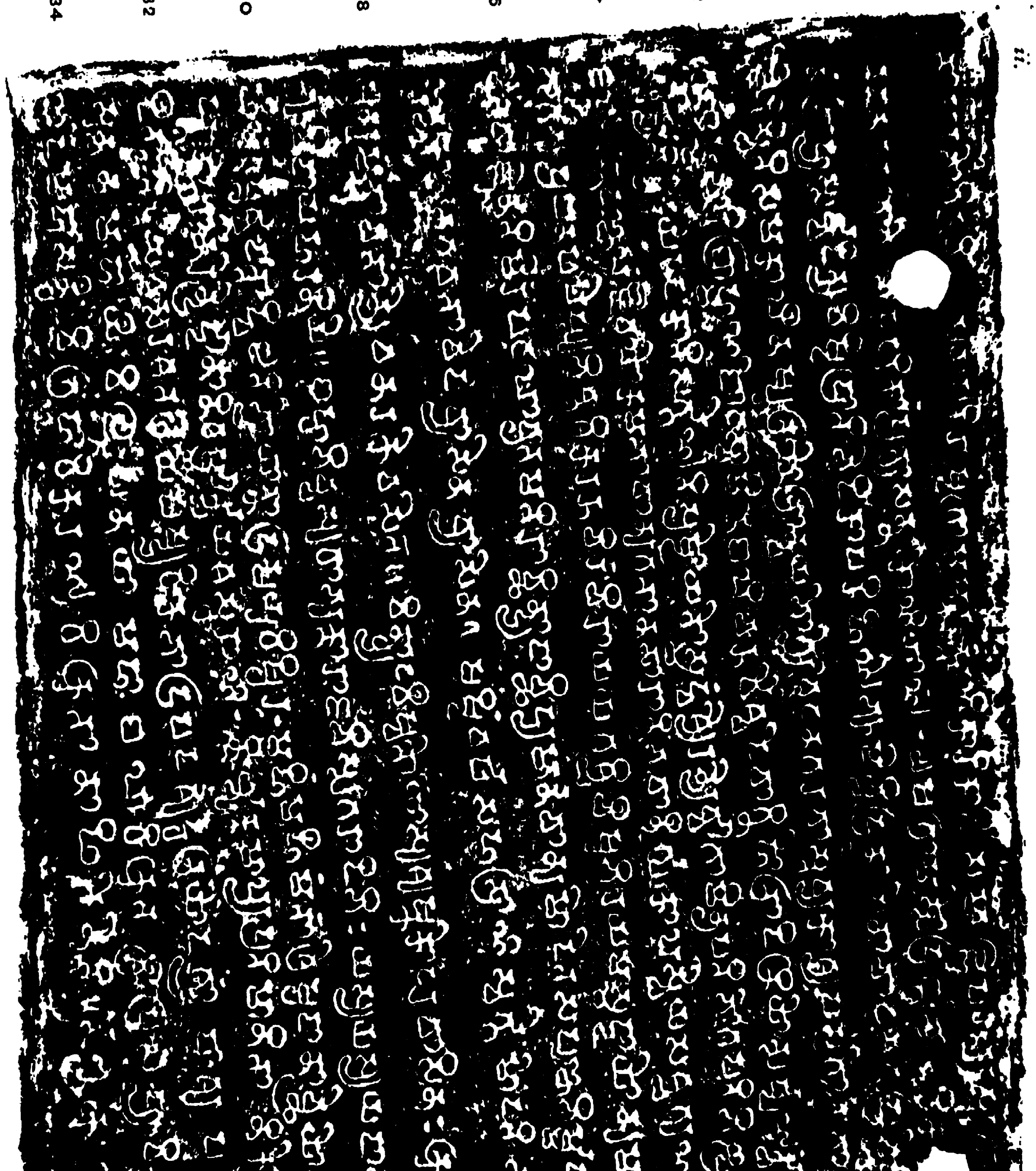


STEN KONOW.

SCALE 0·8

FROM IMPRESSIONS SUPPLIED BY Y. R. GUPTE.

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26 [Yō v=ājñā]na-timira-paṭal-āvṛita-matir=āchchhindyād=āchchhidyamānaṁ v=ānumōdēta sa pañchabhir=mmahāpātakais=saṁyuktas=syā[t]

27 ity=Uktañ=cha bhagavatā vēda-vyāsēna Vyāsēna || Shashṭiṁ varsha-sahasrāṇi svarggē mōdati bhūmidaḥ [|*] āchchhēttā cha[1]

28 anumantā cha tāny=ēva narakē vasēt || Vindhy-āṭavīshv=atōyāsu śushka-kōṭara-vāsinaḥ [|*] kṛishṇ-āhayō hi jāyantō

29 bhūmi-dāyaṁ haranti yē || Bahubhir=vvasudhā bhuktā rājabhis=Sagar-ādibhiḥ [|*] yasya yasya yadā bhūmis=tasya tasya tadā

30 phalaṁ || Pūrvva-dattāṁ dvijātibhyō yatnād=raksha Yudhishṭhira | mah[i]ṁ mahīmaṁtāṁ[2] śrēshṭha dānach=chhrēyō=nupālanam [||*] Yān=īha

31 da[ttāni purā] narēndrair=ddānāni dharmm-ārttha-yaśas-karāṇi | nirbbhukta-mālya-pratimāni tāni kō nāma sādhuḥ=punar=āda-

32 dīta iti || **Saṁvatsara-śata-trayē shashṭy-adhikē Bhādrapada-śuddha-trayōdaśyāṁ** Pāśupata-rājñī-rājñī-

33 **Anantamāhāyī**-vijñāpanayā mahābalādhikṛita-śrī-Prasahyavigraha-dūtakaṁ [likhitaṁ]

34 idaṁ mahāsandhivigrahādhikaraṇādhikṛit-Ānāphitōn=ēti || **Saṁ 300 60 Bhādrapada śu 10 3.**

TRANSLATION.

(Line 1.) Om. Hail. From the victorious camp located at **Vai(Vi)diśa.**

In the family of the **Kaṭachchuris**—which, like the wide ocean, is stainless and extensive as the sky clear on the beginning of autumn; shining by the mass of the rays of various jewels of men (as the ocean is illumined by the rays of its precious stones); difficult to be transgressed since it is the abode of great courage (as the ocean is the abode of big creatures); grave and bent on observing settled rules (as the ocean is deep and is anxious to remain within its boundaries)—(there lived) the illustrious **Kṛishṇarāja**, who enlightened the world with his fame pleasing to all men as the moon illumines with light; who from his birth was solely devoted to Paśupati (Śiva) just as the moon supports itself on Śiva; who though having no blemish furthers the prosperity of his family as the moon (who has a spot) revives the beauty of a bed of night lotuses; who was approached by all virtues which attract men to a king and by other qualities as if through a desire to get a choice resting place; who was possessed of all the natural endowments of royalty; who duly got the good results of the royal powers; who, brilliant with his glorious family, the flow of his munificence being uninterrupted and the gravity of his strength being renowned, rushing boldly effected the conquest of the regions just as the head of wild elephants, conspicuous by its magnificent backbone, with the ceaseless stream of its ichor, showing the excellence of its strength, roaming here and there at its will, breaks down a row of forest trees; whose weapon was (used) for the protection of the distressed; who fought to humble the pride of his foes; whose learning was for modesty; who obtained riches (only) to give; who made donations only for the sake of religious merit; whose religious merit was acquired in order to obtain final beatitude.

(L. 9.) His son was the illustrious **Saṅkaragaṇa**, an ardent devotee of Mahēśvara (Śiva); the sovereign of the regions bounded by the eastern and western oceans and of other countries; who meditated on the feet of his parents; who was matchless in this world; whose glory was relished by the waters of the four oceans; whose grandeur was like that of Dhanada, Varuṇa, Indra and Antaka; who gained the prosperity of a king by the prowess of his own arms; before whom the circle of all tributary princes bent down owing to the excellence of his valour; who

[1] Read *ch=ānumantā*.

[2] Read *mahīmatāṁ*.

enjoyed religious merit, wealth and pleasure without allowing them to overpower one another; whose profound and high mind was gratified only by submission; who acted piously by making donations of the ample riches got by protecting his subjects well; who reinstated royal families that had been deposed for a long time; who annihilated those that were very proud; who gave to the poor, the blind and the helpless the objects of their desire more fully than they yearned after.

(L. 14.) His son, who meditates on his feet, the only ornament of the whole earth; who is possessed of all the most famous qualities, good conduct, modesty, mercy, liberality, ability, courtesy, fortitude, heroism, steadiness and others; who causes the destruction of the greatness of vanity produced from power of mighty enemies; who is a dam of all settled rules and a home of success; who with his unobstructed army relieves the sufferings of his subjects like the wielder of the discus (Vishṇu) with his disc incapable of being opposed; the zealous devotee of Mahēśvara, the glorious **Buddharāja** gives this order to all kings, tributary princes, *Bhōgikas*, rulers of *vishayas*, heads of provinces and villages, and big officers and others.

(L. 18.) Let it be known to you. To promote the religious merit of our parents and ourselves we have given with libations of water, the village of the *Kōṇiyas*, in the **Vaṭanagara**-*bhōga*, which is near **Bhaṭṭaūrikā**, together with the *udraṅga*, the *uparikara*, and all receipts, free from all *ditya*, forced labour and *prātibhēdikā*, according to the maxim of *bhūmichchhidra*, not to be entered by swindlers and servants who are liars,[1] to be enjoyed by sons, sons' sons and further descendants (*i.e.*, the enjoyment of which is to be hereditary), as long as the moon, the sun, the sea and the earth exist,—to the Brāhmaṇa Bōdhasvāmin, who resides at **Vaṭanagara**, belongs to the Kāśyapa *gōtra*, and to the Vājasanēya-Mādhyandina school, for the maintenance of *bali*, *charu vaiśvadēva*, *agnihōtra* and other rites. For which reason future kings and governors, whether of our own lineage or others, considering that this worldly existence is as unsteady as the waves of water impelled by violent wind, that wealth is perishable and worthless (devoid of substance) and that virtues last long, desirous of obtaining, in common with us, the merit of this grant of land and anxious to acquire for a long time fame as bright as the rays of the moon, should agree to and protect our gift. Whoever with his intellect covered by the coating of the darkness of ignorance, should revoke it or allow it to be revoked, shall incur the guilt of having committed the five great sins. It has been declared by the holy Vyāsa, the arranger of the Vēdas: "He who gives land rejoices in heaven for sixty thousand years; he who rescinds (grants of) land or consents to their being rescinded, will dwell in hell for the same number of years." "Those who resume grants of land, are born as black serpents, living in dry hollows (of trees) in the waterless forests of Vindhya." "Land has been enjoyed by many kings from Sagara downwards; he who for the time being is the lord of the land, has the fruit of it." "O Yudhishṭhira, carefully preserve the land given to Brāhmaṇas by former kings, O best of kings; preservation is better than giving." "What good man would seize the gifts bestowed formerly by kings, yielding religious merit, riches and renown, which may be likened to used wreaths."

(L. 32.) In three hundred years, increased by sixty, on the thirteenth *tithi* of the bright half of Bhādrapada, at the request of the queen of the worshipper of Paśupati, queen **Anantamāhāyi**, this charter, the *dūtaka* of which is the prosperous Prasahyavigraha,[2] the great (officer) appointed over the army—was written by **Anāphita**, the high officer entrusted with the (arrangement of) peace and war.

The year 300 60 Bhādrapada śu 10 3.

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[1] I have followed Professor Pāṭhak's rendering of this phrase above, Vol. IX, pp. 296 and f., as I think it correct [Another explanation of *chāṭa*, which I think preferable, is mentioned above, Vol. IX, p. 284, note 10.—S. K.]

[2] It will be seen that the *dūtaka* is the same as in the Sarsavṇī grant, above Vol. VI, pp. 294 ff.

No. 8.—BELAVA COPPER-PLATE OF BHOJAVARMADEVA. THE FIFTH YEAR.

BY RADHAGOVINDA BASAK, M.A.; RAJSHAHI.

This plate was purchased by Mr. Pramathanātha Datta, B.A., Assistant Settlement Officer, in the month of June, 1912, at a village, named Bōlāva, situated on the northern boundary of Rūpganj Thānā, in the Mahēśvardi Parganā of the Nārāinganj Sub-Division of the Dacca district in the Presidency of Bengal, where it was discovered by an illiterate Muhammadan in April, 1912, in digging a plot of hard reddish land in the precincts of his cottage. A prominent mark, about half-an-inch deep, was accidently cut into the top-edge on the right-hand side of the plate by the spade of the villager as he was digging. An imperfect reading of this plate with a faulty translation was published at Dacca [1] but without any *fac-simile*. I edit the inscription from a photo which I took when the plate was kindly placed in my hands for two days only by Mr. Datta for decipherment. I could not get a further opportunity of comparing the photo with the original plate.

The plate measures about 9½″ broad by 10¼″ high. It had a seal with the representation of Vishṇu's wheel (cf. *śrīmad-Vishṇu-chakra-mudrayā*, l. 48), at the top; but the impress of the sacred wheel was completely scraped off by the finder of the plate, who thought the plate was made of gold. So, it is difficult now to say if the name of the king was incised therein. The plate is inscribed on both sides, the obverse side containing 26 lines of writing, and the reverse side 25 lines. The engraver's name is not mentioned. The writing is generally in an excellent state of preservation except in lines 12-14, and 17-21, where the plate has suffered from corrosion, which has rendered a few letters indistinct and illegible. The size of the letters throughout is about ⅜″ with the exception of those occurring in the first two lines on the reverse side, where they are a little larger than the rest. The inscription is written in the **northern characters** of the 11th century A.D. The *anusvāra* has been denoted in two ways, *viz.* by a point above the horizontal top-line, as in *-āpatyaṁ*, l. 1, and by the ordinary Bengali *anusvāra* sign of modern times as in *nāyanaṁ*, l. 1. The sign of *visarga* has been omitted twice, in the words *siddhi* (l. 1), and *śrīmad-Bhōja* (l. 26). Some letters also have been omitted, very likely through oversight on the part of the scribe or the engraver, in lines 18, 22, 23, 28, 37, 39 and 43. The sign of *avagraha* has not been used at all. **Orthography** also is not faultless throughout. The only point of orthography that calls for any remark is that although the letters, *ta*, *ya*, *ṇa*, *ma*, and *ga* have been doubled after *r*, the letter *va* in this position remains single, except in the words *-Aurvva-* and *Yajurvvēda-* (l. 42). The **language** of the inscription is Sanskrit.

The inscription opens with *ōṁ siddhi*[*ḥ**] and has 15 verses on the obverse side, in the first five of which the eulogist **Purushōttama** (*cf.* v. 15) describes the mythological ancestors of the **Yadu** family from which the **Varmans** traced their origin. From the first three verses we get the mythological genealogy of these ancestors of the Yadu family in the following order:—(1) Svayambhū (Brahmā), (2) Atri, (3) Chandra, (4) Budha, (5) Purūravas, (6) Āyu, (7) Nahusha, (8) Yayāti and (9) Yadu. In verse 4, Kṛishṇa, the 'chief actor of the Mahābhārata,' is said to have descended from the family of Yadu. Verse 5 informs us that **the Varmans** were the 'kinsmen of Hari' (**Kṛishṇa**) and were well-versed in the Vēdas and skilled in warfare. They are described to have occupied **Siṁhapura**, probably the same place as Sīhapura, which is mentioned in the *Mahāvaṁsa*, vi, 35 ff., as situated in Lāḷaraṭṭha, *i.e.* Rāḍhā.[2] Verse 6 gives us the name of the first Varman as **Vajravarman**, who is described to

[1] *The Dacca Review*, Vol. II, No. 4 (July, 1912).

[2] [We know of princes with names ending in *varman*, who ruled in *Siṁhapura*, and who were kings of Kaliṅga. See above, p. 4.—S. K.

have been valiant, yet mild, and who was a great poet and a learned man. In verses 7-8 we get a description of the second Varman, **Jātavarman**, the son of Vajravarman, who is said to have been famous for his mercy, heroism and charity, and to have extended his paramount power, by putting many heroes to shame and conquering the province of **Kāmarūpa** (Assam). It is in this eighth verse that we get some clue to the contemporaneous history of the times when Jātavarman flourished. I have readily adopted the valuable suggestions of my venerable friend Mr. Akshayakumāra Maitrēya, B.L., Director of the Varēndra Research Society, about some of the names of persons and places of historical importance that occur in this verse. Mr. Maitrēya is of opinion that **Vīraśrī**, who, in the next verse, is said to have been the queen of Jātavarman and mother of king **Sāmalavarman**, was a daughter of **Karṇa** and it is for this reason that the poet has used the phrase *pariṇayan Karṇṇasya Vīraśriyaṁ* in verse 8. Mr. Maitrēya invited my attention to verse 9, canto I., in Sandhyākara Nandin's *Rāma-charita*[1] (history of king Rāmapāla of Gauḍa), wherefrom we know that this Karṇa, undoubtedly the Kalachuri (Chēdi) Karṇa of the 11th century, whose copper-plate grant[2] is dated 1042 A.D., gave another daughter of his, named **Yauvanaśrī**, in marriage to king **Vigrahapāla** III., with a view to please His Majesty after he (Karṇa) had sustained a defeat in the field of battle. The second point of historical value which Mr. Maitrēya brought to my notice is the identification of the name of **Divya** in the compound word *divya-bhuja-śriyaṁ* (V. 8) with **Divya** or **Divvōka**, the leader of the Kaivarta revolt, who killed Mahīpāla II., son of Vigrahapāla III., in battle and occupied Varēndrī, the *janakabhū*, birth-place, of the Pāla kings (*cf.* Rāma-carita, canto I, 29, 31-39). **Kāmarūpa** (Assam) is described as having been conquered by this Jātavarman (*paribhavaṁs=tāṁ Kāmarūpa-śriyam* v. 8). It is very probable that Jātavarman might have availed himself of this opportune moment of the revolt in Varēndrī of the Kaivartas under Divya, for proceeding towards Kāmarūpa and bringing the province under his own sway. I am unable at present to identify with absolute certainty the name of **Gōvardhana** referred to in the third line of this verse. May he be the father of Bhaṭṭa-Bhavadēva who was the Prime Minister of king **Harivarman** of East Bengal[3]? For some of these suggestions I wish to express my indebtedness also to the newly-published Bengali work, *Gauḍa-rājamālā* from the able pen of my esteemed friend Mr. Ramāprasāda Chanda, B.A., Hon. Secretary, Varēndra Research Society. Verse 9 describes **Sāmalavarman**, son of Jātavarman and Vīraśrī, as one whose name was a blessing to the world. The last line of this verse seems to mention another person, the poet's master (*prabhu*). In verse 10, we are told that he had a son **Udayin**, who must have been a great warrior, whom none could approach in the battle-field, 'who saw only his own face reflected in front, in his own sword'. In verses 11-12, his daughter **Mālavyadēvī** is described. She was exceedingly beautiful and was married to king Sāmalavarman, 'though his harem was full of the daughters of numerous kings'. Verses 13-14 are in praise of king **Bhōjavarman**, the donor of the grant. Considering the historical time as deduced from the contents of verse 8, one may feel inclined to take the mention of the *Rākshasas* of verse 14, to refer to the wars of king Rāma (Rāmapāla) who regained the kingdom of Varēndrī from the hands of the Kaivartas after defeating them in battle. It is, therefore, most befitting on the part of the court-poet Purushōttama (verse 15) to invoke blessings on king Bhōjavarman at this juncture, and to wish that he may become the overlord of Laṅkā, *i.e.* defeat and oust the Rākshasas, the destroyers of peace. The sixteenth verse in lines 50-51 is one of the usual imprecatory verses. From line 24 to 49, the inscription is in prose.

[1] *Memoirs of the Beng. As. Soc.*, Vol. III, No. 1.
[2] *Ep. Ind.*, Vol. II, p. 297 ff.
[3] Cf. the *praśasti* of Bhavadēva. *Ep. Ind.*, Vol. VI, pp. 203 ff.

This inscription is a record of a land-grant made by the devout worshipper of Vishṇu, the *Paramēśvara*, *Paramabhaṭṭāraka*, *Mahārājādhirāja*, king **Bhōjavarman**, who meditated upon the feet of the *Mahārājādhirāja* **Sāmalavarman**, to Rāmadēvaśarman, in charge of the king's holy shrine (*śāntyāgāra*, l. 45), son of Viśvarūpadēvaśarman, grand-son of Jagannāthadēvaśarman, great-grand-son of Pītāmbaradēvaśarman, who was an inhabitant of the village of **Siddhala** in **North Rāḍhā**,[1] and who hailed from the *Madhyadēśa* (*cf.* Manu II, 21). The *gōtra*, *pravara*, *charaṇa*, and *śākhā* of the donee is mentioned in lines 41-42. The name of the village where the grant of the plot of land was made is **Upyalikā**, situated in the **Kauśāmbī-ashṭagachchha** *khaṇḍala*, in the **Adhaḥpattana** *maṇḍala*, in the prosperous **Pauṇḍra** *bhukti*. I am at present unable to identify the village. The order of the donation was issued to the various royal officers and other dependants of the king from his camp of victory situated at **Vikramapura** (evidently in East Bengal). The officers mentioned in our inscription are the same as we find in the Ballālasēna plate of Kātwa discovered last year and in other Bengal plates, with only two additional names, *pīṭhikāvitta* and *mahāvyūhapati*, the latter occurring also in the Faridpur plate of king Harivarman.

The inscription is dated in l. 51. on **the 14th day of Śrāvaṇa, in the 5th year of the reign of king Bhōjavarmadēva.** It ends with the usual endorsement of the king and one of his chief officers (in the present instance, the king's *mahākshapaṭalika*, record-keeper).

TEXT.[2]

Obverse.

1. Ōṁ siddhi[ḥ*] || [3]Svāyambhuvam=ih=āpatyaṁ munir=Atri[r]=divaukasāṁ [|] tasya yan=nāyanaṁ tējas=tēn=ājā-
2. yata chandramāḥ || [1*] [3]Rauhiṇēyō Vu(Bu)dhas=tasmād=asmād=Ailaḥ Purūravāḥ [|*] jajñō svayaṁvṛitaḥ ki[rttyā]
3. ch=Ōrvaśyā cha bhuvā cha yaḥ || [2*] [4]Sō=py=Āyuṁ samajījanan=Manu-samō rājñas=tatō jajñivān kshmā-
4. pālō Nahushas=tatō=jani mahārājō Yayātiḥ sutam [|*] sō=pi prāpa Yaduṁ tataḥ kshiti[bhu]-
5. jāṁ vaṁśō=yam=ujja(ṛi)mbhatō Vīraśrīś=cha Hariś=cha yatra vadbhaśaḥ[5] pratyaksham=ōv=aikshyata || [3*] [6]Sō=p=ī[ha]
6. gōpī-śata-kēlikāraḥ Kṛishṇō Mahābhārata-sūtradhāraḥ [|*] argh[y*]aḥ pumān=aṁśa-kṛitāvatā-
7. raḥ prādur-va(ba)bhūv=ōddhṛita-bhūmi-bhāraḥ ||[4*] [4]Puṁsāṁ=āvaraṇaṁ trayī na cha tayā hīnā na nagnā iti
8. trayyā[ṁ] ch=ādbhuta-saṅgarēshu cha va(ra)sād=rōm-ōdgamair=varmmiṇaḥ [|*] Varmmāṇō=tigabhīra-nāma dadhataḥ
9. ślāghyaṁ bhajan vi(bi)bhratō bhējuḥ Siṁhapuraṁ guhām=iva mṛigēndrāṇāṁ Harēr=vā(bā)ndhavāḥ [|| 5*]
10. [7]Abhavad=atha kadāchid=Yadavīnāṁ chamūnāṁ samaravijaya-yātrā-maṅgalaṁ Vajravarmmā [|*] Śama-
11. na iva ripūṇāṁ sōmavad=vā(bā)ndhavānāṁ kavir=api cha kavīnāṁ paṇḍitaḥ [pa]ṇḍitānām || [6*] [8]Jā-

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[1] *Siddhala*, the ornament of the country of Rāḍhā, is also mentioned in the Bhavadēva *praśasti*, cf. *Ep. Ind.*, Vol. VI, p. 205.

[2] From a photograph of the original taken by me in 1912. The accompanying plate is reproduced from the same photograph.

[3] Metre: Anushṭubh.

[4] Metre: Śārdūlavikrīḍita.

[5] Read *bahuśaḥ*.

[6] Metre: Indravajrā.

[7] Metre: Mālinī.

[8] Metre: Anushṭubh.

12 **tavarmmā** tatō jātō Gāṅgēya iva Śāntanōḥ [|*] dayā vrataṁ raṇa[ḥ] krīḍā [tyā]gō yasya mahō-
13 tsavaḥ ||[7*] [1]Gṛihṇan=**Vaiṇya-Pṛithu**-śriyaṁ pariṇayan=**Karṇṇasya** **Vīraśriyaṁ** yō-**Ṅgēshu** prathaya[ñ=chhri]yaṁ paribhavaṁ-
14 s=tāṁ **Kāmarūpa**-śriyam [|*] nindan=-**Divya**-bhuja-śriyaṁ vikalayan=**Gōvarddhanasya** śriyaṁ kurvan śrōtriya-
15 sāch=chhriyaṁ vitatavān=svāṁ sārvabhauma-śriyam ||[8*] [2]Vīraśriyām=ajani **Sāmalavarmmadēvaḥ**
16 śrīmāñ=jagat-prathama-maṅgala-nāmadhōyaḥ [|*] kim=varṇṇayāmy=akhila-bhūpa-guṇ-ōpapannō dōshai-
17 [r=mma]nāg=api padaṁ na kṛitaḥ prabhur=mmē ||[9*] [3]Tasy=**Ōdayī** sūnur=abhūt=prabhūta-[4]durvāra-vīrēshv=api saṅga-
18 rēshu [|*] yaś=chandrahā[sa*]-prativi(bi)mvi(mbi)taṁ svam=ēkaṁ mukhaṁ sammukham=īkshatō [sma] || [10*] [5]Tasyā **Mālavyadēvy**=ā-
19 sīt kanyā Trailōkya-sundarī [|*] jagad-vijaya-mallasya vaijayantī **Manōbhuvaḥ** || [11*] [5]Pūrṇṇē=py=aśē-
20 sha-bhūpāla-putrīṇām=avarōdhanē [|] tasy=āsīd=agra-mahishī s=aiva Sāmalavarmmaṇaḥ || [12*] [3]Āsī-
21 t=tayōḥ su(sū)nur=ih=āntara[ṁ(?)]yaḥ śrī-**Bhōjavarmm**=ōbhaya-vaṁśa-[dī]paḥ [|] pātrēshu sarvāsu daśāsu yō-
22 na snēhō .na luptaś=cha hataṁ tamaś=cha || [13*] [6]Hā dhik [ka*]shṭam avīram=adya bhuvanaṁ bhūyō=pi kaṁ(kiṁ) rakshasā-
23 m=utpātō=yam=u[pa*]sthitō=stu kuśalī śaṅkāsu **Laṅkādhipaḥ** ||[14*] [5]Iti yaṁ guṇa-gāthābhis=tushṭā-
24 va **Purū(ru)shōttamaḥ** [|*] majjayann=iva vāg-vra(bra)hma-may-ānanda-mahōdadhau || [15*] Sa khalu śrī-**Vikramapu**-
25 **ra**-samāvāsita-śrīmaj-jayaskandhāvārāt *Mā(Ma)hārājādhirāja-śrī*-**Sāmalavarmmadēva**-pā-
26 d-ānudhyāta-*Paramavaishṇava-Paramēśvara-Paramabhaṭṭāraka-Mahārājādhirāja-śrīmad*-**Bhōja**[ḥ*]

Reverse.

27 śrī-**Pauṇḍrabhukty**-antaḥpāti-**Adhaḥpattana-maṇḍalē** **Kauśāmvī(mbī)-Ashṭagachchha-kha**-
28 ṇḍa[la-saṁ[baddha*]-**Upyalikā-grāmē** guvāk-ādi-samēta-sapāda-nava-drōṇ-ādhi-
29 ka-pāṭaka-bhūmau samupagat-āśēsha-rāja-rājanyaka-rājñī-rāṇaka-rā-
30 japutra-rājāmātya-purōhita-pīṭhikāvitta-mahādharmmādhyaksha-mahāsāndhivi-
31 grahika-mahāsēnāpati-mahāmudrādhikṛita-antaraṅgavṛi(bṛi)haduparika-mahākshapa-
32 ṭalika-mahāpratīhāra-mahābhōgika-mahāvyūhapati-mahāpīlupati-mahāgaṇ-
33 ṇastha-daussādhika-chaurōddharaṇika-nauva(ba)la-hasty-aśva-gō-mahish-āj-āvik-ādi-
34 vyāpṛitaka-gaulmika-daṇḍapāśika-daṇḍanāyaka-vishayapaty-ādīn anyāṁś=cha saka-
35 la-rāja-pād-ōpajīvinō=dhyakshaprachār-ōktān ih=ākīrttitān chaṭṭa-bhaṭṭa-jātī-
36 yān janapadān kshētrakarāṁś=cha vrā(brā)hmaṇān vrā(brā)hmaṇōttarān yathārham=mānayati

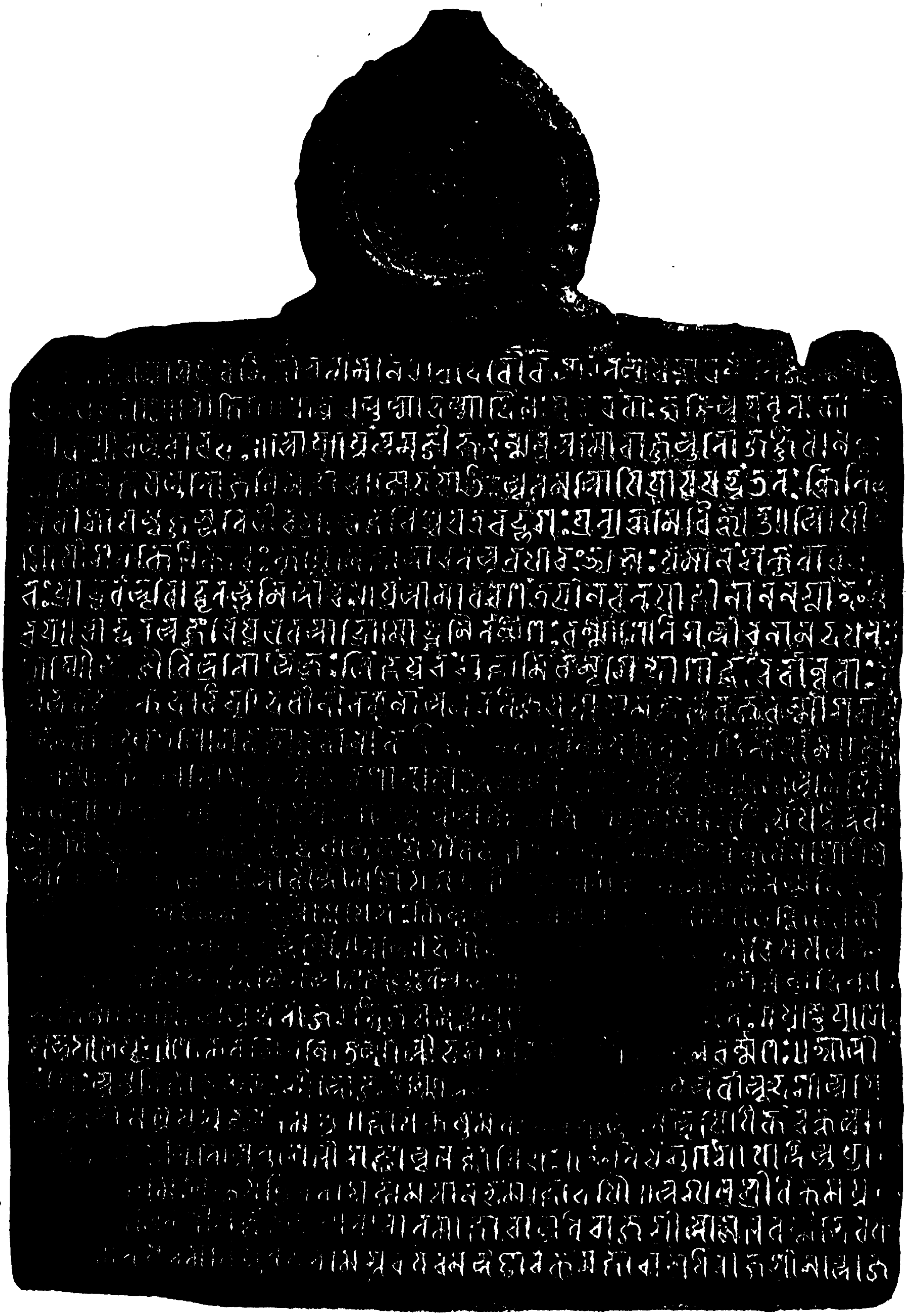
[1] Metre : Śārdūlavikrīḍita. [2] Metre : Vasantatilaka. [3] Metre : Indravajrā.

[4] Mr. R. D. Banerjee of the Calcutta Museum reads -*durvāra*-[*Pravāsī*, Śrāvaṇa, 1320 B. S., p. 464] which agrees better with the prosody. I wrongly read *pravīra* at first.

[5] Metre: Anushṭubh.

[6] Metre : Śārdūlavikrīḍita. Only the first two quarters of the verse are given.

Belava plate of Bhojavarmadeva.—The fifth year.

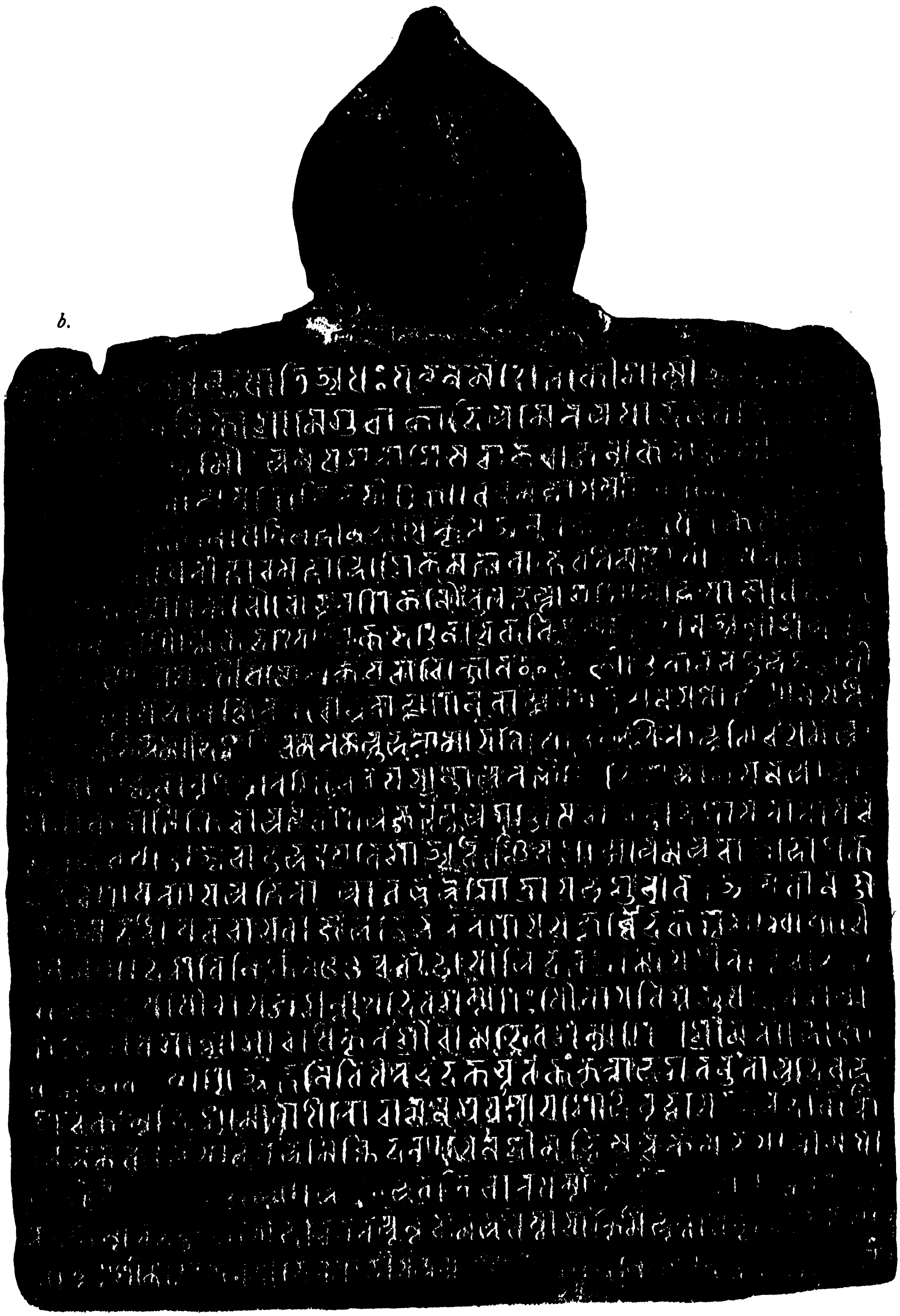


STEN KONOW.

W. GRIGGS & SONS, LTD., COLLOTYPE.

FROM A PHOTOGRAPH TAKEN BY RADHAGOVINDA BASAK.

b.



37 vō(bō)dhayati samādiśati ' cha matam=astu bha[va*]tāṁ (।) yath=ōpari-likhitā bhūmir=iyam sva-
38 sīm-āvachchhinnā triṇa-pūti-gōchara-paryyantā satalā sōddēśā sāmrapanasā sa-
39 guvāka-nālikērā salavaṇā sajalastha[lā*] sagarttōsharā sahya-daśāparādhā pari-
40 hṛita-sarvapīḍā achāḍa(ṭa)-bhaḍa(ṭa)-pravēśā akiñchit-pragrāhyā samasta-rāja-bhōga-ka-
41 ra-hiraṇya-pratyāya-sahitā Sāvarṇṇa-sagōtrāya Bhṛigu-Chyavana-Āpnavāna-Au-
42 rvva-Jamadagni-pravarāya Vājasanēya-charaṇāya Yajurvvēda-Kaṇva-śākh-ādhyāyi-
43 nō Madhyadēśa-vinirggata[sya*] Uttara-Rāḍhāyāṁ Siddhala-grāmīya-Pītāmva(mba)-radēva-
44 śarmmaṇaḥ prapautrāya Jagannāthadēva-śarmmaṇaḥ pautrāya Viśvarūpadēva-śarmma-
45 ṇaḥ putrāya śāntyāgār-ādhikṛita-śrī-Rāmadēva-śarmmaṇē (।) śrīmatā Bhōja-
46 varmma-dēvēna puṇyē ahani vidhivad-udaka-pūrvakaṁ kṛitvā bhagavantaṁ Vāsudēva-bha-
47 ṭṭārakam=uddiśya mātā-pitrōr=ātmanaś=cha puṇya-yaśō-bhivṛiddhayē ā-chandr-ārkaṁ kshi-
48 ti-samakālaṁ yāvat bhu(bhū)michchhidra-nyāyēna śrīmad-Vishṇu-chakra-mudrayā tāmraśā-
49 sanīkṛitya pradatt=āsmābhiḥ ॥ Bhavanti ch=ātra dharmm-ānuśaṁsinaḥ ślōkāḥ ॥
50 [1]Sva-dattām=para-dattām=vā yō harēta vasundharām [।*] sa vishṭhāyāṁ kṛiimir=[2] bhūtvā pitṛibhiḥ saha pa-
51 chyatē ॥ [16*] Śrīmad-Bhōjavarmmadēvapādīya-saṁvat 5 Śrāvaṇa-dinē 14 ni anu mahāksha ni

TRANSLATION.

(Verse 1.) In this universe, Atri, the sage of the gods, was an offspring of Svayambhū (Brahmā). From the light of his eyes the moon was born.

(V. 2.) From him sprang Budha, the son of Rōhiṇī, and from him Purūravas, the son of Ilā, who was chosen by fame (*kīrti*)[3], by Urvaśī, and by Earth.

(V. 3.) He again, the equal of Manu, begot Āyu; from that king was born the protector of the earth Nahusha; from him was born the great king Yayāti; he again got the son Yadu; from him starts this line of kings, wherein the goddess of valour (*vīraśrī*[4]), and Hari were many times seen in person.

(V. 4.) In this family again appeared Krishṇa, who sported with hundreds of *gōpīs*, the chief actor of the Mahābhārata, the worshipful one, a partial incarnation of the Lord, who raised the burden of the Earth.

(V. 5.) (The knowledge of) the three Vēdas is a covering for men, and those who are devoid of it are certainly naked[5], (thinking) so the kinsmen of Hari, the Varmans, mailing themselves with their hairs standing on end in their enthusiasm for the three Vēdas and for marvellous fights, and wearing the very solemn name and possessing noble arms, occupied Siṁhapura, which may be likened to the cave of lions.

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[1] Metre: Anushṭubh. [2] Read *kṛimir=*.

[3] Kīrtti was also the name of the *chowrie*-bearer of Purūravas; cf. *Matsyapurāṇa* XXIV, 14.

[4] Cf. verses 4 and 8 below.

[5] There is an implied reference to the *nagnas*, mendicants that did not submit to the Vēdas; *cf.* *Mārkaṇḍēyapurāṇa*.

Yēshāṁ kulē na vēdō=sti na śāstraṁ n=aiva cha vratam ।
tē nagnāḥ kīrttitāḥ sadbhis=tēshām=annaṁ vigarhitam ।

Similarly, we find in the Vishṇupurāṇa, III, xvii, 5,—

Ṛig-yajuḥ-sāma-saṁjñ=ēyaṁ trayī varṇāvṛitir=dvija ।
ētām-ujjhati yō-mōhāt sa nagnaḥ pātakī smṛitaḥ ॥

See Wilson's note in his translation of this passage. The wording of the inscription most closely agrees with the Vāyupurāṇa.

(V. 6.) In the course of time, there was (one) **Vajravarman**, the auspicious ornament of the **Yādava** soldiers in their victorious march of battle, who was like Death to his enemies, like the moon to his relatives, a poet amongst poets and the most learned among the erudite.

(V. 7.) **Jātavarman** was born from him (Vajravarman), just as Bhīshma (the son of Gaṅgā) was born of Śāntanu; mercy was his (life's) vow, battle his pastime, and charity his chief delight.

(V. 8.) Seizing the (great) glory of **Pṛithu**, son of **Vēṇa**, espousing **Vīraśrī** (the daughter) of **Karṇa**,[1] extending his supremacy among the **Aṅgas**, conquering the fortunes of **Kāmarūpa** (Assam), putting to shame the strength of the arms of **Divya**, crippling the dignity of **Gōvardhana**, and giving away all his wealth to Brāhmaṇas, he (Jātavarman) extended his own paramount suzerainty.

(V. 9.) The glorious **Sāmalavarmadēva**, whose name was the foremost blessing to the world, was born (in the womb of) Vīraśrī. What more shall I tell?—my master (also) was endowed with all kingly virtues,—demerit found no shelter with him at all.

(V. 10.) He had a son **Udayin**, who saw only his own face reflected in front in his own sword, in battle-fields which were full of many an irresistible hero.

(V. 11.) He had a daughter, **Mālavyadēvī**, the most beautiful lady in the three worlds, who was (as it were) the banner of the god of Love (lit. the mind-born one), the great wrestler in the conquest of the world.

(V. 12.) It was this lady who became the chief queen of Sāmalavarman, though his harem was full of the daughters of numerous kings.

(V. 13.) They had a son, Śrī **Bhōjavarman**, who was (as it were) the light of both[2] the families (paternal and maternal),—by whom, in all circumstances, affection was not taken away from deserving persons, (but their) gloom was dispelled (by him).

(V. 14.) [3]Alack-a-day! Has the earth to-day again become devoid of heroes; this calamity with the *Rakshas* has arisen, let him remain prosperous during the dangerous times, as overlord of Laṅkā.

(V. 15.) He (the king), whom **Purushōttama** thus praised by means of eulogistic verses making him plunge into the great ocean of felicity consisting of Brahman as revealed in words,—

(L. 24—37.) now,—from his royal camp of victory established at **Vikramapura**, the devout worshipper of Vishṇu, the *Paramēśvara*, *Paramabhaṭṭāraka*, *Mahārājādhirāja*, the glorious **Bhōja**, who meditated on the feet of the *Mahārājādhirāja* **Sāmalavarmadēva**,—duly pays respect to, informs and instructs, all the recognized[4] *Rājans*, *Rājanyakas*, the queen (*Rājñī*), the *Rāṇakas*, royal princes (*Rājaputra*), prime-minister (*Rājāmatya*), priest (*Purōhita*), *Pīṭhikāvitta*[5], *Mahādharmādhyaksha* (chief justice), *Mahāsāndhivigrahika* (minister of peace and war), *Mahāsēnāpati* (commander-in-chief), *Mahāmudrādhikṛita* (keeper of

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[1] May also mean, 'having made his own the martial spirit of Karṇa (of the Mahābhārata); *kāma-rūpa-śriyam* may also mean 'the beauty of Kāma's (Cupid's) person;' *divya-bhuja* may also mean 'the hands of the gods.'

[2] Bhōja is compared to a light (*dīpa*), which consists, generally, of a pot (*pātra*), wick (*daśā*) and oil (*snēha*), and which dispels darkness (*tamas*). The play on words here is remarkable.

[3] The difficulty in making out the sense of this verse is partly due to the fact that half of the Śārdūlavikrīḍita is to all appearances, wanting. [There seems to be an exhortation to king Bhōja to engage on some expedition.—S. K.]

[4] *Samupagata*, recognized; *cf.* Amara III, Book ii. 58. It does not mean 'assembled' as assumed by Prof. Kielhorn and others. [I cannot accept this explanation.—S. K.]

[5] The function of this official is not known.

the Royal Seal), [1]*Antarangabrihaduparika* (chief privy-councillor), *Mahākshapaṭalika* (keeper of records), *Mahāpratīhāra* (chief warder), *Mahābhōgika* (chief groom), *Mahāvyūhapati* (chief master of military arrays), *Mahāpīlupati* (chief elephant-keeper), *Mahāgaṇastha* (commander of a *gaṇa* squadron[2]), *Daussādhika* (porter, or superintendent of villages), *Chaurōddharaṇika* (police officer who has to deal with thieves), inspectors of the fleet, the elephants, horses, cows, buffaloes, goats, sheep, etc., *Gaulmikas* (commander of a *gulma* [2] squadron), *Daṇḍapāśikas* (executioners, or police officers), *Daṇḍanāyakas* (magistrates), district officers (*vishayapati*) and other dependants of the king mentioned in the list of [3]*adhyakshas* but not specially mentioned here, those of the kind of *Chaṭṭas* and *Bhaṭṭas*, the citizens and the cultivators, the Brāhmaṇas and Brāhmaṇa elders,—

(Ll. 27 f.) in the village named **Upyalikā**, in the **Kausāmbī-Ashṭagachchha**-*khaṇḍala* belonging to the **Adhaḥpattana**-*maṇḍala* of the illustrious **Pauṇḍra**-*bhukti*,[4] on the plot of land which, with betel-nut trees, etc. contains one *pāṭaka* exceeded by nine and a quarter *drōṇa*.

(L. 37—41.) Be it known to you, that the above-mentioned plot of land, circumscribed within its own boundaries, including grass, filthy-water,[5] and pasture-grounds, with bottom and surface, with mango and jack-fruit trees, with betel-nut and cocoanut trees, with saline[6] soil, with earth and water, with pits and barren tracts, with respect to which the ten offences (of the donee) should be tolerated (by the king), exempt from all oppression, not to be entered by *Chāṭas* and *Bhaṭas*, free from all sorts of taxes, with all *rājabhōga*, *kara* and *hiraṇya* tributes.

(L. 41—49.) has been granted by us in the name of the Lord Vāsudēva-Bhaṭṭāraka, for the increase of merit and fame of my parents and myself, on an auspicious day after having touched water according to ceremony, and getting the record engraved in a copper-plate (imprinted) with the seal of Vishṇu's wheel, in accordance with the maxim of *bhūmichchhidra*,[7] (to last) as long as the moon and the sun (exist) and the earth endures,—to Rāmadēvaśarman, in charge of the sanctuary,[8] of the Sāvarṇa *gōtra*, whose *pravaras* were Bhṛigu, Chyavana, Āpnavāna, Aurvva and Jamadagni, of the Vajasanēya *charaṇa*, a student of the Kaṇva branch of the Yajurvēda, the son of Viśvarūpadēvaśarman, grand-son of Jagannāthadēvaśarman and great-grand-son of Pītāmbaradēvaśarman who was an inhabitant of the village of **Siddhala** in North **Rāḍhā**, and who came from **Madhyadēśa**.

(L. 49—51.) There are verses also enjoining religious usages :—"He who takes away land given by himself or by another, rots (in hell) in the state of worms in human excreta, with the *pitṛis*.

(L. 51.) **In the fifth year of the reign of His Majesty, king Bhōjavarmadēva, on the 14th day of Śrāvaṇa.** Signed (*i.e.*, by the king). After this, signed by the *mahākshapaṭalika* (*i.e.*, the Record-keeper).

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[1] I am indebted to **Mr. Maitrēya** for the following note on *antaraṅga* :—"Although the word *antaraṅgaḥ* may be used in the sense of *ātmīyaḥ*, it appears to have been used in the inscription in a technical sense to signify the royal physician, cf. *Śivadāsa's* commentary on the *Chakradatta* (Calcutta Edition),—*Vidyā-kula-sampannō-'hi bhishag-antaraṅga ity-uchyatē.* In explaining the word *antaraṅgāt*, *Śivadāsa* says,—*labdh-āntaraṅga-padavīkāt.*"

[2] A *gaṇa* squadron consists of 27 elephants, 27 chariots, 81 horses and 135 foot soldiers ; a *gulma*-squadron of 9 elephants, 9 chariots, 27 horses and 45 foot soldiers.

[3] *Vide Kauṭilīya Arthā-śastra*—second Adhikaraṇika on *Adhyaksha-prachāra*.

[4] The *bhukti* is a larger unit than the *maṇḍala*, of which again the *khaṇḍala* forms part.

[5] *Pūti*='filthy water'—*Vide* V. S. Apte's dictionary, p. 715. [But *pūti* is also a kind of grass.—S. K.]

[6] *Sa-lavaṇā* shows that the land was probably situated in a district washed by the sea-water.

[7] *Vide Kauṭilīya Artha-Śāstra*, Adhikaraṇa II. Chap. II, Prakaraṇa 20.

[8] *Śāntyāgāra* the house where to bathe with the propitiatory water after a sacrifice.

No. 9.— BATIHAGARH STONE INSCRIPTION.

SAMVAT 1385.

BY RAI BAHADUR HIRA LAL, B.A., M.R.A.S., NAGPUR.

This stone inscription is at present lying in the compound of the Deputy Commissioner's bungalow at Damōh, the headquarters of the district of the same name in the Central Provinces and situated on the Indian Midland Railway, 127 miles from Jabalpur, the direct distance by road being 66 miles. The stone was originally brought from Baṭihāgarh, a village 21 miles north-west of Damōh and included in the Haṭṭā tahsil. Baṭihāgarh was once the seat of Musalmān governors sent from Delhi and there are ruins of a fort and other remains of its past greatness including inscriptions both in Sanskrit and in Persian.

The one I edit is engraved on a slab 1′11″ × 1′6″ and is in a good state of preservation. The language is Sanskrit written in Nāgarī characters, the average size of letters being ½″. The writing covers a space of 1′ 7″ × 1′. The whole record is in verse except the word *Siddhiḥ* at the commencement and *śubhaṁ bhavatu* at the end, together with the details of the date repeated in figures in line 14. There are altogether 15 verses in the 16 lines which the inscription contains.

The only noticeable orthographical peculiarities are the indifferent use of *s* for *ś* as in line 7 where *śastra-* and *-śāstra-* are written *sastra-* and *-sāstra-* respectively, and the employment of *sh* to do duty for *kh* in some places, for instance in line 8, where *Khōjā* is written *Shōjā*, and in line 14 where we find *Vaiśākha-* as *Vaisāsha-*. This is however quite in keeping with the Bundēkhaṇḍī practice, which is even now followed by writers of the old school, who always express their *kh* by *sh*. In this inscription *kh* has also been expressed by its ordinary symbol, as in *-khaṁḍaṁ* of the first line and *lilēkha* of the last. The letter *i* appears in its antiquated form in line 8. Note also the use of the *akshara va* with a dot underneath in order to denote *va* as distinguished from *ba* in *bhauva-*, l. 1. This is quite in accordance with the ordinary Bundēlkhaṇḍī practice, but does not occur in other places in the inscription.

The inscription records that a local Muhammadan ruler **Jallāla Khōjā**, son of **Īsāka**, caused a *Gōmaṭha* to be made in the town of **Baṭihāḍim**, as also a garden and a stepwell. Jallāla, *i.e.*, Jalāl-ud-dīn is stated to have been appointed as his representative by **Hiśāmadīṁ** (Hisām-ud-dīn) also called **Chhipaka**, probably a corruption of Śafīq, son of Malik **Julachī**, who was made commander of the Kharpara armies and governor of the Chēdi country by **Sultān Mahmūd**. This Mahmūd is described as *Śakēndra* or lord of the Śakas, ruling from **Yōginīpura** after having conquered other kings. The inscription further states that Jallāla appointed his servant Dhanau as manager of the institutions named above, the principal architects whereof were Bhōjūka, Kāmadēva, and Halā of the Śilāpaṭṭa[1] family. The composer of the inscription was the *Kāyastha* Baijūka of the Māthura sub-division, and the writer another Māthura named Vāsū, son of Sahadēva.

The date is given in the 13th verse as **Wednesday, the 3rd day of the bright fortnight of the Vaiśākha month in the Vikrama year 1385.** The year is expressed by symbolical words, and to make it clear, the substance of the verse is repeated in prose immediately afterwards, the year and the *tithi* being given in figures. The date regularly corresponds to **Wednesday, the 13th April 1328 A.D.**[2]

[1] *Śilāpaṭṭa* is now known as the Silāwaṭ caste, who are masons and found in the neighbourhood of Damōh.

[2] As calculated by Mr. Gōkul Prasād Īśvaradās, Tahsīldār of Dhamtarī. He remarks that the year in this case must be taken as Āshāḍhādi or Kārttikādi. If it is taken as Chaitrādi the current Saṁvat would be 1386, and it would have to be supposed that the year given in the inscription was the expired year 1385. But as there is nothing in this inscription leading to this conclusion, the probability is that the year was Kārttikādi, taking into consideration the locality where the inscription was found.

There can be little doubt that Mahmūd of Yōginīpura (another name of Delhi) was no other than the Turk **Nāsir-ud-dīn Mahmūd** of the **Slave** dynasty who reigned between 1246 and 1266 A.D. Mahmūd subdued the Bundēlkhaṇḍ country, or, more correctly Chandērī and Mālwā in 1251 A.D., over which he appointed a governor.[1] This governor, whose name does not appear to be mentioned in the Persian histories, was apparently Malik Julachī. Between the conquest of Mahmūd and the record of our inscription there is an interval of 77 years, spread over 3 governors, the Malik, his son Hisām-ud-dīn, and Jalāl-ud-dīn, giving a fair normal average duration of administration for each. It is well known that these Musalmān conquests in this part of the country were not permanent, but in A.D. 1321 we find Tughlaq Shāh despatching his son with the troops of Chandērī, Badāun and Mālwā against Telingānā,[2] only 7 years before our inscription was engraved. It is therefore evident that the Musalmāns had a hold over the country at the time, at least there can be no doubt that the Damōh district was under a Musalmān governor. This is however only of local interest.

But what makes the inscription very interesting, is the mention of the **Kharpara** armies, the **Chēdi** country and the title of Mahmūd as *Śakēndra*. I think that the Kharparas of our inscription are identical with the Kharparikas mentioned in Samudragupta's stone pillar inscription of Allāhābād.[3] They are there mentioned amongst the tribes conquered by this great monarch in the 4th century of the Christian era. They must have been a war-like people and must have offered not a little resistance to have deserved notice. Mr. V. A. Smith[4] a decade ago stated that the Kharparikas may have occupied Seoni or Maṇḍlā district of the Central Provinces. How very near the mark this surmise was, is evident from the present inscription. Seoni and Maṇḍlā are not very far away from Damōh, which was apparently garrisoned by the Kharpara armies in the 13th century. That Damōh was included in the Chēdi country, is another inference which may be drawn from this record and which goes to support in a way Justice Pargiter's localisation[5] of the Chēdi country. Some have held that Chandērī, if it is not a corruption of Chēdi, was at least in the centre of that ancient country, and it is to Chandērī that Mahmūd sent his forces in 1251, and there he left a governor, who in our inscription is designated as *Chēdidēśādhipa*. Lastly the title *Śakēndra* of this monarch may be noted. The word *śaka* here as in several other instances[6], means Musalmān.

The **geographical names** mentioned in the inscriptions are **Yōginīpura, Chēdi** and **Baṭihāḍim,** all of which have been incidentally identified above. Yōginīpura mentioned in Chand Bardai's *Pṛithvīrāja Rāsō*[7] as Jugginipura, is an old name of Delhi. Chēdi is the well-known classical name of the country with the rulers of which the history of the northern and eastern portions of the Central Provinces was associated for many centuries. It was in this country that Baṭihāḍim, the present Baṭihāgarh, was included. *Baṭihāḍim* in the local dialect means a heap of a collection of cow-dung cakes, and the name seems to have changed its *ḍim* to *garh* when a fort was later on built there. A step-well still exists there containing a fragmentary Persian inscription which informs us that it was constructed in the time of Jalāl Isahāka or Jalāl-ud-dīn, who killed Uśmān and became Naib with the title of Akhtā, in the reign of the just and pious monarch to whom the whole of Hindustan paid respect and by whose sword the whole of Turkistān was subdued. This well may be identical with the one referred to in our inscription, but there are two other old ones, one of which, called *chaurāsī bāolī*, is situated

[1] See Brigg's *Ferishta,* Volume I, p. 239, and *Tabakāt-i-Nasiri* as quoted in Dawson-Elliott, Volume II, p. 351.

[2] See Cunningham's *Reports,* Volume II, p. 402.

[3] *Gupta Inscriptions,* p. 18.

[4] *Journal, Royal Asiatic Society,* 1897, p. 893.

[5] *Journal, Bengal Asiatic Society,* 1895, p. 249 ff.

[6] Compare *Ep. Ind.*, Vol. II, p. 409; *Ind. Ant.*, Vol. XXXVI, p. 352; XXXVII, p. 42, and above, p. 18.

[7] See Nāgarī Prachāriṇī Sabhā Edition, Vol. I, p. 112.

in the midst of a big grove of mangoes, guavas, lemons, etc. This may be the *udyāna* alluded to in our inscription, and it would be natural to suppose that the step-well of our inscription was made in this grove, unless it existed before the grove was planted. The identification of the step-well is further complicated by the fact that the local people say that the inscription was removed from a third well called *Bhaūharē-kī bāolī*, which is believed to be connected by a tunnel with the *Sās Bahū-kī bāolī* containing the Persian inscription referred to above.

TEXT.[1]

1 Ōṁ[2] siddhiḥ | [3]Ādau Vra(Bra)hmā na Vishṇuḥ ksha(kshi)ti-jala-gaganaṁ n=āsti vra(bra)hmāṁḍakhaṁḍaṁ svargrādyā[4] bhauva-nāgā grahagaṇa-ṛishayō n=āsti

2 nakshatra-mālā | chandr-ādityau na vahnir na vahati pavanō n=āsti kālō na jīvaḥ tatr=aikō=pi Svayaṁbhūs=triyuga-yugapatiḥ pā-

3 tu vaḥ srishṭikarttā || 1 [5]Sarvva-lōkasya karttāram=ichchhāśaktim=anaṁtakaṁ | anādi-nidhanaṁ vaṁdō guṇa-varṇa-vivarjjitaṁ || 2 [5]Asti ka-

4 li-yugō rājā Śakōṁdrō vasudhādhipaḥ | **Yōginīpuram**=āsthāya yō bhuṁktō sakalāṁ mahīṁ || 3 [5]Sarvva-sāgara-paryaṁtaṁ vasi(śī)-cha-

5 krē narādhipān | **Mahamūda-suratrāṇō** nāmnā sū(śū)rō=bhinaṁdatu || 4 [5]Tēn=ājñaptō mallikō=sau **Julachī-nāma**-viśrutaḥ | yō-

6 ddhā **Kharpara**-sainyānāṁ **Chēdi**-dēś-ādhipō=bhava[t*] || 5 [5]Tasya putrō mahāvīraḥ paurushēṇa samanvitaḥ | nāmnā **Hiśāmadīṁ** khyāta[ḥ]

7 **Chhipakō** bhuvi naṁdatāṁ || 6 [5]Sa(Śa)stra-sā(śā)stra-vidaṁ jñātvā svāmi-kārya-rata[ṁ] sadā | ātmakṛityeshu sarvvēshu **Jallālaṁ** kṛitavān pra-

8 bhuḥ || 7 [6]Īsāka-rājasya sutaḥ pravīṇō **Jallāla-Shō(Khō)jā** matimān=pravīraḥ | yō dharmma-puṁjaṁ hi vichārya vu(bu)ddhyā sō=kāra-

9 yad=Gōmaṭa(ṭha)-nāmadhēyaṁ || 8 [5]**Va(Ba)ṭihāḍim**-purē ramyō Gōmaṭa(ṭha)ḥ kāritaḥ śubhaḥ | āśrayaḥ sarvva-jaṁtūnāṁ Kailāśā(sā)drir=iv=ā-

10 paraḥ || 9 [7]Jallāla ksha(kshi)tipāla pālana-rataḥ kiṁ stūyatō tō guṇō yēna sphō(sphō)ṭita-duḥkha-bhāra-nichayō vidvaj-janānāṁ sadā | udyā-

11 naṁ Va(Ba)ṭihāḍim-ākhya-nagarē saṁsthāpitaṁ naṁdanaṁ vāpī nirmmala-chandra-viṁva(biṁba)-sadṛiśā puṇy=āmṛitāvarshiṇī || 10 [5]Tasya bhṛityō

12 Dhanau nāma karmmasthānō niyōjitaḥ || (|) svāmi-bhaktaś=cha sū(śū)raś=cha patirāja-sashā(khā) sudhīḥ || 11 [5]Si(Śi)lāpaṭṭaśubhō

13 vaṁśō sūtradhārā vichakshaṇāḥ | Bhōjūkaḥ Kāmadēvaś=cha karmmanishṭ[h*]ā Halā sudhīḥ || 12 [5]**Sa(Śa)r-āshṭ-ānala-sōmē** cha mi-

14 tō **Vikrama-vatsarē** | **Vaiśāsha(kha)sya sitē pakshē tritīyāṁ**[8] **Vu(Bu)dhavāsarē** || 13 **Saṁvat 1385 Vaiśāsha(kha)-sudi** 3 **Vu-(Bu)dhadinē** ||

15 [5]Māthur-ānvaya-kāyastha-Vai(Bia)jūkō vinay-ānvitaḥ | manīshi-mānasa-mudō prasa(śa)stim=akarōt=sudhīḥ || 17 [5]Māthurō

16 divirō dakshō dhuryō vyāpāriṇāṁ sadā | Sahadōva-sutō **Vāsū** lilōkha vimal-āksharaiḥ || 15 Su(śu)bhaṁ bhavatu ||

[1] From the original stone and from impressions supplied by Pandit Basantram.

[2] Expressed by a symbol.

[3] Metre : Sragdharā.

[4] Read *svargādyā*. The *va* of *bhauva* has been distinguished with a dot.

[5] Metre : Anushṭubh.

[6] Metre : Indravajrā.

[7] Metre : Śārdūlavikrīḍita.

[8] *Metri causa* instead of *tṛitīyāyāṁ*.

TRANSLATION.

(L. 1) Hail Success!

(Verse 1) In the beginning (there was) no Brahmā, nor Vishṇu nor earth, water or sky, nor any part of the universe, inhabitants of the heavens, beings belonging to the earth, nor Nāgas. There were no planets nor the seven Ṛishis, and there was no group of lunar mansions. There were no moon and sun, no fire. The wind did not blow, and there was no death and no life. There was then only one self-born, the lord of cosmic age of (all) the three periods. Let that creator of the world protect you.

(V. 2) I bow down to the creator of all the worlds, to him whose power is subservient to his wish, who is unlimited, who has no beginning and no end, and who is destitute of quality and colour.

(V. 3) In the Kali (age) there was a King, the Śaka-lord, the ruler of the earth, who having established himself in **Yōginīpura** (Delhi) ruled the whole earth.

(V. 4) He subjugated the kings up to all the Seas. May this hero by name **Mahmūd** Sultān enjoy happiness.

(V. 5) Ordered by him the *malik* famous by the name of **Julachī** became the warrior (commander) of the **Kharpara** armies and the governor of the **Chēdi** country.

(V. 6) May his son **Chhipaka** known in the world by the name **Hiśāmuddīn**, (who is) a great warrior possessing valour, enjoy happiness.

(V. 7) In all his affairs this lord made **Jallāla** (his representative), knowing him to be well versed in the art of arms and always devoted to his master's work.

(V. 8) The son of **Īsākarāja**, was the clever, wise and very heroic **Jallāla Khōjā**, who considering his stock of religious merit in his mind caused to be made the place known by the name of Gōmaṭha.

(V. 9) This auspicious Gōmaṭha was caused to be made in the beautiful town of **Baṭihāḍim.** (It is) a shelter to all beings like another Kailāsa.

(V. 10) O Jallāla! protector of the earth, how should your merit intent on protection be praised, by whom a place where the load of calamities of learned persons is always crushed out, a garden like Nandana and a well (with water) resembling the disc of the spotless moon and showering nectar of virtue were established in the town called Baṭihāḍim.

(V. 11) His servant by name **Dhanau** was appointed as manager. (He was) devoted to his master, valiant, intelligent and a friend of his lord the King.

(V. 12) (Born) in the auspicious family of Śilāpaṭṭa, the conspicuous architects (were) Bhōjūka, Kāmadēva, and the wise Halā, who were perfect in (their) work.

(V. 13) **In the Vikrama year measured (marked) by the arrows (5), eight, the fires (3) and the moon (1) on the 3rd of the bright fortnight of Vaiśākha on a Wednesday,** (this was engraved).

(L. 14) **Saṁvat 1385, Vaiśākha sudi 3 on a Wednesday.**

(V. 14) The well behaved Baijūka Kāyastha of the Māthura family composed (this) eulogy for the delight of the minds of the wise.

(V. 15) He who was always the foremost among traders the clever Māthura scribe Vāsū, son of Sahadēva, wrote (this) in clear letters.

(L. 16) Let good fortune attend.

No. 10.—SPURIOUS ISLAMPUR PLATES OF THE GANGA KING VIJAYADITYA.— THE 30TH YEAR.

BY K. B. PATHAK AND STEN KONOW.

[The ensuing paper is the joint work of Professor Pathak and myself. The description of the plates is due to Professor Pathak, whose reading of the text has, moreover, been adopted in most places. The remainder has been added by me.—S. K.]

The plates here edited belong to Mr. Bhimāṇṇa, *alias* Tatya Jināppa Mudhaḷē, a resident of Islāmpur, in the Vālvō tālluqa of the Satārā District in the Bombay Presidency. They are however stated to have been originally brought from Mudhōḷ in the Southern Marāṭhā country, where the owner's ancestors lived. They are five in number, and are strung together on a ring passing through holes on the left side. Each plate measures 6″ by 3″. The weight of the plates and the ring is about 80 tolas. The edges of the plates have been raised into rims in order to protect the writing. The ends of the ring are soldered into a seal showing an elephant facing the left. The ring is oval and measures 3″ by 2½″.

The inscription is in **Sanskrit** and is written in prose and verse. It is not dated. The **characters** are South-Indian and closely resemble those found in other Gaṅga grants. The inscription seems to record the grant of two fields and a house to a Brāhmaṇa named Sōmaśarman in the time of the Gaṅga king Vijayāditya. The grant was shown to me some years ago, and I have since obtained the plates on loan through Mr. D. R. Bhandarkar, for the purpose of editing them. [K. B. P.]

[This grant belongs to a series of spurious grants of the Western Gaṅgas, which have been most extensively dealt with by Dr. Fleet,[1] and which have been treated as genuine by Mr. Rice, whose theory would, *e.g.*, lead to such results as that the king Durvinīta, whose time would have been the end of the 5th century, wrote a commentary on at least one *Surga* of the Kirātārjunīya, though scarcely anybody would place Bhāravi earlier than the first half of the 6th century.

The reasons for contesting the genuity of these records have been ably put forward by Dr. Fleet, and they fully apply to the present grant.

The **Orthography** is extremely faulty. Thus we find *a* for *ā* and *ā* for *a* in *-kul-amalā-vyōma-*, l. 1; *-dêvata-*, l. 8, etc.; *āṁ* for *ō* in *-bhāginēyāṁ*, l. 12; *i* for *a* in *=chiriṇ-*, l. 8; *harēti*, l. 60; *i* for *ī* in *niti-*, ll. 6, 21; *-krita-*, l. 10; *-priti-*, l. 10; cf. *-kēsariḥ*, l. 39; *ō* for *u* in *-āmbō[ru*]ha-*, l. 9; *k* for *g* in *=Sakarādibhiḥ*, l. 62; *t* for *k* in *samyat-*, l. 5; *t* for *j* in *śrīmat-Jāhna-*, l. 1; *t* for *tt* in *-tatvaḥ*, ll. 25, 34; *t* for *d* in *Patma-*, l. 1; cf. ll. 7, 9, 58; *t* for *dh* in *-samatagata-*, l. 34; *t* for *n* in *śrīmat-Mādhava-*, ll. 6, 11; *-prōlasat-mā-*, l. 40; *t* for *v* in *-patana-*, l. 44; *th* for *t* in *-śilāsthambha-*, l. 2; *d* for *dh* in *Sindu-*, l. 20; *dh* for *d* in *vidhāraṇ-*, l. 3; *śudhadhi-*, l. 7; *dy* for *jy* in *-rādya-*, ll. 5, 10, 40; *nd* for *t* in *nindyaṁ*, l. 32; *nv* for *nn* in *-sanva-*, l. 11; *bh* for *b* in *Triyambhaka-*, l. 9; *-Kadambha-*, l. 12; *b* for *v* in *bā*, l. 60; *v* for *bh* in *-āvidhānē*, l. 28, etc. Wrong *Saṁdhi* is of frequent occurence; compare *-rādyaḥ Mukha-*, l. 10, and further ll. 14, 15, 19, 21, 23, 25, 26, 56. Final *ḥ* has often been dropped; cf. ll. 6, 8, 9, 11, 24, 28, 31, 35, 40, 42, 43, 51, 57, 62. Also a final *ṁ* is sometimes missing; thus *-bhājā*, l. 43; on the other hand we find *vasudhāṁ* for *vasudhā*, l. 61. Single letters have been omitted in *prājaiśvaryyaṁ*, l. 42; *daśita-*, l. 37; *duddhar-*, l. 38; *prōlasat-*, l. 40, and whole syllables in ll. 5, 8, 9, 12, 16, 17, 23, 34, 40, 41, 44. On the other hand we

[1] *Ep. Ind.*, Vol. III, pp. 158 ff.; *Ind. Ant.*, Vol. XXX, pp. 203, 212, 221 ff.

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find superfluous syllables in ll. 24 and 34. The *Upadhmānīya* is used in one place, in *-rajaḥ-pavitri-*, l. 9, but not in the other places where we would expect it. Note also the spelling *Ṭaitriya-* for *Taittirīya-*, l. 55.

The individual letters have usually been well cut. Occasionally however we find mis-shaped forms; compare the *ṅ* in *-koṅgaṇi-*, l. 26; the *vā* of *-vāraṇa-*, l. 36.

The language is fairly correct. There are however some mistakes and slips. Compare the forms *vaktṛikuśalō*, l. 6; *vaktṛiprayōktṛikuśalō*, l. 22, and the Kanarese termination of the numeral *triṁśattu*, l. 55.

In common with the other spurious grants, the present one also describes Śrīpurusha as the grandson of Śivamāra, though we know from the Vaḷḷimalai inscription[1] that he was his son.

As has already been stated by Dr. Fleet, the fact that these grants are forgeries does not preclude the possibility that they may contain some historical facts. Dr. Fleet has discussed the various details mentioned in them in his paper on the Sūḍi plates,[2] and the grant here under consideration does not add much new information. The first of the Gaṅga kings, whose existence is known from authentic records, is the *Mahārāja* **Koṅgaṇi Śivamāra** with the *biruda* **Navakāma**, whom Dr. Fleet[3] places in the period about A.D. 755-765. It has already been remarked that the *Mahārāja* **Pṛithivīkoṅgaṇi Śrīpurusha**, who is in the spurious plates described as his grandson, was in reality his son. According to Dr. Fleet, his time is about A.D. 765-805. We know from genuine inscriptions that he also had the name **Muttarasa**. We learn from l. 48 that he had a queen **Vijayamahādēvī** of the **Chalikya** family. If this statement is correct, we can only think of the Eastern Chālukyas of Vēṅgī. In itself this is not at all unlikely. We know that the Gaṅga's had been dependent on the Western Chalukyas,[4] and the family can scarcely have lost all its prestige with them on its overthrow at the hands of the Rāshṭrakūṭas. Moreover, the Eastern Chālukya king who was contemporary with Muttarasa, was Vishṇuvardhana IV. (763-799), who was the father of Vijayāditya II. and the son of Vijayāditya I. The name Vijayamahādēvī would be a very likely one for a Chālukya princess of those days, who would then probably have been a sister of Vishṇuvardhana. Muttarasa's eldest son was apparently **Śivamāra II**,[5] who was so called after his paternal grandfather, but who is not mentioned in our grant. His younger brother, the son of Vijayamahādēvi, who wore the name of his mother's father **Vijayāditya**, is the supposed grantee of our plates. This Vijayāditya is not an invention of the forger or forgers who are responsible for the spurious Gaṅga grants. His name occurs in an inscription at Āsandi in the Kaḍūr district,[6] but we do not know much about him. He probably resided at **Āsandi**, now a village in the Kaḍūr Tālluqa of the Kaḍūr District, Mysore, situated in 13° 42′ N. and 76° 6′ E., 5 miles from Ajjampur railway station This place is stated to have been his residence in l. 54, and the grant purports to have been issued in his 30th year. That does not however help us to establish the date intended, because nothing prevents us from assuming that he ruled in Āsandi as viceroy under his father.

The objects of the grant were two plots of land, a house, and something else in the neighbourhood of Āsandi. I cannot make anything of **Satprasāda** in l. 58. The donee was

[1] *Ep. Ind.*, Vol. IV, pp. 140 ff.
[2] *Ep. Ind.*, Vol. III, pp. 164 ff.
[3] See Fleet, *Ep. Ind.*, Vol. V, pp. 154 ff.; Vol. VI, pp. 64 ff.
[4] Cf. Fleet, Ep. Ind., Vol. V, p. 157.
[5] See Fleet, *Ep. Ind.*, Vol. V, pp. 160 f.
[6] *Ep. Carn.*, Vol. VI, Kd., 145; Fleet, *Ep. Ind.*, Vol. VIII, p. 55.

Sōmaśarman Yuddhakāraṇiga, the son of Nāgaśarman and the grandson of Dharmaśarman, of the Hāritu *gōtra*.—S. K.]

TEXT.

First Plate.

1 Ōṁ[1] svasti [||*] Jitaṁ bhagavatā gata-ghana-gagan-ābhēna Patma(dma)nābhēna [||*] Śrīmat(j)-Jāhnavēya-kul-a(ā)malā(a)-

2 vyōm-āvabhāsana-bhāskaraḥ sva-khaḍg-[ai]kaprahāra-khaṇḍita-mahāśilāstha(sta)mbha-labdha-bala-parākramō

3 dāruṇ-āri-gaṇa-vidhā(dā)raṇ-ōpalabdha-vraṇa-vibhūshaṇa-vibhūshitaḥ Kāṇvāyana-sagōtraḥ śrīmat-Ko-

4 ṅgaṇivarmma-dharmmamahādhirājaḥ [||*] Tasya putraḥ pitur=anvāgata-guṇa-yuktō vidyā-vinaya-vihita-vṛi-

5 ttiḥ sa[mya]t(k)-prajā-pālana-mātr-ādhigata-rādya(jya)-prayōja[nō*] vidvat-kavi-kāñchana-nikash-ōpa[la]-bhūtō

6 ni(nī)tiśāstrasya vaktṛi-kuśalō Datta-sūtra-vṛitti-praṇētā śrīmat(n)-Mādhava-mahādhirājaḥ [||*] Tasya putra[ḥ*] pitṛi-pai-

7 tāmaha-guṇa-yuktō=nēka-chā(cha)turddanta-yuddh-āvāpta-chatur-udha(da)dhi-salil-āsvādita-yaśāḥ śrīmat(d)-Dha-

8 ri[va*][rmma-mah]ādhirājaḥ [||*] Tasya putrō dvija-guru-dēvat[ā*]-pūjana-parō Nārāyaṇa-chiri(chara)ṇ-ānudhyāta[ḥ*]

Second Plate; First Side.

9 śrīmat(d)-Vishṇugōpa-mahādhirājaḥ [||*] Tasya putra[ḥ*] Triyambhaka-(Tryambaka)-charaṇ-āmbō(u)[ru*]ha-rajaḥ-pavitr[ī]-kṛit-ōttamāṁgaḥ sva-

10 bhuja-bala-parākrama-kraya-kri(krī)ta-rādyaḥ(jyō) Mukhamōshṭa-piśitāśana-pri(prī)ti-kara-niśita-dhār-āsiḥ Kali-yu-

11 ga-bala-paṁk-āvasanva(nna)-dharmma-vṛish-ōddharaṇa-nitya-sannaddha[ḥ*] śrīmat(n)-Mādhava-mahādhirājaḥ [||*] Tasya putra[ḥ*] śrīma-

12 t-Kadambha(mba)-kula-[ga*]gana-[ga*]bhastimālinaḥ śrīmat-Kṛishṇavarmma-mahādhirājasya priya-bhāginēyāṁ(yō) vijṛimbhamā[ṇa*]-

13 śakti-traya-sampannaḥ sambhram-āvanata-samasta-sāmanta-maṇḍalō vidyā-vinay-ātiśaya-paripū-

14 r[it-ānta]rātmā niravagraha-pradhāna-sauryya-(ryyō) vidvatsu prathama-gaṇyaḥ śrīmat-Koṁgaṇi-mahādhirājaḥ A-

15 vinīta-nāmā [||*] Tasya putraḥ vijṛimbhamāṇa-śakti-trayaḥ Andari-Ālattūr-Poruḷare-Peḷnagar-ādy-a-

16 nēka-samara-mukha-makha-huta-pra[ha*]ta-śūra-purusha-paś - ūpahāra - vighasa - vihastī-kṛita-Kṛitānt-Ā-

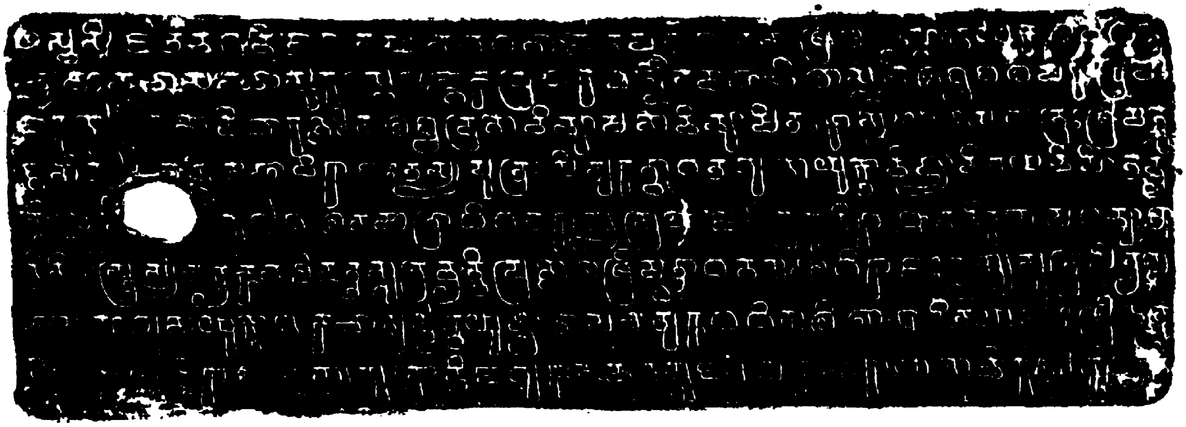
Second Plate; Second Side.

17 gni-mukhaḥ Kirā[tārjunī]ya-pañchadaśa-sargga-ṭī[kā*]-kāraḥ Durvvinī[ta]-nāmadhēyaḥ śrīmat-Koṅgaṇi-vṛiddharājaḥ [||*]

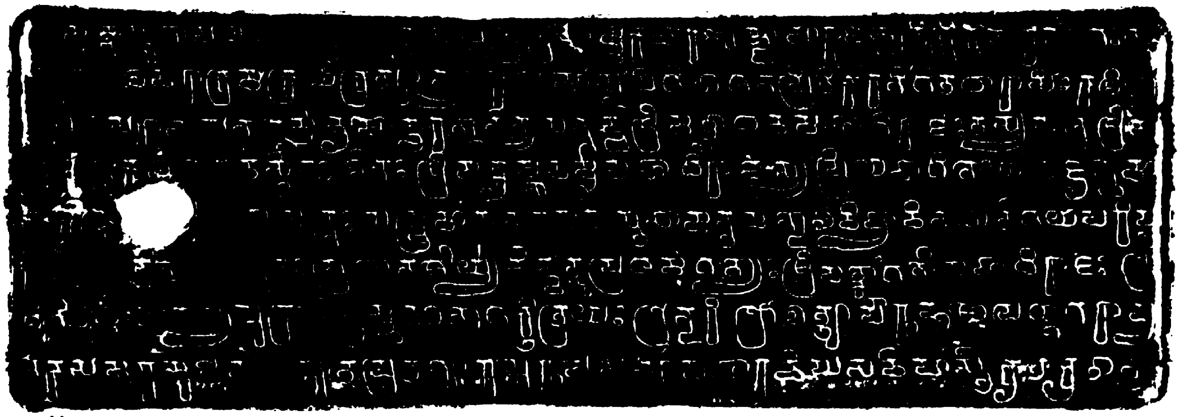
18 Tasya putraḥ durdd[ā*]nta-vimardda-mṛidita-viśvambhar-ādhipa-mauli-mālā-makaranda-puṁja-piṁjarī-kriyamāṇa-chara-

[1] Expressed by a symbol.

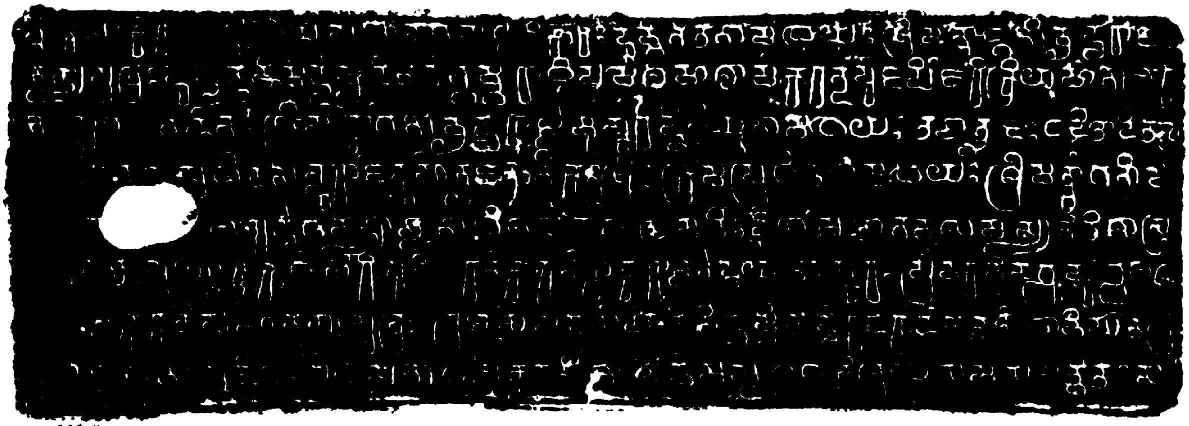
Islampur spurious plates of the Ganga Vijayaditya.—The 30th year.



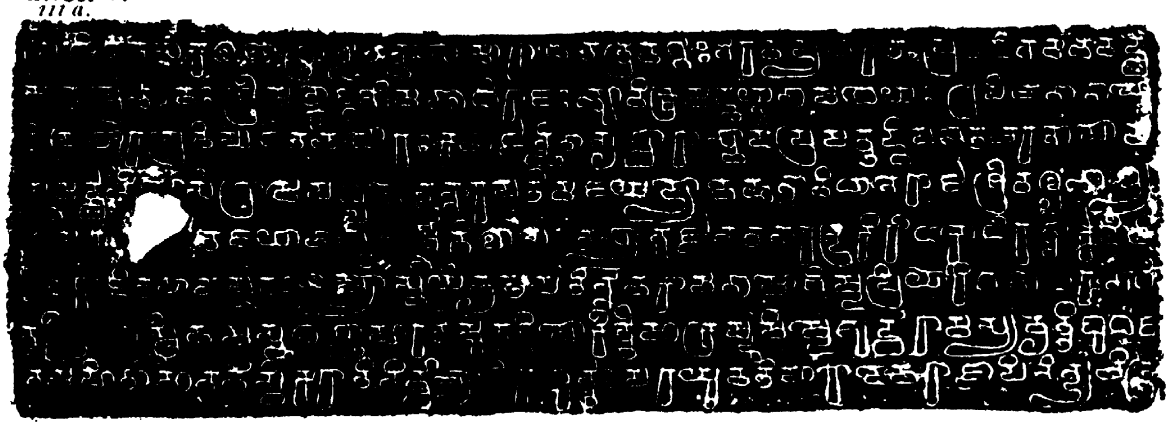
ii a.



ii b.



iii a.

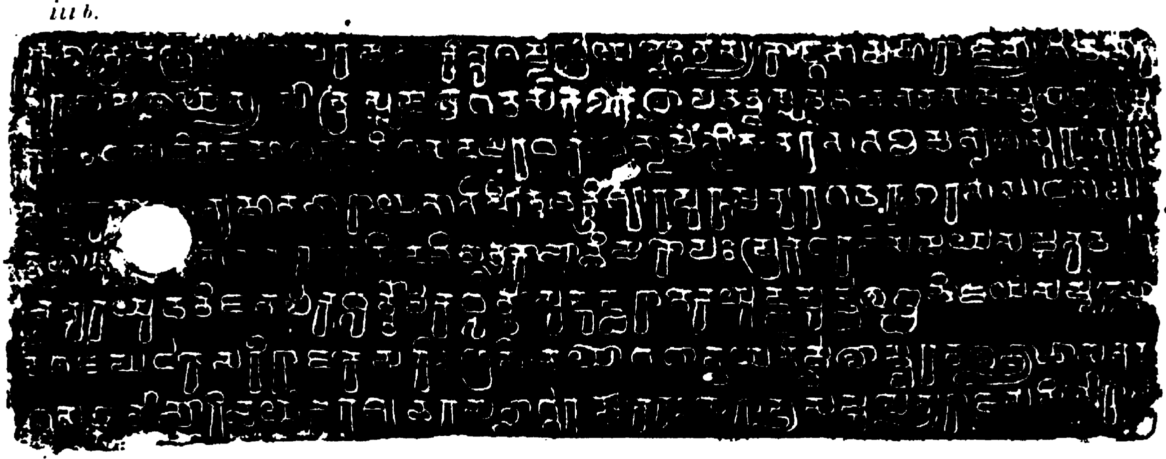


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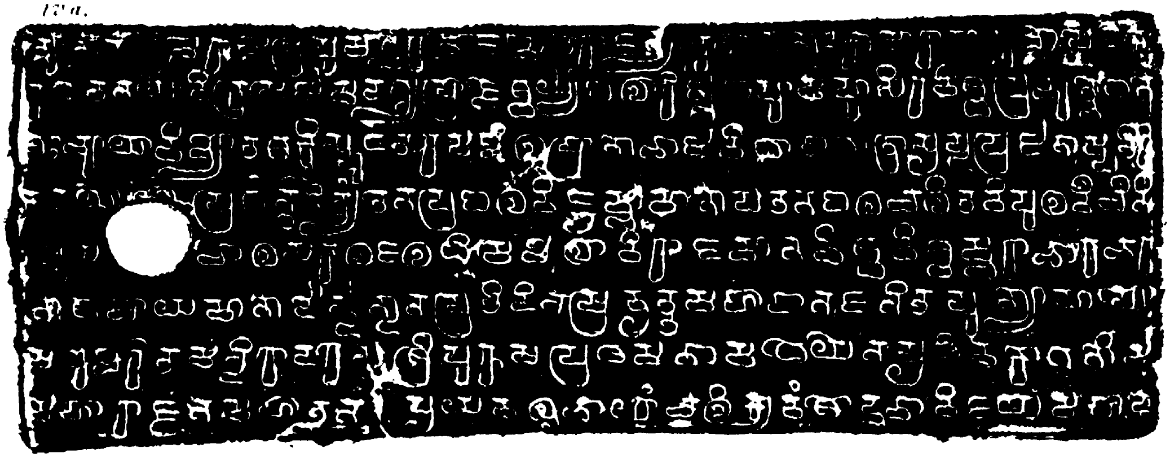
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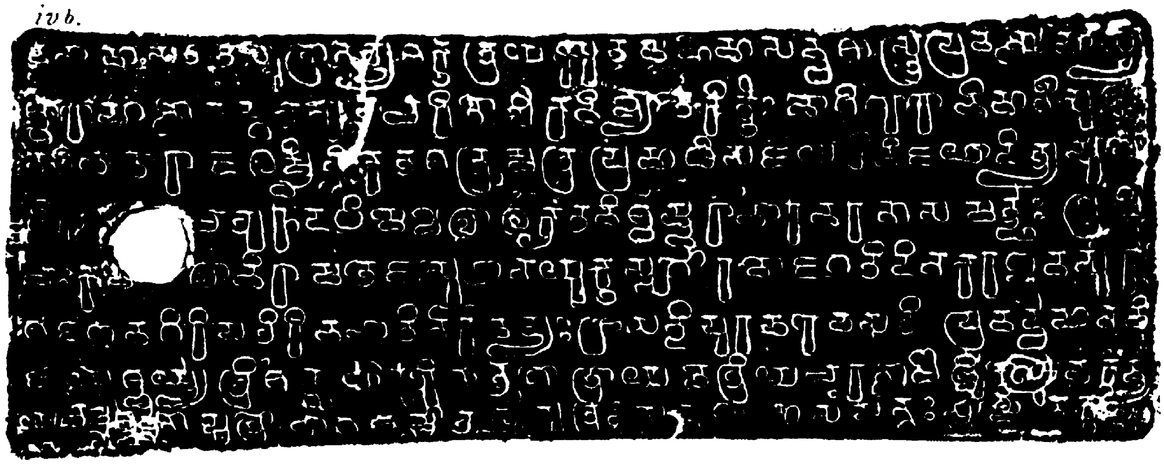
iii b.



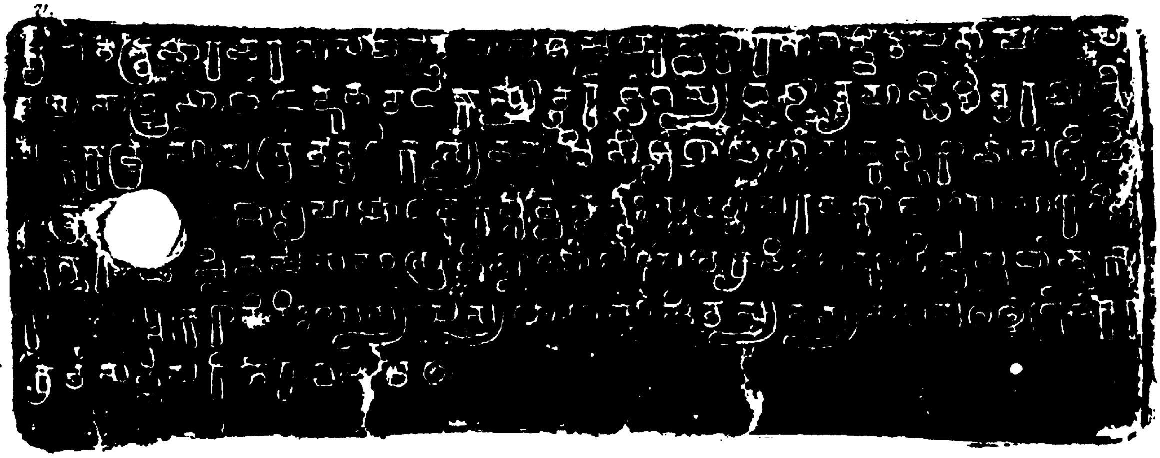
iv a.



iv b.



v.



19 ṇa-yugala-naḷinaḥ śrîmat-Koṁgaṇi-vṛiddharâjâ Mushkara[1]-dvitîya-nâmadhêyaḥ [||*] Tad-âtmajaḥ udit-ôdita-sa-

20 kala-digan[ta]ra-prathita-Sindu(ndhu)râja-duhitṛi-janaṇîkaḥ Śrîvikrama-prathita-nâmadhêyaḥ śrîmat-Koṁgaṇi-ma-

21 [hâdhirâjaḥ] chaturddaśa-vidyâ-sthân-âdhigama-vimala-matiḥ viśêshatô-navasô(śô)shasyâ ni(nî)ti-śâstra-

22 sya vaktṛi-prayôktṛi-kuśalô ripu-timira-nikara-nirâkaraṇ-ôdaya-bhâskaraḥ pravara-vidagdha-mugdha-lala-

23 [nâ-jan-ai]ka-rati-pañcha[bâṇaḥ*] [||*] Tasya putraḥ [2]anêka-samara-saṁpâta-vijṛimbhita-dvirada-radana-kuliś-âbhighâta-vra-

24 ṇa-saṁrûḍha-bhâsvad-vijaya-lakshaṇa-lakshî-kṛita-viśâla-vaksha[ḥ*]-sthala[ḥ*] śakti-traya-(sama-)samanvitaḥ sa-

Third Plate; First Side.

25 madhigata-sakala-śâstr-ârttha-ta[t*]tvaḥ samârâdhita-trivarggaḥ niravadya-char[i]taḥ pratidinam=abhivarddha-

26 mâna-prabhâvaḥ śrîmat-Koṅgaṇi-[3]mahâdhirâjaḥ Bhûvikrama-dvitîya[4]-nâmadhêyaḥ [||*] Api cha [||*] [5]Nânâ-hê-

27 ti-prahâra-pravighaṭita-bhaṭ-au(ô)raḥ-kavâṭ-ôtthit-âsṛig-dhâr-âsvâda-pramatta-dvipa-śata-charaṇ-aṁ(â)kshôda-

28 sammardda-bhîmê [|*] saṁgrâmê Pallavêndran=narapatim=ajayad=yô Vêḷand-âvi(bhi)dhânê râjâ Śrîvallabh-âkhya[ḥ*]

29 samara-[śa]ta-jay-âvâpta-lakshmî-vilâsaḥ [||*] [6]Tasy=ânujô nata-narêndra-kirîṭa-kôṭi-ratn-ârkka-dîdhi-

30 ti-virâjita-pâda-padmaḥ [|*] Lakshmyâ svayaṁvṛitapatir=Navakâma-nâmô(mâ) śishṭapriyô=rigaṇa-dâru(ra)ṇa-gî-

31 ta-kîrttiḥ [||*] [5]Lakshmî[ṁ*] vakska[ḥ*]sthala-sthâ[ṁ*] harati Mura-ripô[ḥ*] kîrttiṁ=âkrashṭum=ishṭê śuddh[â*]ṁ Râmasya vṛitti[ṁ*] budha-ja-

32 na-mahitâṁ Mânavî[ṁ] svîkarôti [|*] nirvvâchyô lôka-dhûrttaḥ para-yuvati-harô Dêvarâjô=pi nindyaṁ(tyaṁ) chitra[ṁ]

Third Plate; Second Side.

33 [kiṁ v=âtra chitraṁ phalam=a]param=ataḥ kin=nu śishṭa-prayatnaiḥ [||*] Tasya Koṅgaṇi-mahârâjasya Śivamâr-â-

34 para-nâmadhêyasya pautras=samata(dhi)gata-sakala-[kalâ*]-kalâpa-ta[t*]tvas=samavachanata[7]-samasta-sâmanta-ma-

35 [kuṭa-ta]ṭa-ghaṭita-bahala-ratna-vilasad-amaradhanuḥ-khaṇḍa-maṇḍita-charaṇa-nakha-maṇḍala[ḥ*] surâsura-

36 vṛindâra[ka-va]ndyamâna-Nârâyaṇa-nihita-bhakti[ḥ*] śûra-purusha-turaga-varavâraṇa-ghaṭ[â*]-saṁgha-

37 [ṭṭa-dâ]ruṇa-samara-śirasi da[r*]śit-âtma-kôpô bhîmakôpaḥ prakaṭa-rati-samaya-samanuvarttana-

---

1 There is a vertical stroke on the top of *ra*.

2 The *akshara ka* of *anêka-* has been inserted under the line.

3 Note the shape of *ṅ* in *-Koṅgaṇi-*.

4 The *akshara tî* of *-dvitîya-* has been inserted under the line.

5 Metre: Sragdharâ.

6 Metre: Vasantatilakâ.

7 Read *-samavanata-*.

38 chatura-yuvati-jana-lōka-dhūrttō lōka-dhūrttaḥ sudu[r*]ddhar-ānēka-yuddha-mūrddha-labdha-vijaya-sampad=abhi-

39 ta-gaja-ghaṭā-kēsarī rāja-kēsariḥ(rī) [||*] Api cha [||*] [1]Yō Ga[ṁ*]g-āṇvaya-nirmmal-āmbara-tala-vyābhāsana-prō-

40 [l*]lasat(n)-mārttaṇḍō=ri-bhayaṁkara[ḥ*] śubha[-ka*]ra[ḥ*] sanmārgga-rakshākaraḥ [|*] saurādya(jyaṁ) samupōtya rājasamitau rāja-

Fourth Plate; First Side.

41 n=guṇair=uttamai rājā Śrīpu[ru*]shaś=chiraṁ vijayatē rājanya-chūḍāmaṇiḥ [||*] [2]Kāmō rāmāsu chāpō Daśa-

42 ratha-tanayō vikramō Jāmadagnya[ḥ*] prāj[y*]-aiśvaryyaṁ(ryyō) Balārir=bbabahu[3]-mahusi raviś=cha prabhutvē Dhō(Dha)nē-

43 śaḥ [|*] bhūyō vikhyātaśakti[ḥ*] sphuṭataram=akhila-prāṇabhājā[ṁ*] vidhātā dhātrā sṛishṭa[ḥ*] prajānām=patir=i[ti*]

44 kavayō [yaṁ] praśaṁ[sa*]nti nityaṁ [||*] Tēna prabala-vijṛimbhamāṇa-pata(va)na-bala-chalita-vipula-vīchi-ni-

45 chaya-[cha*]ñchala-sakala-jaladhi-mēkhalā-virājamāna-viśva-viśvambharā-bhāra-bhara-

46 ṇa-śēshāyamāṇa-dōrddaṇḍēna pratidina-shra(pra)vṛitta-mahādāna-janita-puṇyāha-ghō-

47 sha-mukharita-mandir-ōdarēṇa Śrīpurusha-prathama-nāmadhēyēna Pṛithivīkoṁgaṇi-(ma)-

48 mahārājēna mahātmanā pṛi(pri)ya-vallabhāyāṁ Chalikya-vaṁś-ōdbhavā Vijaya-mahādē-

Fourth Plate; Second Side.

49 v[ī] nām=āsīt [||*] [2]Tat-putrō [nitya]-śakt[i]-traya-yuta-mahimā sarvva-śāstra-prav[ī]ṇō hasty-a-

50 śv-ārōhaṇō tadgata-[nuta]-charitō lōka-vikhyāta-kīrttiḥ [|*] bhōgī śūrō=bhimānī suvidi-

51 ta-vibhavō rāja-lakshmī-nikēta[ḥ*] śatru-kshatra-pramāthī sa jayati Vijayāditya-bhūpō=

52 bhi[rāmaḥ][||*] chatur-udadhi-mēkhal-ālaṁkṛita-viśvambharā-bhāra-bharaṇa-samartthaḥ [||*] Api

53 cha [||*] [4]Kamal-ābhirāma-tēj[ā*]ḥ su-dāna-yuktas=sagauravō jagati [|*] dinakara iva sura-

54 gaja iva giripatir=iva bhāti niravadyaḥ [||*] Āsandi-puravarē vasati(ḥ) pravarddhamāna-vi-

55 jay-aiśvaryya triṁśattu Hāriṭu[5]-gōtrāya Taitriya(Taittirīya)-charaṇa-Vō[thvulu][6]-vaktavyā(vāstavyā)-

56 ya Va(Dha)rmmaśarmmaṇa[ḥ] putrō Nāgaśarmmā tasya putraḥ sarvva-guṇa-sampannaḥ svāmi-bhaktaḥ

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[1] Metre: Śārdūlavikrīḍita.

[2] Metre: Sragdharā.

[3] Read =*bbahu-mahasi*.

[4] Metre: Āryā.

[5] *Hāritu* has been substituted for another word of which the syllables *ttu* and *ṛa* are visible after the *aksharas hā* and *ri* respectively. I am indebted to Professor Hultzsch for the reading of this word.

[6] The reading -*Vēthvulu*-, for which I am indebted to Professor Hultzsch, is not quite certain. The word has been written over an erasure.

Fifth Plate.

57 nṛipa-tantra-bhāra-bharaṇa-samartthaḥ Sōmaśarmm[ā*] Yuddhakāraṇiga-dvitīya-nāmadhēya[ḥ*]

58 tasmai Satprasād-āṁṭaduva-taṭākasy=ōttara-śṛiṅgasy=ādhastāt(d)-bṛihachchhil-ōttara-pā(pa)śchi-

59 mē ṭuka-vrīhi-kshētraṁ tat-taṭākasy=aiva dakshiṇi(ṇa)-śṛiṁg-ādhastāṁ(stāt) shaṭ-kaṇḍuk-āvāpaṁ vrīhi-

60 kshētraṁ [1][. .]ṭṭañ=cha gṛihañ=cha udaka-pūrvvan=dattaḥ(ttaṁ) [||*] Svadattāṁ paradattāṁ bā(vā) yō harēti(ta) va-

61 sundharāṁ [|*] shashṭi-varsha-sahasrāṇi[2] vishṭāyāṁ jāyatō kṛimiḥ [||*] Bahubhir=vvasudhāṁ(dhā) bhuktā

62 rājabhis=Saka(ga)rādibhiḥ [|*] yasya yasya yadā bhūmi[s*] tasya tasya tadā pa(pha)laṁ [||*] Ōṁ Śrī-Śaṁkara-

63 kṛitaṁ sarvva-parihāraṁ labhatō Ōṁ—[K. B. P. and S. K.]

TRANSLATION.

[Ōṁ Hail. Victory has been achieved by the holy Padmanābha who resembles the sky when the clouds have gone.

(Line 1.) (There was) the righteous *Mahādhirāja* **Koṅgaṇivarman**, a sun illustrating the spotless sky of the glorious **Jāhnavēya** family; who acquired strength and valour by splitting a big stone pillar with one stroke of his sword; who was adorned with ornaments in the shape of wounds received in crushing the hosts of his cruel foes; who was of the **Kāṇvāyana** *gōtra.*

(L. 4.) His son (was) the *Mahādhirāja*, the glorious **Mādhava (I.)**, endowed with good qualities equal to those of his father; whose behaviour was regulated by knowledge and good breeding; who achieved the aim of royalty simply by properly protecting his subjects; who was a touchstone for testing the gold which is scholars and poets; who was a clever expounder of the science of politics; the author of a commentary on the *Dattasūtra.*

(L. 6.) His son (was) the *Mahādhirāja*, the glorious **Harivarman**, endowed with the virtues of his father and grandfather; whose fame, which was gained in numerous battles with four-tusked elephants, was tasted by the waters of the four Oceans.

(L. 8.) His son (was) the *Mahādhiraja*, the glorious **Vishṇugōpa**, who was intent on worshipping Brāhmaṇas, teachers and deities; who meditated on the feet of Nārāyaṇa.

(L. 9.) His son (was) the *Mahādhirāja*, the glorious **Mādhava (II.)**, whose head was made pure by the dust from the lotus which is the foot of Tryambaka (Śiva); whose royal power was bought with the price of the strength and valour of his own arm; whose sword with the sharp blade gave satisfaction to the *Piśitāśana* Mukhamōshṭa; who was always equipped to extricate the bull *Dharma*, which had sunk in the mud of the force of the Kali age.

(L. 11.) His son (was) the *Mahādhirāja*, the glorious **Koṅgaṇi** called **Avinīta**, the beloved sister's son of the *Mahādhirāja*, the glorious **Krishṇavarman**, the sun of the sky which is the glorious **Kadamba**-family; who was endowed with the expanding three constituents of power; to whom the circle of all the feudatories bowed down in haste; whose heart was filled to overflowing with knowledge and good breeding; whose valour was irresistible and pre-eminent; who should be reckoned the foremost amongst scholars.

[1] The first syllable of this word is not in the impression, it being cut too near the ring hole.

[2] The final *akshara* *ṇi* has been added under the line.

(L. 15.) His son (was) the *Vṛiddharājan*, the glorious **Koṅgaṇi**, with the name **Durvinīta**, whose three constituents of power were expanding; who made the faces of Death and Fire confused by the remnants of oblations of animals in the shape of heroic persons who were slain and sacrificed in the offerings which were the opening of numerous battles at **Andari Ālattūr, Porulare, Peḷnagara**, etc.; the author of a commentary of the fifteenth *sarga* (or fifteen *sargas*) of the *Kirātārjunīya*.

(L. 18.) His son (was) the *Vṛiddharājan*, the glorious **Koṅgaṇi**, whose second name was **Mushkara**, whose lotus-like pair of feet was made yellowish by the mass of pollen from the garlands on the heads of the overlords of the earth which had become squeezed by the crushing of intractable foes.

(L. 19.) His son (was) the *Mahādhirāja*, the glorious **Koṅgaṇi**, with the famous name, **Śrīvikrama**, whose mother was the daughter of **Sindhurāja** who was renowned in all quarters which rise above each other; whose mind was made pure by mastering the fourteen branches of knowledge; who was pre-eminently a good expounder and practiser of the entire science of politics; who was a rising sun for dispelling the mass of darkness which consisted of his foes; who was the five-arrowed one (Cupid) for the sole love of the foremost amongst artful and fond womanfolk.

(L. 23.) His son (was) the *Mahādhirāja*, the glorious **Koṅgaṇi**, whose second name was **Bhūvikrama**; whose broad breast was marked with the resplendent marks of victory grown from the wounds (resulting from) the blows of the hatchets which are the tusks of the elephants, manifested in the throng of numerous battles; who was endowed with the three constituents of power; who had mastered the truth of the meaning of all *Śāstras*; who had propitiated the three higher castes (or, who had accomplished the three objects of life, *dharma*, *artha* and *kāma*); whose life was without blemish; whose power was increasing from day to day. Moreover,—

The king **Śrīvallabha** by name who vanquished the king, the lord of the **Pallavas** in the battle called after **Veḷanda**, which was terrible with the throng of the trampling of the feet of hundreds of elephants that were furious from tasting the currents of blood that issued from the openings in the breasts of warriors who were hewn asunder with the blows of various weapons; who had obtained the manifestation of the goddess of luck by victory in hundreds of battles.

(L. 29.) His younger brother (was) the friend of the learned, **Navakāma** by name, whose lotus-like feet were resplendent with the lustre of the rays of the jewels at the top of the diadems of kings who bent (before him); who was selected as her liege lord by **Lakshmī** herself; whose fame was sung through his splitting of his foes.

(L. 31.) He robs Lakshmī seated on the breast of Mura's foe (Vishṇu); he is able to appropriate the pure fame of Rāma; he makes the behaviour of Manu, that is praised by wise people, his own; he is always a blameless lover of the world, who ravishes the damsels of others like the king of the gods; O wonder, or, what is there here of wonder, could there be another result than this from the endeavours of the wise ones?

(L. 33.) The grandson of this *Mahārāja*, **Koṅgaṇi**, whose other name was **Śivamāra**, (was he) who had acquired the truth of the collection of all the arts; the round of the nails of whose feet was adorned with fragments of rainbows resplendent in the many jewels fixed on the surface of the crowns of all the feudatories, who bent (before him); who directed his devotion on Nārāyaṇa who is praised by the foremost of gods and demons; who showed his anger at the head of battles, terrible through the throng of heroes, horses and choice elephants; (who was

called) **Bhīmakōpa** (or, whose anger was terrible); who was the lover of the world of girls, clever in favouring him at the time of passionate love, he, the lover of the world; who had obtained the success of victory at the head of numerous difficult battles; a lion to the herds of elephants of the enemies; **Rājakēsarin** (a lion amongst kings). Moreover,—

(L. 39.) Long may king **Śrīpurusha**, the crest-jewel of princes, be victorious, he who is a sun resplendent for illuminating the compass of the spotless sky of the **Gaṅga** family; who is a terror to his foes; who does auspicious acts; who guards the good way, after he has obtained his good rule, resplendent in the meeting of kings by the highest virtues.

(L. 41.) Whom the poets always praise, as a Cupid among women, the son of **Daśaratha** (**Rāma**) in archery; the son of Jamadagni (Paraśurāma) in prowess; the enemy of **Bala** (Indra) in extensive power; the sun in rich splendour; Dhanēśa in ownership; and further as evidently created by the Creator as disposer of all those who have life, of renowned ability, the lord of the subjects.

(L. 44.) By this high-minded *Mahārāja* **Pṛithivīkoṅgaṇi**, whose first name was **Śrīpurusha**; whose arm acted as *Śēsha* in carrying the weight of the entire earth that is resplendent with the girth of all the oceans which are unsteady through the large mass of waves agitated by the force of strong blowing wind; the inner of whose palaces resounded with the noise of blessings occasioned by his great gifts that were going on day by day, (a son was begot) with his dear wife—she had issued from the **Chalikya** family and was named **Vijayamahādēvī**.

(L. 49.) His son, whose greatness is always accompanied by the three constituents of power; who is an adept in all *śāstras*; whose behaviour in riding elephants and horses is praised by those intent on it; whose fame is celebrated in the world; who is wealthy, a hero, and proud; whose power is well-known; who is the abode of the fortune of kings; who crushes the realm of his foes, the beloved king **Vijayāditya** is victorious, he who is capable of carrying the weight of the earth adorned with the girth of the four oceans. Moreover,—

(L. 53.) His splendour being lovely like the lotus; full of excellent liberality; with authority in the world, he shines like the sun (whose lights is agreable to the lotus), like the elephant of the gods (who is endowed with ichor), like the king of mountains (that is heavy), without a blemish.

(L. 54.) And he dwells in the excellent town **Āsandi**. **In the thirtieth year of the increasing victorious rule**, the *ṭuka*[1] rice field to the north-west of the big slab below the northern corner of the tank near **Satprasāda**, and a rice-field on which six *kaṇḍukas*[2] can be sown, below the southern corner of that tank, and a . . and a house was given, with libations of water to the member of the Hāritu (Hāritī) *gōtra* and the Taittirīya *charaṇa*, living in **Vēthvulu** (?) *viz.*, Sōmaśarman, whose other name is Yuddhakāraṇiga, who is qualified to carry the weight of the Government of the King, faithful to his master, endowed with all virtues, the son of **Nāgaśarman**, the son of **Dharmaśarman**. [Follow two of the customary imprecatory verses]

(L. 62.) **Oṁ.** He takes all the exemption made by the illustrious **Śaṁkara.**—S. K.]

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[1] Perhaps the same as *ṭuṭuka*, a certain pot-herb.

[2] According to Kittel's Dictionary a *kaṇḍuka* is equivalent to 20 to 28 maunds.

No. 11.—KINSARIYA INSCRIPTION OF DADHICHIKA (DAHIYA) CHACHCHA, (VIKRAMA) SAMVAT 1056.

BY PANDIT RAMAKARNA, JODHPUR.

This inscription was discovered in a temple dedicated to the goddess Kēvāy *mātā* and situated on the summit of a hill in the vicinity of a village named Kiṇsariyā,[1] 4 miles north of Parbatsar, the principal town of the district of the same name in the Jōdhpur State. It is incised on a stone fixed in the wall of the *sabhāmaṇḍapa*. The inscription is edited from two estampages kindly supplied by Mr. D. R. Bhāṇḍārkar, Superintendent, Archæological Survey, Western Circle.

The inscription contains 23 lines of writing covering a space of 1′ 10¼″ broad by 11⅝″ high. The writing is in a rather poor state of preservation, and lines 1, 22 and 23 are well-nigh destroyed. The characters of this inscription belong to the northern class of alphabets. The letters *n*, *a*, *kṛi*, *i*, *ksh*, and *bh* are exactly identical with those of the Bījāpur inscription of the Rāshṭrakūṭa prince Dhavala. Attention may be drawn to the somewhat archaic form of *s* occurring for instance in *sa-chittra-kriyaḥ* in line 6. The language of the inscription is throughout Sanskrit, and the text is in verse excepting a few words in line 22, which contain the date. In respect of orthography the following points deserve notice: (1) all consonants following *r* have been invariably doubled; (2) rules of *para-savarṇa* have not been observed in their entirety; (3) the sign for *v* is also used for *b*; (4) *y* has been wrongly doubled in -*yyōdha*- (l. 3). It is worthy of note that the letter *chh* has been used in lines 5 and 12 to indicate the conclusion of a subject in hand.

The first verse has altogether peeled off. The next four verses invoke the blessings respectively, of (1) a goddess whose name is lost (v. 2), (2) Kātyāyanī (v. 3) and (3) Kālī (v. 4-5). Verse 6 bestows praise on the **Chāhamāna** race. There lived a prince named **Vākpatirāja** (v. 7) who, as we know from a copper-plate grant of V.S. 1218,[2] ruled over **Śākambharī** (Sāmbhar). Verse 8 is in praise of Vākpati, but contains nothing historical. He was succeeded by his son **Siṁharāja** (vs. 9-10) who is spoken of as *naya-sūtra-yuktaḥ*, which expression probably here means that he was well versed in Logic. From Siṁharāja sprang **Durlabharāja** (v. 11) who earned the epithet of **Durlaṅghyamēru**, as none of his enemies could transgress his orders. Verse 12 represents him as having conquered the country called **Asōśittana** (perhaps Rāsōśittana). Verse 13 narrates the exemplary philanthropy of Dadhīchi Ṛishi who gave away the bones of his own body, and then informs us that princes descended from him were known by the name of **Dadhīchika**, which, no doubt, is the same as *Dahiyaka* of line 22. In this race there was a person named **Mēghanāda** (v. 14). Verse 15 bestows nothing but conventional praise upon him. The name of his wife was **Māsaṭā** (v. 16). He was succeeded by his son **Vairisiṁha** (v. 17-18). His wife was **Dundā** (v. 19). From him sprang **Chachcha** (v. 20). The verse following is purely eulogistic, and verse 22 is in praise of *dharma* or religion. Then in verse 23 we are told that he built "this" temple of Bhavānī, "this," of course, referring to the edifice where the inscription is engraved. Chachcha had two sons named **Yaśaḥpushṭa** and **Uddharaṇa** (v. 24). Verse 25 expresses a wish for the permanence of the temple. The *praśasti* was composed by a Gauḍa *Kāyastha* named Mahādēva, son of Śrī-Kalya, who was a poet (v. 26). The date of the inscription given in line 22 is **the 3rd of the bright fortnight of Vaiśākha of V.S. 1056.** As this line has been injured, a

[1] This village was formerly known by the name of *Siṇahaḍiyā*, as we have been informed by Mūtā Nēṇsī, an old chronicler of Mārwār.

[2] *Ep. Ind.*, Vol. IX, p. 68.

few words only can be read out, of which *kulaṁ Dahiyakaṁ jātaṁ* are clear enough; but no sense can be made out from the rest. The line following, *i.e.* the last line, is well nigh illegible.

We thus see that the inscription belongs to the reign of a prince called Chachcha, and that he was a feudatory of Durlabharāja of the imperial Chāhamāna dynasty reigning at Sāmbhar. It deserves to be repeated that Chachcha is spoken of as belonging to the Dadhīchika dynasty, which is also called Dahiyaka. It is impossible to avoid the conclusion that he was what is popularly known as a Dahiyā Rājpūt. The following remarks regarding the Dahiyās may be quoted from the Mārwār Census Report[1] of 1891:—

"Some people hold that Dahiyās are the one-half race that goes to complete the thirteen and a half races of Rāṭhōrs. They once ruled over Parbatsar and Jālōr, but now they are scattered here and there. The old fort of Jālōr was constructed by the Dahiyās. They now abound in the districts of Jālōr, Bālī, Jaswantpurā, Pālī, Siwāṇa, Sānchōr and Mallāṇī. They observe widow marriage and they are not regarded as of equal position with other Rājpūts."

But a detailed and more reliable account of this clan is contained in Mūtā Nēṇsī's chronicle, a summary of which will not here be out of place:—

The original seat of the Dahiyā Rājpūts is reported to be a fortress named Thālnēr situated on the banks of the Gōdāvarī near modern Nāsik, whence they migrated into Mārwār. In the Ajmōr province they held the following places, (1) the Dōrāvar-Parbatsar group of fifty-six villages, (2) Sāvar-Ghaṭiyālī, (3) Harsōr, and (4) Mārōṭ also called Vīlaṇavāṭī. All the four villages lie in the north-eastern part of Mārwār. They also owned villages in the south-western part as well, *viz.* Jālōr and Sānchōr.[2] Sānchōr is said to have been conquered by Vijayasī with the aid of an ally, the Vāghōlā Mahīrāvaṇa (sister's son of Vijairāja), from the Dahiyā Vijairāja in S. 1142. This event is recorded in a verse quoted below:—

धरा धूण धकचाल, कीध दहिया दहवट्टै ।
सबदी सबलां साल, प्राण मेवास पहट्टै ॥
आलण सुत विजयसी, वंस आसराव प्रागवड़ ।
खाग त्याग खत्रवाट, सरण विजै पंजर सोहड़ ॥
चहुवांण राव चौरंग अचल, नरांनाह अणभंग नर ।
धू मेर सेस जां लग अचल, ताम राज साचोर धर ॥ १ ॥

Mūtā Nēṇsī also gives a list of the Dahiyā princes who reigned round about Parbatsar and Mārōṭ. He mentions Dādhīcha as one of their ancestors and specifies their names as follows from the 26th prince onwards:—

No. 27 Rāha Rāṇō (who inhabited Rōhaḍī), No. 28 Kaḍava Rāṇō. No. 29 Kīratasī Rāṇō. No. 30 Vairasī Rāṇō. No. 31 Chācha Rāṇō (who raised a temple on a hill in the village of Siṇahaḍiyā). No. 32 Anavī Udharaṇa (who ruled over Parbatsar and Mārōṭ).

It will be seen that the names Vairasī, Chācha, Udharaṇa of this list (Nos. 30-32) exactly correspond to Vairisiṁha, Chachcha, and Uddharaṇa of our inscription. The list, however,

[1] Vol. III, p. 17, Hindī volume.

[2] There are several villages which are, collectively, still called Dahiyāpaṭṭī, as districts of Mārōṭ and Parbatsar are called Gōḍāṭī (on account of their having been held by Gauḍas) and districts to the north of Jōdhpur are called Īndāvāṭī (owing to their having formerly been ruled by Īndā Rājpūts). This name Dahiyāpaṭṭī is sufficient to testify the fact that Dahiyās held some sort of sway over that part of the country in some past time.

gives Kiratasī as the name of Vairasī's father, whereas he is called Mēghanāda in our inscription. But there is nothing to preclude the supposition that Mēghanāda and Kiratasī (Kīrttisiṁha) were two names of one and the same prince, as instances are not wanting of kings known by more than one name. Chācha Rāṇō, as we have just seen, is described in Mūtā Nēṇsī's chronicle as having built a temple on a hill in the village of Siṇahaḍiyā, which seems to be an old name of Kiṇsariyā. The epithet *Anavī*, which is coupled with Uddharaṇa, appears to be a corruption of *anamra*, meaning "unbending." He was succeeded by Jagadhara Rāvata, who ruled over Parbatsar. He constructed a temple, dug a step-well and a well in village Māṇḍala, 2 miles from Parbatsar. His second son was Vilhaṇa, who wielded sway over the whole district of Mārōṭ, which is, up to the present day, called Vilaṇavāṭī. He used to reside in the village of Dēpārā situated on a hill and 4 miles from Mārōṭ, where an old fort and a tank still exist. Some Dahiyās are still called Dōpārā-Dahiyās after this village. Of the succeeding generations, Bībō (No. 34) constructed a tank called Bībāsar in Parbatsar, and Hamīra (No. 35) was a great warrior. His deeds are beautifully described in the following verses :—

महाकाल जमजाल जोधार जैमझरी, काल्हरौ कथन संसार कहियौ ।
दुरत पतसाहरै साल व्हौ दूदड़ौ, दूदड़ा तणै उर साल दहियौ ॥१॥
निवड़ भड़ निडर नरनाह नरवहरौ, सकज भड़ स्यामरौ काम सधीर ।
हियै पतसाह साल हाडो हुवो, हियै हाडातणै साल हमीर ॥२॥
आवरत कहर असवार आखाडसिध, काम पहचाड़ हधकार कीयौ ।
दूदड़ै दूठ पतसाह ओसुख दियौ, दुरत दूदा उर साल दहियौ ॥३॥

There is a number of *pūtlīs* or figures of *satīs* in an enclosure adjoining the temple containing this inscription. One of these figures bears the following epitaph in the form of an inscription, dated V. S. 1300, of Vikrama, son of Kīrtisiṁha Dahiyā :—

संवत् १३०० ज्येष्ठ सुदि १३, सोमदिने रा श्री दधि कीर्त्तसो(कीर्ति-सिंह) सुत रा श्री विकम्व(विक्रम) राज्ञी-नाइलदेविसहितो(तः) स्वर्गलोके गत[:*] रा श्री पुत्र जगधरेन(ण) पिता माता अर्थे (मातापित्रोरर्थे) क(का)रापित: । सु(शु)भं भवतु (॥) मंगलं महा

This shows that Dahiyās held this part of the country for nearly 300 years, *i.e.* up to 1300 V.S. The use of the letter *rā* (which is but an abbreviation of *rāja*) before Kīrtisiṁha and the word queen (*rājñī*) for his wife shows that Kīrtisiṁha was a ruling prince and not an *āḍā*[1] Rājpūt. The Dahiyā kings mentioned in our inscription were chieftains, no doubt feudatory to the Chāhamāna overlords, but also wielding sway over a tract of country. This fact is again corroborated by the following abstract from an inscription of V.S. 1272 discovered in Mangalāṇa in the Mārōṭ district :—

दधीचवंशे महामंडलेश्वर श्रीकदुवराजदेवपुत्र श्रीपदमसीहदेवसुत महाराज-पुत्र श्री जयतस्यं(सिं)ह

The inscription refers itself to the reign of *śrī*-Rōlaṇa-dēva, (lord) of Raṇastambhapura or Raṇthambhōr, and records some arrangements made in connection with a step-well. In this

[1] A Rājpūt is called an *āḍā* as distinguished from a *jāgirdār*. An *āḍā* Rājpūt is thus one who owns no Jāgīr and is for that very reason looked upon as of inferior status.

inscription also, the Dahiyā prince Jayatasiṁha is spoken of as *mahārājaputra* and his forefather Kaduvarājadēva as *mahāmaṇḍalēśvara*, which shows that originally the Dahiyās were certainly of higher rank than *āḍā* Rājpūts, to which position they have now sunk.

TEXT.

1[1] . . . . ट . . . . ध . .
. . . . . सुक्ता रक्तमांसाभ्यां पाद . . . नद्दयाधि . . .
. . . [१*] [2]— — — — — ◡ — — ◡ — —
— — — पत्तेवद्दाविद्धि — — —
2 — — — — ◡ रक्ता मुनीन्द्रैर्न्नानारूपा सा[स्तु देवी] मुदे व: ॥
[२*] [3]यामाराध्य विधानतो व(ब)हुविधां सिद्धिं गता: साधका
यत्पादस्मर[णा]द[निष्टच]रणा नश्यंति — — द्विष: । — — — न
तयो: स्फुर ◡ ◡ ◡
3 सा यस्या: प्रसादात्सतां सा सर्व्वार्थविभूतिदा भगवती कात्यायनी पातु
व: ॥ [३*] [3]दुर्योधान्धकय्योध[4]युद्धविधुरक्रोधज्वलच्छूलभृन्निष्पिष्टोरुललाटपट्ट-
विगलत्प्रस्वेदवारि ◡ — । प्रोद्भूता निध[नाय या] ◡ ◡
4 पुरा देवद्रुहां प्रस्फुरत्कांकालासिकपालशूलप्रव(ब)ला काली श्रिये सास्तु
व: ॥ [४*] [5]व्र(ब्र)ह्माण्डं भ्रम्यदिन्दूष्णगुपुटघटितच्छिद्रमाधाय पाणौ
नध्वा[6] नागेन्द्रनध्र्या[7] गणपतिरदनोद्दामकोणाभि[घातै: ।] — — — —
5 द्दहासप्रकटितविकटस्पष्टदंष्ट्राकराला काली कल्पांतकाले निजविजयमहाडि-
ण्डिमं वादयंती ॥छ॥ [५*] [3]यो द्दब्धो न च वर्ज्जित: शुचिरपि ज्येष्ठो
न तापार्त्तितत्सम्मूलोपि द्दषानुगो धृतधनु: — —
6 सचित्तक्रिय: । पृथ्वीभृत्प्रभवो न गोपरतये सेव्योप्यविश्रान्तये सोयं नन्दतु
चाहमाननृपतिप्रख्यातवंशस्थिरं । [।६*] [3]एतस्मिन्नसमासविक्रमरसत्रासप्रण-
श्य[द्रिपु]व्रातस्त्रीकचकर्षणैकरसिक[प्रो]-
7 ल्लुप्तपार्थिवद्दय: । श्रीमान्वाक्पतिराजनामनृपतिर्न्नम्रारिमौलिग्गलन्मालादुर्ल्ललिता-
लिजालजटिलीभूता[ङ्घ्रि]पीठोभवत् ॥ [७*] [5]यस्य प्रस्थानकाले तरलतर-
चलत्सप्तिसंघातपा[तप्रोत्खाता] — ◡[8] —
8 णुस्थगितदिवसकृधामधूम्रीकृताशा[9] । यात्राप्रारंभभंगप्रवणजलधराभ्यागमभ्रांतिमा-
द्यन्मुग्धस्त्रीणामवापु: सरभसमरयो निर्भरालिङ्गना[नि] ॥ [८*] सत्वांगति:
कृतनयो नयसूचयुक्त[: श्री-] ,

[1] Metre: Anushṭubh.
[2] Metre: Śālinī.
[3] Metre: Śārdūlavikrīḍita.
[4] Read °कर्योध°.
[5] Metre: Sragdharā.
[6] Read नद्धा.
[7] Read °नद्ध्या.
[8] Supply °द्भरे°
[9] Read °कृद्धाम°.
[10] Metre: Vasantatilakā.

9 सिङ्घराज[1] इति तस्य सुतो व(ब)भूव । प्रार्त्तिकवि◡◡पुषं [विमलानुरा-
गं?] सिङ्घव्रजं[2] निजगुणैरिह यो जहास ॥ [९*] [3]स्रष्टा: सृष्टिकृता-
[स्स]णेन भगवञ्चोणीभृत: क्ष्मातले मांधा[तृ]प्रमुखा: प्रसि[द्ध]◡ ◡ —[4]
10 नूनं त्वयानेकश: । तेष्वासीत्किमु कश्चिदीदृगतुलै: श्लाघ्यो गुणैर्भूपति: कीर्त्ति:
प्रष्टुमिव प्रजापतिमगाद्यस्येति तन्नाम किं ॥ [१०*] [5]ततोभवद्दुर्लभराज-
नामा सूनुर्न्निरस्तोद्धतराजरा[जि: ।]
11 परैरनुल्ल[ङ्घि]तशासनत्वाद्दुर्ल्लंघ्यमेवं यमिहामनन्ति ॥ [११*] [3][प्रालेया-
चलयं] गतानि नलिनीपत्त्राणि दावाग्निना निर्द्दग्धा धरणीरुहोपि विरला-
स्तेषामिदानीं वर: । इत्थं प्रावरणे निविष्ट ◡ ◡ रे — — ◡
12 शोकाकुलैरासोशित्तनमंडलस्य परितस्तद्वैरिदारैर्व्वनि[6] ॥छ॥ [१२*] [3]आसीदत्र
मुनिर्द्दधीचिरिति य: स्वास्थोन्यपि स्वर्गिणां स्वास्थाय[7] प्रवितीर्ण्णवान्प्रहरण-
प्राप्त्यर्थमभ्यर्थित: । तत्संतानभुवां पुरा जय[गुण]-
13 श्रेणीभृतां भूभृतां तन्नाम्नेव[8] दधीचिकति[9] विदितो वंश: प्रसिद्धिंगमि: ॥ [१३*]
[10]स[मुन्न]तिधर: श्रीमान्शमितारिदवद्युति:[11] । मेघनादो जनानन्दी तस्मि-
न्मेघ इवाभवत् ॥ [१४*]. [3]नृत्यत्तमिसहस्रनिष्ठुरखुरप्रोल्लेखितेषु
14 स्फुरत्कीलालान्युरसेचितेषु समरक्षेत्रेष्वशंकोवपत् । य: [स्वच्छन्द]विदारित-
द्विपघटाकुम्भस्थलप्रोच्छलत्प्रालेयामलमौक्तिकानि व(ब)हुशो वी(बी)जानि कीर्त्ते-
रिव ॥ [१५*] [10]तस्यासीत्मासटानाम्नी
15 प्रत्नी[12] हेतु: कुलस्थिते: । इंद्राणीव महेन्द्रस्य लक्ष्मीर्लक्ष्मीपतेरिव ॥ [१६*]
[13]तस्यामभूदसमसत्वगुणोपपन्न:[14] श्रीवैरिसिंह[15] इति संयति लब्धकीर्त्ति: ।
यो वैरिकुंजरघटाघनकुम्भपीठान्या-
16 घाटयन्स्फुटमगीयत सि[ह] एव ॥ [१७*] [10]प्रयच्छतापि सर्व्वस्वमर्थिभ्यो
येन संयुगे । न दत्तं द्विषतां पृष्ठं महाविजयतृष्णया ॥ [१८*] [10]स
गृहाश्रमधर्म्मस्य सम्यक्पालनलालस: । दुन्दाख्यां गृहिणीं प्राप [वि]-
17 धिवद्धर्म्मचारिणीं ॥ [१९*] [10]चच्चनामा सुतस्तस्या: [16]सत्वत्यागगुणान्वित: ।
स्वर्धुन्या इव गांगेय: सत्यव्रतपरोभवत् ॥ [२०*] [17]च्छिरातनश्चिमपुत्रालय-
क्रमश्रमप्रवीणश्चतुर: कृशाश्रये[18] । धम्मास्त्रधारा-

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[1] Read सिंहराज.

[2] Read सिंहव्रजं.

[3] Metre: Śārdūlavikrīḍita.

[4] Supply °यशसो.

[5] Metre: Upajāti.

[6] Read °वंने.

[7] Read स्वाध्याय.

[8] Read तन्नाम्नैव.

[9] Read °चिकेति.

[10] Metre: Anushṭubh.

[11] Read श्रीमाञ्छमि°

[12] Read पत्नी.

[13] Metre: Vasantatilakā.

[14] Read °सत्व°

[15] Read °सिंह.

[16] Read सत्त्व°

[17] Metre: Vaṁśastha; read चिरा°

[18] Read कृशाश्रयी.

18 सु गतोन्नताब्धींस्तुरंगमाध्यास्वरतां जगाम यः ॥ [२१*] [1]अप[त्याद्या]
लोके सकलविषया दुःखविषयाः[2] चितापायः कायः[*] प्रकृतिचपला यौवन-
कला । अचिंत्यापत्संपद्धृदि [वि]◡ ◡ —[3]

19 वेत्य विधिवद्वृणामेको धर्मः परमिह परत्रापि सुखदः ॥[२२*] [4]इत्या-
कलय्य सकलं चपलस्वभावं श्रेयस्करं सुकृतमेव परं विचिंत्य । कैलास-
शैलशिखराकृति तेन सौध[मेत] ◡ — ◡[5]

20 त शुभं भवनं भवान्याः ॥[२३*] [6]यशःपुष्ट इति ख्यातस्तस्य पुत्रो
यशोनिधिः । अभूदुद्धृतगोवल्लाश्रीमानुद्धरणोपरः ॥[२४*] [7]यावच्छशांकशकलं
शिरसीश्वरस्य यावन्नभस्तल ◡ — ◡ ◡ —

21 विवस्वान् । यावच्चतुर्मुखमुखेषु[8] वसन्ति वेदास्ताव[च्चका]स्तु गृहमेतदिहाम्बि-
(म्बि)कायाः ॥[२५*] [9]गौडकायस्थवंशेभूच्छ्रीकल्यो नाम सत्कविः । सूनु-
स्तस्य महादेवः प्रशस्तिं[9] ◡ ◡ — ◡ — ॥[२६*]

22 संवत् १०५६ वैशाख सुदि [10]अच्चतृतीया[यां] रवौ[?] . . . . .
यो विदधे . . . . व कुलं दक्षियकं जातं . . .
. . . .

23 मस्तोहामल . . . स्य . . . . दी . . . . . .
. . . .

No. 12.—NAMMURU GRANT OF AMMARAJA II.

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

Ink-impressions of this inscription were sent to me by Rao Sahib H. Krishna Sastri, who had received the original plates from Mr. G. V. Appa Rao, B.A., of Vizianagram.

As Mr. Krishna Sastri informed me, these are three copper-plates with ring and seal. The plates measure roughly 4½" by 9¾". The ring is ½" in thickness, and the circular seal 2¾" in diameter. The first and third plates bear writing only on their inner side, and the second plate on both sides. The four inscribed sides have their rims raised for the protection of the writing. The seal bears, in relief on a countersunk surface, a boar, a crescent, and an elephant-goad in a line, below them the legend *śrī-Tribhuvanāṁkuśa*, and below this a floral device. The bottom of the seal is fixed into an elongated lotus flower with eight petals.

The writing on the plates is in a state of nearly perfect preservation. The alphabet resembles that of other inscriptions of Amma II. The *jihvāmūlīya* occurs once (line 29), and the *upadhmānīya* five times (ll. 6, 20 [twice]), 23 [twice]); it is identical in shape with the

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[1] Metre: Śikhariṇī.
[2] Read °विषयाश्रिता°
[3] Supply °स्वशता°
[4] Metre: Siṁhôddhatā.
[5] Supply °मारच्य°.
[6] Metre: Anushṭubh.
[7] Metre: Vasantatilakā.
[8] Read °चतुर्मुख°
[9] Supply व्यदधादिमाम्
[10] Read अक्षयतृ°

Telugu *r* of -*Kaṇḍervāḍi*- (l. 21). A final form of *n* is employed in ll. 7, 11, 30 (wrongly for *m*)[1], and one of *m* in ll. 4, 5, 9, 29, 32. The length of *ī* is generally marked by a point in the centre of the circle which represents the secondary form of *i*. The superscribed *r*, if combined with the latter, is expressed by a slight indenture on the right of the circle (ll. 15, 18).

The **language** of the inscription is Sanskrit, prose and verse: five verses are inserted in the panegyrical introduction, and two of the usual imprecatory verses at the end of the document. The description of the boundaries in ll. 27-28 is in a mixture of Sanskrit and Telugu.

The record opens with the usual genealogy of the Eastern **Chālukya** family (l. 4) from **Kubja-Vishṇuvardhana** to **Ammarāja II.** (l. 19). **Vijayāditya II.** surnamed **Narēndra-mṛigarāja** is stated in verse 1 (l. 9) to have reigned for forty years, while, with a slight variation at the end of the same verse, another grant of Amma II. allots to him a reign of forty-eight years.[1] Verse 2 (ll. 13-16) reports that **Bhīma II.**, the younger brother of **Ammarāja I.** by a different mother, expelled his predecessor Yuddhamalla from the country and ruled for twelve years. The three next verses praise Amma II., his son by **Lōkamahādēvī** (v. 3), in general terms. The two first of these verses are already known from other inscriptions; the third (v. 5) contains the following fanciful statement:—

"While this lord of the earth is proceeding to view the gardens outside (his palace), the frightened lords of the countries (lying) in that direction are offering (him) jewels, gold, horses, noble elephants, and foot-soldiers."

Ll. 19-26 record that "he who bore the glorious surname **Ammarāja (II.)**, *Samastabhuvanāśraya*, the glorious **Vijayāditya (VI.)** *Mahārājādhirāja-Paramēśvara Paramabhaṭṭāraka*, the very pious one," informs the inhabitants of the **Gudla-Kaṇḍeṛvāḍi** district (*vishaya*) that, at the occasion of a **winter-solstice** (*uttarāyaṇa*, l. 25), he has granted a field in the village named **Nammūru** to the learned Vishṇuśarman, who resided at **Gēraṇḍa** and was the son of Chāmyanaśarman and the grandson of Vishṇuśarman of the Kāśyapa *gōtra*. The field lay to the east of the village and required as seed twelve *khaṇḍikās* of grain (*kōdrava*)[2] by the royal measure (l. 26).

The boundaries of the field are specified in ll. 27-28:— "In the east the boundary (is) a pond with a demarcation stone[3]. In the south the boundary (is) the very boundary of the *pannasa*[4] of **Pandi-Peddēri**. In the west, the eastern boundary of **Kroppēṛu**. In the north, the *Īndula-guṇṭha*."[5]

I am unable to identify any of the localities mentioned in this grant. With the district of **Gudla-Kaṇḍeṛvāḍi** may be compared Kaṇḍeṛuvāḍi-vishaya, Uttara-Kaṇḍeṛuvāḍi-vishaya, and Ḍoḍḍi-Kaṇḍravāḍi in other inscriptions of the Telugu country.[6]

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[1] Above, Vol. IX, p. 51, text line 12 f., and p. 55, note 1.

[2] See above, Vol. V, p. 121, note 14; *Ind. Ant.*, Vol. XIII, p. 250, text line 27; and the Sanskrit and Telugu dictionaries, s. v. *kōdrava*.

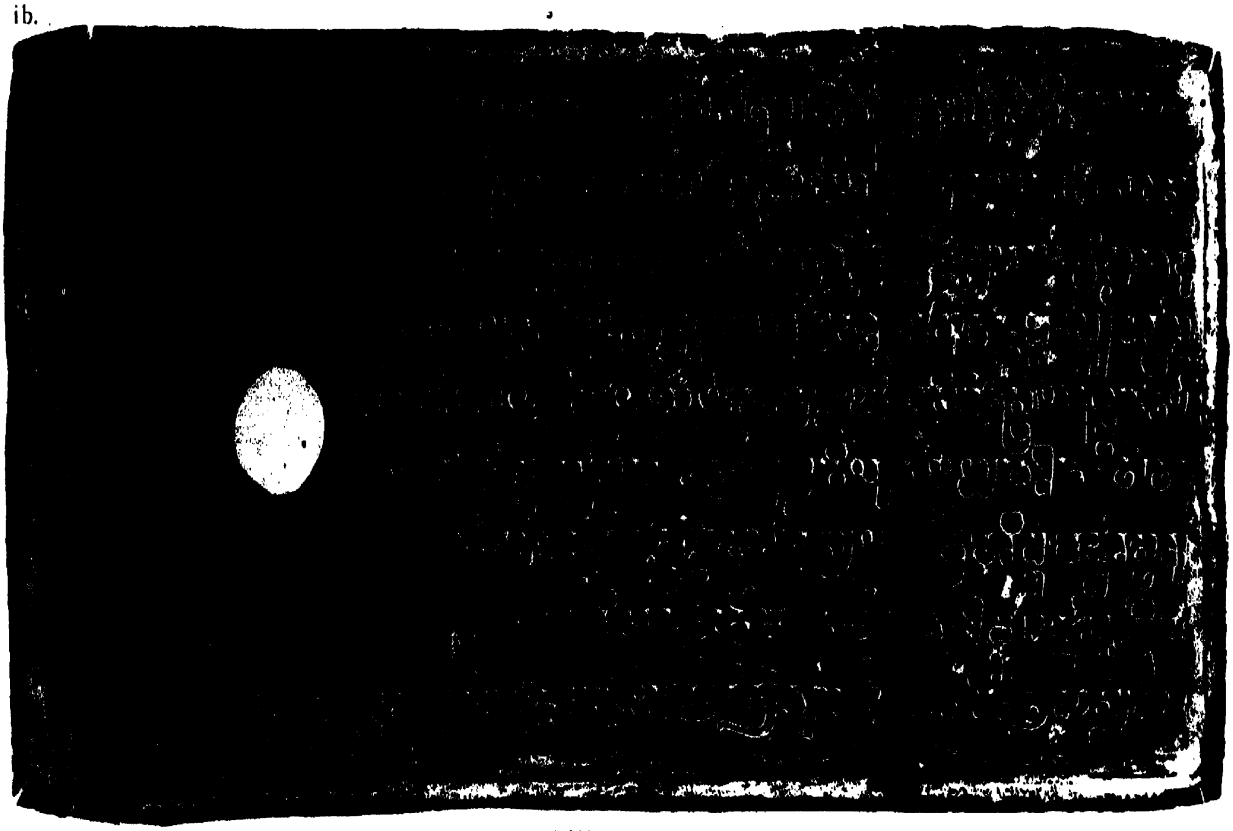
[3] Cf. above, Vol. IX, p. 54, text lines 58 and 59.

[4] See above, Vol. V, p. 141, note 8.

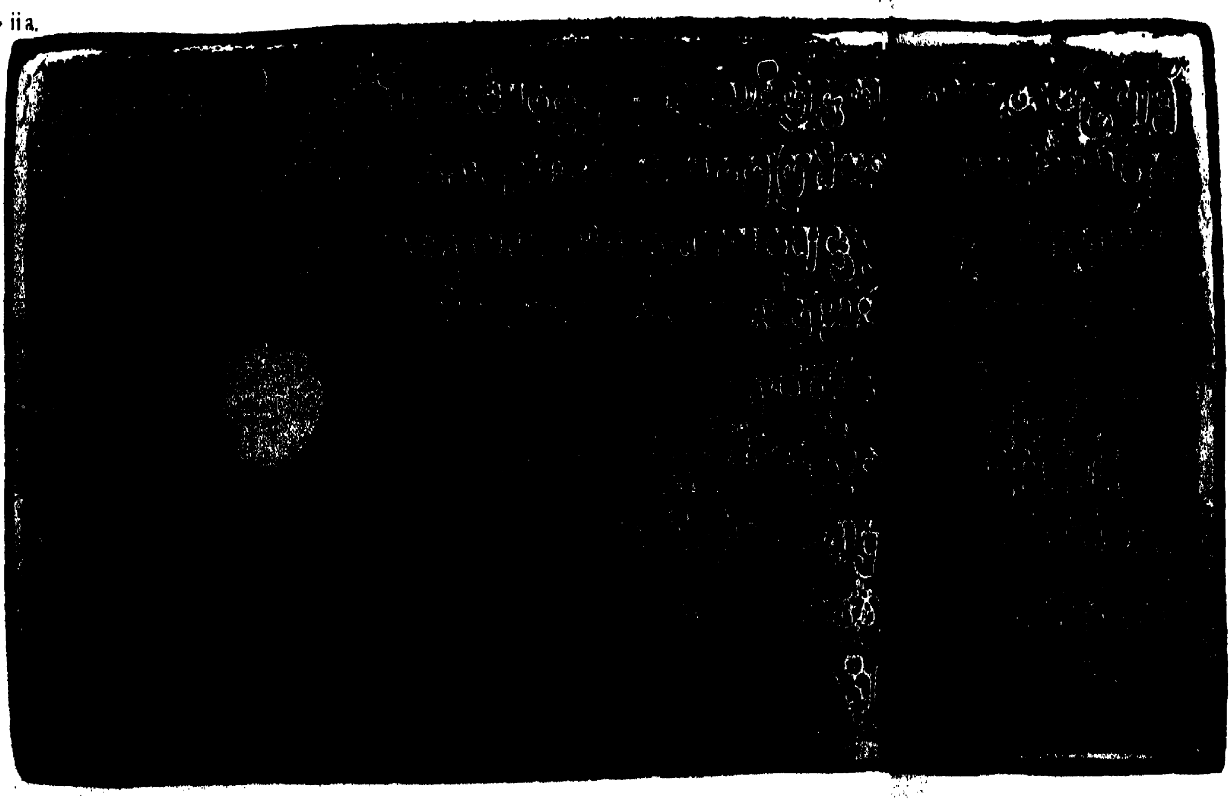
[5] Rao Sahib Krishna Sastri explains this by 'the pond of *indu* (or *īdu*) trees.' Cf. *īdu* 'a tree called *kalavanla* or *rōshaṇamū*,' in Brown's Telugu Dictionary.

[6] See above, Vol. VI, p. 148.

ib.



ii a.

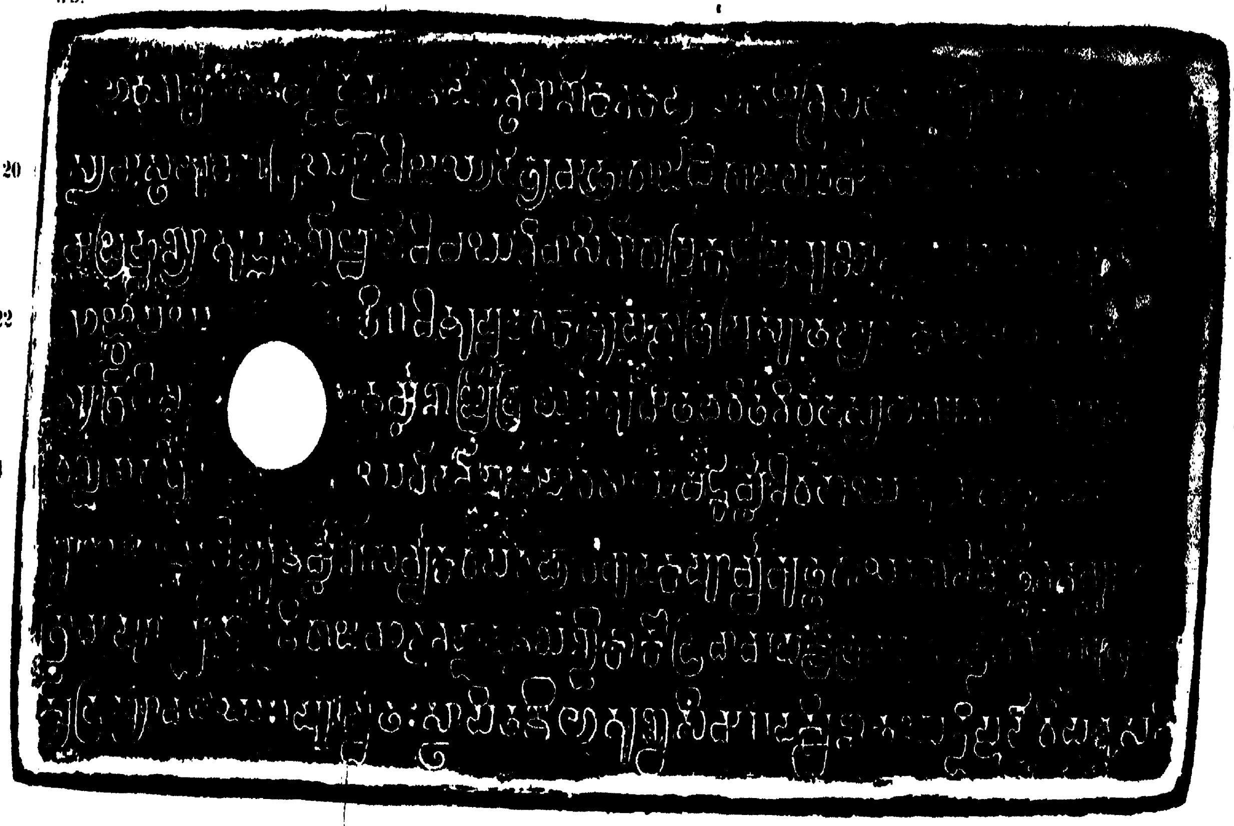


E. Hultzsch.

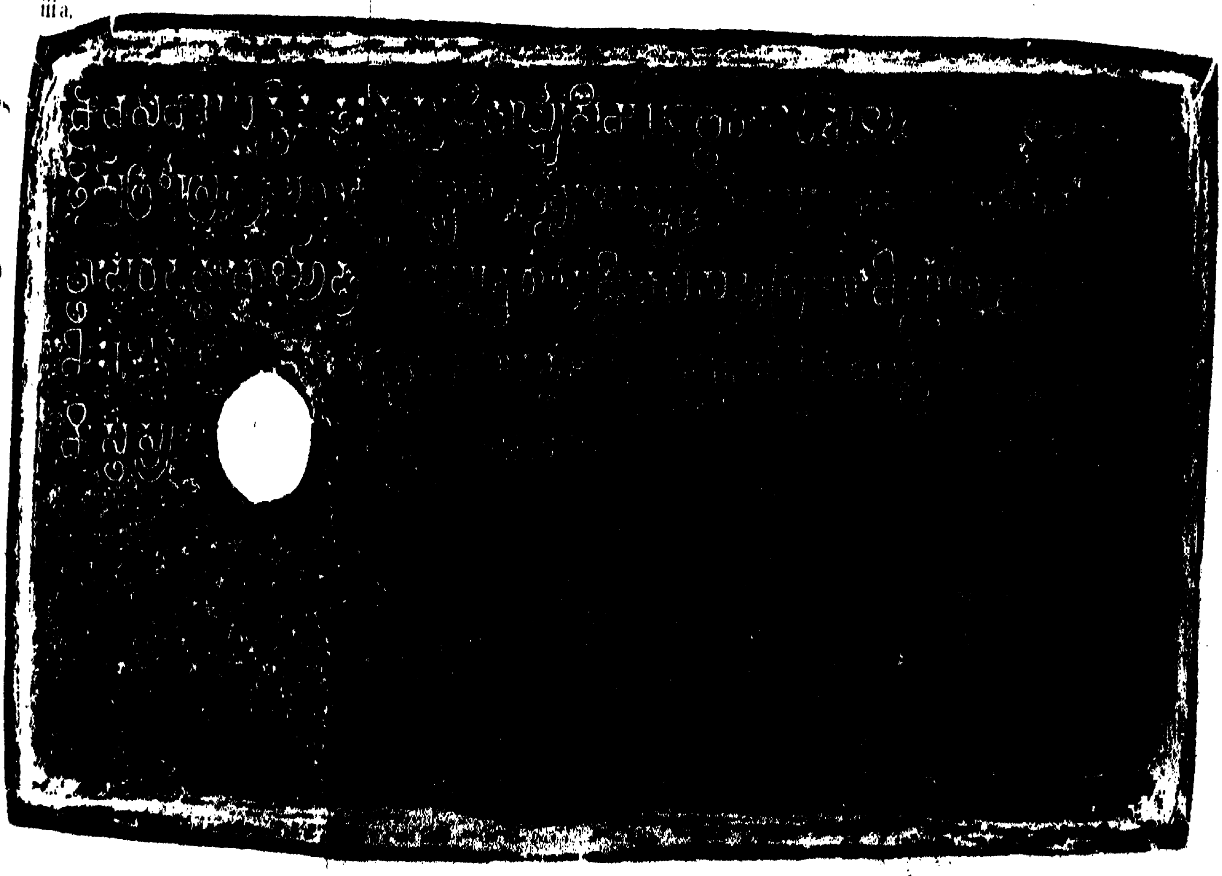
Scale ·9

Collotype by Gebr. Plettner.

ii b.



iii a.



From ink-impressions supplied by Rao Sahib H. Krishna Sastri.

TEXT.[1]

First Plate ; Second Side.

1 ❀ स्वस्ति श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां कौशीकिवरप्रसा[द]-[2]

2 लब्धराज्याना[3] मातृगणपरिपालितानां स्वामिमहासेनपादानुध्यायिना[4] भगवन्ना- ऽरायणप्रसादस-

3 मासादितवरवराहलाञ्छनेक्षणक्षणवशीकृतारातिमण्डलानामश्वमेधावभृथस्नानपवित्रीकृ- तवपु-

4 षाम्[5] चालुक्यानां कुलमलंकरिष्णो(:)स्सत्याश्रयवल्लभेन्द्रस्य भ्रात[ा*] कुब्जविष्णुवर्द्धनो

5 ष्टादश वर्ष्षाणि[6] वेंगीमण्डलमपालयत् ॥ तदात्मजो जयसिंहस्त्रयस्त्रिंशतम् ।

6 तदनुजेन्द्रराजनन्दनो विष्णुवर्द्धनो नव ॥ [7]तत्सनुम्मंगियु[व*]राज×पंचविंशति- [म्*] । त-

7 त्पुत्रो जयसिंहस्त्रयोदश । त[द]वरज[:*] कोक्किलिष्षण्मासान् ॥ तस्य ज्येष्ठो भ्रात[ा*] विष्णुवर्द्धनस्तमु-

8 च्चाट्यस्सप्तत्रिंशतं[8] वर्षाणि । तत्पुत्रो विजयादित्यभट्ट[ा*]रकोष्टादश । तत्सुतो विष्णुवर्द्धनष्षट्त्रिंश-

9 तम् । नरेन्द्रमृगराजाख्यो मृगराजपराक्रमः [।*] विजयादित्यभूपालः[9] चत्वा- रिंशत्समास्समः । [१*]

Second Plate ; First Side.

10 तत्तनय[:*] कलिविष्णुवर्द्धनोध्य[र्ध*]वर्षं । तत्तनुजो विजयादित्यश्चतुश्चत्वारिं- शतं । तद्भ्रातुर्व्वि-[10]

11 क्रमादित्यस्य तनयश्चालुक्यभीमभूपालस्त्रिंशतं । तत्पुत्रो विजयादित्यष्षण्मासान् । तस्य

12 सूनुरम्मराजस्सप्त । तदनन्तरन्तालपराजो मासमेकं । तमुच्चाट्य चालक्यभीमभूपाला-

13 त्मजो विक्रमादित्यस्संवत्सरं । तदनु तालपराजात्मजो युद्धमल्लस्सप्त । वृत्तं [॥*] तन्दे-

14 शान्निर्गमय्य प्रथितमतितरामम्मराजानुजन्मा धीरो द्वैमातुरोत्थिद्विजमुनिवनितामा-[11]

15 थदीनान्धबन्धुः [।*] बन्धूनां कामधेनुर्न्निजभुजविजितारातिभूपालवर्ग्गं[:*] स्वर्ग्गं वज्रीव भीम-

16 क्षितिपतिरभुवनग्द्वादशाब्दानि धात्रीं । [२*] तस्य शशिमैलिमूर्त्तिरुमासमाना- कृते[:*][12] कुमारसमानः [।*] लोकमहा-

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1 From ink-impressions supplied by Rao Sahib H. Krishṇa Sastri.

2 Read कौशिकी°.

3 Read °राज्यानां.

4 Read °ध्यायिनां.

5 Read °वपुषां.

6 This doubling of ष is prohibited by Pāṇini, VIII. 4, 49.

7 Read तत्सूनुर्म्मंगि°.

8 Read °चाट्य सप्त°.

9 Read °पालश्चत्वा°.

10 Read °तुर्व्वि°.

11 Read °तुरोत्थि°.

12 Read शशिमौलिमूर्त्तेरुमा°.

17 देव्या यस्समभवदरिनृपतिहृदयवनदवदहन: । [३*] यस्मिन्व्यासति[1] राजनि परिपक्वानेकसस्यसं·[2]

18 पच्छाली [।*] सततपयोधेनुरभीर्व्विरतिरपरस्मिरस्तघोरो[3] देश: [॥ ४*] यस्मिन्व्रजति महीशे वहिरुद्याना-

Second Plate; Second Side.

19 वलोकनार्त्थं [भी]ता: [।*] तद्दिग्देशाधीशा दिशन्ति मणिकनकहयगजेन्द्र- पततिं[4] । [५*] श्रीमदम्मराज[ा*]भिधान-

20 स्समस्तभुवनाश्रयश्रीविजयादित्यमहाराजाधिराजपरमेश्वर×परमभट्टारक×पर-

21 मब्रह्मण्यो गुद्लकण्डे ६७ वाडिविषयनिवासिनो राष्ट्रकूटप्रमुखान्कुटुंबिनस्समाहूयेत्थ-

22 माज्ञापयति ॥ विशुद्धतरकाश्यपगोत्रप्रसूतस्य सकलकलागमकुशल-

23 स्य श्रीविष्णुशर्म्मण×पौत्राय मनुमतचरितनिरतस्य चाम्यनशर्म्मणो×पुत्राय[5] गो-

24 रखण्डवास्तव्याय वेदवेदांगपारगाय षट्कर्म्मनिरताय स्वामिभक्ताय सदनु-

25 ष्ठानपराय विष्णुशर्म्मणे सर्व्वंकरपरिहारमुदकपूर्व्वमुत्तरायणनिमित्तेन नम्बुरु- ना[म*]-

26 ग्रामपूर्व्वस्यान्दिशि राजमानेन द्वादशखण्डिकाकोद्रवावापं क्षेत्रमस्माभिर्द्दत्त- मिति ॥ अस्य

27 क्षेत्रस्यावधय: । पूर्व्वत: स्थापितशिलागुण्ठ सीम ॥ दक्षिणत: पन्दिपेहेरि- पत्तस[त्रि]-[6]

Third Plate; First Side.

28 मैव सीम ॥ पश्चिमत: क्रोप्पोटि तूर्प्पुसीम ॥ उत्तरत: ईन्दुलगुण्ठ ॥ एतेषाम्मध्यव-

29 त्ति[7] क्षेत्रम् । अस्योपरि न केनचिद्बाधा कर्त्तव्या [।*] यक्करोति स पंचमहापातको भवति । स्वद-

30 त्तां परदत्तां वा यो हरेत वसुन्धरान्[8] [।*] षष्टिं वर्षसहस्राणां विष्टायां[9] ज[ा*]यते कृ-

31 मि: । [६*] बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालितं [।*] यस्य यस्य यदा भू-

32 मिस्तस्य तस्य तदा फलम् ॥ [७*]

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[1] Read यस्मिञ्शासति.

[2] The *anusvāra* stands at the beginning of the next line.

[3] Read °र्न्निरति°.

[4] Read perhaps °पदातीन्.

[5] Read °शर्म्मण: पुत्राय

[6] Read °सीमैव.

[7] Read °वर्त्ति.

[8] Read वसुन्धराम्.

[9] Read विष्ठायां.

No. 13.—NIDHANPUR COPPER PLATES OF BHASKARAVARMAN.

By Professor Padmanatha Bhattacharya Vidyavinoda, M.A., Gauhati.

On the 29th December 1912, a Musalman cultivator of the village Nidhanpur, in Panchakhaṇḍa, Sylhet, while levelling down a mound for making a buffaloe-shed, discovered these copper plates, fastened together by a ring, with a heavy seal shaped like the head of a ladle. He thought that the plates contained some information about hidden treasure, but when he brought it to a local land-holder, the latter at once recognized the whole as a copper-plate grant and sent it to be photographed to Silchar. Through the kindness of Babu Dinanath Das, B.A. of the Commissioner's office, Silchar, the plates were placed at my disposal for about a month, and after having read them, I wrote two articles on them, one of which was read on the 5th May 1913 in the Anniversary Meeting of the Sāhitya Parishada at Rangpur, Bengal, and the other on the 25th May 1913 in the 1st Annual Meeting of the Kāmarūpa Anusandhāna Samiti (Historical Research Society) at Gauhāti, Assam. The present article is the substance in English of the two articles that I wrote in Bengali for the literary societies mentioned above.[1]

The grant was issued by **Bhāskaravarman**, king of **Kāmarūpa**, whom we have hitherto known from two different sources, the *Harshacharita* of Bāṇabhaṭṭa and the *Hsi-Yü-chi* of Yuan Chwang, who paid a visit to the capital of Bhāskaravarman in 643 A.D. while on pilgrimage in India. It was issued from his camp at **Karṇasuvarṇa.** Two main problems present themselves before us at the outset, (1) How and when Karṇasuvarṇa, which is found separately mentioned in Yuan Chwang's book, came under the sway of Bhāskaravarman, and (2) Whether or not Sylhet formed part of the kingdom of Kāmarūpa, and, if not, how the plates could be found in a place within the district of Sylhet.

But before taking up these points we must first of all ascertain the locality of Karṇasuvarṇa. This is a matter in which Doctors are found to disagree; but as it has been fully discussed in Mr. Watters' Yuan Chwang[2], and as we fully accept the conclusions arrived at there, we need not dilate on the subject any further.

The kingdom of Karṇasuvarṇa was contiguous with the kingdom of Kāmarūpa, and as Yuan Chwang reached Karṇasuvarṇa travelling south-east from Pauṇḍravardhana, and Kāmarūpa travelling east from Pauṇḍravardhana, Karṇasuvarṇa was consequently south of Kāmarūpa, and in the map attached to Mr. Watters' Yuan Chwang, it has been shown south-west of Kāmarūpa. Yuan Chwang mentions Śaśāṅka as the late king of Karṇasuvarṇa, and in the *Harshacharita* of Bāṇa, the same king has been designated as king of Gauḍa (*i.e.* Pauṇḍravardhana). Anyhow this ambitious and powerful monarch incurred the animosity of Harshavardhana, the great king of Sthaṇvīśvara (Thāṇēsar) by killing his elder brother Rājyavardhana in a rather treacherous way, and Bhāskaravarman, the king of Kāmarūpa, being the ruler of a neighbouring territory, was in constant dread of Śaśāṅka, whose aspiration was to become the paramount ruler in India. It is the common rule of politics that two kings, inimically disposed towards one and the same third power, should become friendly to each other; and so we find, in the *Harshacharita*, that as soon almost as Harshavardhana assumed the reins of the kingdom, an ambassador from Bhāskaravarman approached Harsha with valuable presents in order to win the friendship of the great monarch. Although the two monarchs were thus united in a bond of friendship almost at the commencement of the reign

[1] See the Bengali Journal *Bijayā*, Vol. i, pp. 625 ff.

[2] *Vide* Vol. II, pp. 191-193.

of Harsha (about 606 A.D.), they could do no material injury to the king of Karṇasuvarṇa, for a very long time afterwards we find Śaśāṅka in power, in 619 A.D.[1] Nor did Śaśāṅka die in battle. Yuan Chwang, who paid a visit to Karṇasuvarṇa, believed that Śaśāṅka died of some foul disease due to his iniquitous persecution of the Buddhists and his demolition of the statues and temples of the Buddha. After the death of Śaśāṅka his kingdom must have passed into the hands of Harsha, who was then in the zenith of his power. Yuan Chwang in the description of his visit to Karṇasuvarṇa does not make mention of any king reigning there. We can presume therefore that it was then absorbed into the empire of Harsha, who could not have allowed the possessions of so great a rival to be included in the territory of Bhāskaravarman, a weaker king to all appearance, however friendly he might have been. It is only on the dismemberment of the great empire of Harsha shortly after his demise, that it was possible for Bhāskaravarman to get any hold over Karṇasuvarṇa. As a matter of fact Bhāskara, who survived his great friend Harsha, rendered valuable assistance to the powerful Chinese invader Wang-hiuen-tsi (in 648-49 A.D.) who crushed the usurper Arjuna, the minister of Harsha, who had ascended the throne after his demise. We may assume that Bhāskaravarman was rewarded with the possession of Karṇasuvarṇa, and it may be that in commemoration of his triumphant entry into the capital of Karṇasuvarṇa this shrewd king of Kāmarūpa made this grant of land to a Brāhman of the locality.

The original copper plates were however soon burnt, but they were forthwith renewed most probably by the donor himself. The fractured, bent and defaced seal[2]—which was apparently not renewed—testifies this fact, which is alluded to in the first verse of the renewed inscriptions and expressedly stated in the last verse.

Let us now take up the second point, whether Sylhet formed part of Bhāskaravarman's territory, and if not, how the plates could be found there. This question would not have arisen at all if the inscription were complete; unfortunately the 3rd plate is missing along with the record of the locality of the land and (probably also) of the domicile of the Brāhmaṇ who got the grant. If there were any mention of Sylhet—where the plates have been found—it would have been unquestionably taken for granted that Sylhet formed part of the kingdom of Kāmarūpa during the 7th century A.D. when Bhāskaravarman flourished, and if there were no mention of Sylhet, then the question of Sylhet in this connection would have been out of place. As we have already said, the grant, issued from the camp Karṇasuvarṇa, must have related to a locality within the jurisdiction of that territory.[3]

The fact that the copper plates have been found in Sylhet does not prove that the land *must* have belonged to that district. The copper plates inscribed under the orders of Vaidyadēva, king of Kāmarūpa,[4] were found in Kamauli near Benares City, and the plates now under consideration can have been similarly transferred. The loss of the third plate is also remarkable; the three existing plates have been found tightly fastened by the ring, so that the loss of the missing plate must have occurred before the existing ones could have come over to the place they have been found in. Perhaps the owner of the copper plate grant was dispossessed of his belongings in the course of one of the political revolutions—many of which have

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[1] See the Ganjam copper-plate inscriptions of the Gupta year 300, *Ep. Ind.*, Vol. VI, pp. 143 ff.

[2] The only thing that is indistinctly discernible in the seal is the front part of the figure of an elephant, which also occurs in the seals of the later kings of Kāmarūpa, who claimed descent from Naraka and Bhagadatta.

[3] There is an internal evidence in support of this. In the incomplete description of the boundaries of the land granted we have the mention of *Gaṅgiṇikā* in three out of the five sides, and this term occurs in another inscription (*viz.*, Dharmapāla's copper plate grant, *Ep. Ind.*, Vol. IV, pp. 243 ff.) which relates to the same locality, *i.e.* Northern Bengal, where even now the word *gāṅginā* is used to denote a dried river bed.

[4] *Vide Ep. Ind.*, Vol. II, pp. 347 *ff.*

occurred subsequent to Bhāskara's time—, quitted his original home and came to the sparsely peopled part of Sylhet, and, wishing for some reasons to conceal his original status flung away the plates that contained a record of the same, and became easily absorbed into the society of this new place.

This theory—though only a surmise—will be supported, if we can prove that Sylhet never at least during the days of Bhāskaravarman, belonged politically to Kāmarūpa. Several considerations lead me to this conclusion :—

1. While travelling in India, Yuan Chwang went from Kāmarūpa southwards to **Samataṭa**, and before turning back from Samataṭa, he got information of certain regions one of which was **Shihlichatolo**. This has been taken to mean **Śrikshatra**, and Mr. Watters and Mr. Vincent A. Smith have taken great pains to localize it,[1] but our Bengali writers of historical books have found no difficulty in identifying Shihlichatolo with **Śrīhaṭṭa**. In fact what the people whom Yuan Chwang consulted said was certainly *Śrīhaṭṭa*, which the pilgrim heard as *Śrīkshatra* and reproduced in his defective Chinese tongue as *Shihlichatolo*. At any rate this points to the fact that Sylhet, which word is a Musalman corruption of *Śrīhaṭṭa*, which is still used in Bengali, existed independently of the kingdom of Kāmarūpa in Yuan Chwang's and, consequently, in Bhāskaravarman's time.

2. The Sāmpradāyika Brāhmaṇs of Sylhet, who are said to have come from Mithilā, have genealogical accounts of their families. It is recorded therein that five of their ancestors were imported by a king of Tipperah in 641 A.D., and that the very locality where the plates have been found was allotted to those five Brāhmaṇs—and so the place was called *Pañchakhaṇḍa*. This event took place two years before Yuan Chwang heard of Shihlichatolo, and although such genealogical accounts are only to be accepted with reservation, yet there can be no doubt that much of the eastern part of the district of Sylhet, including Pañchakhaṇḍa the place of the find, belonged to the king of Tipperah at that period.

3. The name of *Śrīhaṭṭa* has very curiously found its place in an inscription of a date prior to Bhāskarvarman, *viz.*, in the *praśasti*[2] of the temple of Lakkhā Maṇḍal at Maḍhā in the Jaunsar Bawar district. Just on the top of the inscription, we read the word *Śrīhaṭṭādhīśvarēbhyaḥ*, and although Dr. Bühler, who read the inscription and assigned to it a date about 600 A.D., was of opinion that these letters were "of a later date," they could not, from their very nature, be of a very posterior date; they were apparently inserted to fill in some omission somewhere in the inscription, and very probably the calligraphic difference is due to a different hand that corrected the mistake. At any rate, it becomes evident that by 600 A.D. there was a place called *Śrīhaṭṭa*, which had its own *adhīśvaras* (lords).[3]

But how is it that many of the historians, European and Indian, have asserted that a part of East Bengal, to the east of the Brahmaputra river, including portions of Dacca and Mymensingh, Tipperah and Sylhet, belonged to Kāmarūpa ? There are also spots in the western part of Sylhet and the east of Mymensingh which are pointed out by common people as the place of Bhagadatta, the son of Naraka, the first king of Kāmarūpa, who is mentioned in the present grant as well as in other ancient copper plates. Let us examine if there is any basis of truth in these matters. It is stated in the *Yōginītantra* that Kāmarūpa extended from the Kāñchana mountain

[1] See Watter's *Yuan Chwang*, Vol. II, pp. 188-189, and p. 340. They identify it with the Tipperah district, the northern part whereof was formerly included in Sylhet. The headquarters of Tipperah is Comilla which is identifiable with *Kamalangka* of Yuan Chwang.

[2] See *Ep. Ind.*, Vol. I, pp. 10 ff.

[3] [There is no indication that the words in question should be inserted anywhere in the inscription. The alphabet is certainly later than that of the *praśasti*, and no inference can be drawn for the time about A.D. 600.—S. K.]

of Nepal up to the junction of the Brahmaputra, beginning from the Karatōyā up to the Dikkaravāsinī, its boundaries being, to the north, the Kañjagiri; to the west, the Karatōyā, to the east, the Diksha; to the south, the confluence of the Brahmaputra with the Lākshā.[1]

This description of Kāmarūpa is also found in a few other sacred compositions. I think that what is meant is not the political territory, but a scriptural region, rendered sacred by the location of *Kāmākhyā* (the presiding deity of Kāmarūpa) in the centre. Similarly, such boundaries are given in the second chapter of the *Manu-Saṁhitā* of Āryāvarta, Brahmāvarta, etc. Moreover the boundary line given in the *Yōginītantra* does not stand the test of a close historical scrutiny. The *Yōginītantra* contains the name of Viśvasiṁha, the founder of the Koch kingdom which is now limited to Koch Bihar, and he was a contemporary of Babar and Humayun. In his days much of the territory included within the boundary of Kāmarūpa as defined in the *Yōginītantra* especially what fell in East Bengal including Sylhet, had long come under the jurisdiction of the Pathans and the Moghuls. Now when Yuang Chwang entered Kāmarūpa, he crossed a large river *Kalotu*[2] by name, and this can only be the Karatōyā of the *Yōginītantra*. Now from the fact that the western boundary of the *Tantra* coincided with the political boundary of Kāmarūpa, which can be inferred from Yuan Chwang's statement, the conclusion has been somewhat hastily drawn that the Tantra was also right with regard to the remaining boundaries, at least for the days of Bhāskaravarman.

As to the popular notion about Bhagadatta's place in Western Sylhet or Eastern Mymensingh, the fact that more than one spot, widely apart from each other, are being identified as such, throws a doubt on the matter. It would seem that the name of Bhagadatta, who flourished about 5,000 years ago, must have been somewhat vaguely applied to casual invaders from Kāmarūpa in the middle ages, who came down the Brahmaputra and pitched their camps for a time in these spots and returned without gaining any permanent footing.

This explanation is also supported by the fact that even in the *Yōginītantra* the name *Śrihaṭṭa* occurs more than once in such a way that an independent political entity seems to be indicated, though within the sacred precincts of Kāmarūpa.[3]

The copper plates now under consideration contain the most ancient record that has hitherto been discovered in the province of Assam, and are also by far the most important document of all that relate to the ancient history of the great kingdom of Kāmarūpa or Prāgjyōtisha. It contains the names of as many as twelve kings (and of most of their queens also), who, even if we reckon as much as four kings on a century, must have ruled over Kāmarūpa from the middle of the fourth to the middle of the seventh century A.D. The names of the last five of them occur in the *Harshacharita*,[4] and thus the one corroborates the other, although there are small literal

[1] *Nēpālasya Kāñchanādriṁ Brahmaputrasya saṁgamam* |
Karatōyāṁ samārabhya yāvad Dikaravāsinīm ||
uttarasyāṁ Kañjagiriḥ Karatōyā tu paśchimē |
tīrthaśrēshṭhā Dikshunadī pūrvasyāṁ, girikanyakē ||
dakshiṇē Brahmaputrasya Lākshāyāḥ saṁgamāvadhi |
Kāmarūpa iti khyātaḥ sarvaśāstrēshu niśchitaḥ || Yōginītantra, Paṭala XI.

[2] Mr. Watters commenting on this writes (Yuang Chwang, Vol. II, p. 187) "The river 'Kalotu' of the T'ang Shu may be the large river of the present passage which is possibly the Brahmaputra." This view has not been rectified by his editors.

[3] Although the people of Dacca, Mymensingh and even of Sylhet have resented the inclusion of their districts within Assam, they gladly include themselves within the spiritual boundary of Kāmarūpa, because this means a share in some privileges, such as the right to eat pigeons, ducks and tortoise, which the people of Western Bengal do not eat.

[4] *Uchchhvāsa*, VII, p. 246, in the Nirnaya Sagara Press edition, Bombay, 1892 and p. 295 in Führer's edition Bombay, 1909.

discrepancies, which are most probably due to mistakes by Bāṇa or in the copies of the *Harsha-charita.* The genealogy is given below :—

Pushyavarman (v. 7).

|

Samudravarman (v. 8), married Dattadēvī (v. 9).

|

Balavarman (v. 9), married Ratnavatī (v. 10).

|

Kalyāṇavarman (v. 10), married Gandharvavatī (v. 11).

|

Gaṇapati (v. 11), married Yajñavatī (v. 12).

|

Mahēndravarman (v. 12), married Suvratā (v. 13).

|

Nārāyaṇavarman (v. 13), married Dēvavatī (v. 14).

|

Mahābhūtavarman (v. 14), or Bhūtivarman (*Harshacharita*), married Vijñānavatī (v. 15).

|

Chandramukha (v. 15), or Chandramukhavarman (*Harshacharita*), married Bhōgavatī (v. 16).

|

Sthitavarman (v. 16), or Sthitivarman (*Harshacharita*, various reading Sthiravarman), married Nayanadōvī (v. 18).

|

Susthitavarman[1] (vv. 17-19), or Susthiravarman (*Harshacharita*), *alias* Mṛigāṅka (vv. 17-18 and *Harshacharita*), married Śyāmādēvī (vv. 20-22 and *Harshacharita*).

|

Supratishṭhitavarman (vv. 20-21).

Bhāskaravarman (vv. 22-25 and *Harsha-charita*), *alias* Kumāra (*Harshacharita*).

It is an instance of curious coincidence that the first name in this list should begin with *Pushya*, as the founders of two other very powerful dynasties had names beginning with the same word. Pushyamitra was the first king of the Śuṅga dynasty, and Pushyabhūti[2] was the name of the first royal ancestor of the great Harshavardhana. The second in the list also

[1] That the form *Susthitavarman* is the correct one is proved by its occurrence also in the Aphsaḍ inscription of Ādityasēna; see *Gupta Inscr.*, p. 203.

[2] Dr. Bühler in accounting for the name of Pushyabhūti, *Ep. Ind.*, Vol. I, p. 68, footnote, gives as its meaning "He to whom Pushya (Constellation) may give welfare." But *Pushya* is derived from the root *push*, to grow, to enhance, and *bhūti* is a generic appellation of the Vaiśyas, to which caste Pushyabhūti belonged; *bhūtir dattaś cha vaiśyasya.*

curiously enough corresponds in name to the second king of the Gupta dynasty, *viz.* Samudragupta (320-375), who was the most powerful Indian monarch that ever ruled India after Aśōka.

Two points in the above comparative lists are worthy of notice: in the *Harshacharita* the name of the elder brother of Bhāskarvarman is not mentioned, probably because it was useless there, as, in the enumeration of ancestors, the name of the elder brother does not come in. And the second name of Bhāskarvarman, Kumāra, which is also mentioned in Yuan Chwang's accounts, has not found its place in the inscription. We cannot however positively assert this, because the names of the donor were contained in the plate which has been lost. The appellation *Kumāra* means a prince or a bachelor, and it is highly improbable that Bhāskaravarman would remain unmarried, in which case his dynasty of a very long standing would have come to an end with him. Perhaps he retained the designation *Kumāra*, which he had before he became a king, in deference to the memory of his elder brother, who probably did not either ascend the throne at all, or, if he did, occupied it for a very short period. For similar reasons Harshavardhana is said by Yuan Chwang[1] to have assumed the name of Rājaputra Śilāditya, though later on he styled himself *Mahārājādhirāja*.[2]

Let us now examine the text of the inscription. The opening verse is perhaps an addition made while renewing the document, and so is the last verse —of which more afterwards. The original inscription would then have begun with *Svasti, Mahā-nau-hasty-aśva-*, just as the copper plates of Harshavardhana.[3] Then comes a verse in praise of Mahādēva, and next a verse in praise of Dharma. This is somewhat remarkable, when we remember that Dharma was the second of the three jewels (*Tri-ratna*) of the Buddhists. Yuan Chwang in his account of Kāmarūpa found almost a total absence of Buddhism in Bhāskarvarman's kingdom, and the latter's ambassador in the *Harshacharita* clearly stated before Harsha that "from childhood upwards it was this prince's firm resolution never to do homage to any being except the lotus feet of Śiva."[4]

We feel therefore more surprised at seeing him sing the glory of the Buddhistic divinity, though in a Hindū guise, than at finding him issue the grant from his "glorious camp of Karṇasuvarṇa." Probably the locality had something to do with the praise of *Dharma*. We know from Yuan Chwang's description of Karṇasuvarṇa that the place was teeming with Buddhist statues and temples. Bhāskara, who had become liberal in views on account of his long association with the great Harsha who was a patron of the Buddhists, tried perhaps to gain popularity by this insertion of a passing tribute of respect paid to the local creed—though in a very careful way.

Then, as was usual with the medieval kings of Kāmarūpa who claimed descent from **Naraka**, the names of that king and his son **Bhagadatta** and his grandson **Vajradatta** are mentioned. Curiously enough, in some of the later copper plates Vajradatta is mentioned as a brother of Bhagadatta. The writers of those inscriptions, who were probably very learned people, must have somewhere found Vajradatta mentioned as a brother of Bhagadatta. In the *Kālikāpurāṇa*, however, we have a list of the sons of Naraka, who were four in number—Bhagadatta, Mahāśīrsha, Madavat and Sumālin.[5] Vajradatta does not occur in that list. Similarly

[1] See Watter's Yuan Chwang, Vol. I, p. 343.

[2] See above, Vol. IV, plate opposite p. 210.

[3] *Ep. Ind.*, Vol. I, p. 72; Vol. IV, p. 210.

[4] The *Harṣa-carita*, transl. by Cowell and Thomas, p. 217.

[5] *Ṛitumatyāṁ tu jāyāyāṃ kālē sa Narakaḥ kramāt |*
Bhagadattaṁ Mahāśīrshaṁ Madavantaṁ Sumālinam |
chaturō janayām āsa putrān ētān kshitēḥ sutaḥ ||
Kālikāpurāṇa, ch. XL.

we find Vajradatta mentioned as a son of Bhagadatta in the Mahābhārata.[1] This is certainly the older version. Mr. Gait, in his *History of Assam* (p. 14), has, on the other hand, adopted the version of the later copper plates when he says: 'This king (Bhagadatta), it is said, was succeeded by his brother Bajradatta, and the latter by his son Bajrapani.' I do not know where he has got this last king—Vajrapāṇi—from.

The inscription then goes on to inform us (v. 7) that after Vajradatta his descendants governed for three thousand years, and then **Pushyavarman** became king. Then follows the enumeration of his immediate successors down to **Bhāskaravarman**, the king who issued the grant. He is praised in vv. 22-25 and in the ensuing prose passage, but part of the panegyric on him has been lost, owing to the disappearance of the third plate. The last plate, now the third, opens in the midst of the description of the boundaries of the land granted; then follow the names of some officers, evidently such as had something to do with the grant and the document. Then come a couple of the customary verses praising a donor of land and cursing those who might take it away.[2] Here ends the original inscription. But an additional verse has been added at the end, indicating that the plates had been burnt and rewritten which new writing should not therefore, be looked on as forged.

The question as to when and by whom this document was renewed, is probably not of great importance. I have already said that, in my opinion, the renewal was probably made by the donor himself; for, as stated in Mr. Gait's invaluable *History of Assam*[3], the dynasty of Bhāskaravarman was soon after his time overthrown by a barbarian Śālastambha by name. Moreover, if somebody else—even his successor—renewed the grant, his name would have been incidentally mentioned in the renewed inscription in an additional verse.[4]

Yuan-Chwang has described Bhāskaravarman as a Brāhmaṇ. Probably his descent from Nārāyaṇa Dēva and his staunch adherence to the Brahmanical creed, and possibly also the fact that he personated Brahma—the fountain head of all Brāhmaṇs—in the procession of Harshavardhana who himself figured as Śakra, led the Chinese traveller to this conclusion. On the other hand, Mr. Vincent A. Smith has asserted that "almost certainly he (Bhāskara) must have been a hinduised Kūch aborigine."[5] The inscription under review is not in favour of this assumption. As a matter of fact, few kings of mediæval and ancient India could show such a brilliant record of illustrious ancestors: Naraka, though styled an *Asura* for his iniquities, was a mighty monarch whose exploits were recorded in various Purāṇas, who was the issue of one incarnation of Vishṇu (Varāha), and killed by another (Śrīkṛishṇa); Bhagadatta played a very prominent part in the story of the Mahābhārata; Vajradatta was as heroic as

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[1] See *Mahābh.*, XIV, lxxv, 1.

Prāgjyōtisham ath=ābhyētya vyacharat sa hayōttamaḥ |
Bhagadatt-ātmajas tatra niryayau raṇakarkaśaḥ ||
Sa hayaṁ Pāṇḍu-putrasya vishayāntam upāgatam |
yuyudhe Bharataśrēshṭha Vajradattō mahīpatiḥ ||
Sō 'bhiniryāya nagarād Bhagadatta-suto nṛipaḥ |
aśvam āyāntam unmathya nagarābhimukhō yayau ||

[2] It is of interest to note that these two verses, which are taken from the *Bṛihaspati Saṁhitā*, occur in almost all the copper plate grants of the Bengal kings, but are absent from all other Assam plates hitherto published. The only exception is the grant of Vaidyadēva (*Ep. Ind.*, Vol. II, pp. 347 ff.), who, however, was originally the minister of the Bengal king Kumārapāla, and not an indigenous king of Kāmarūpa.

[3] See p. 28.

[4] The nature of the writing of the renewed inscription is also what is generally to be found in the 7th century.

[5] *Early History of India*, 2nd edition, p. 341.

his father and then, although no other king of the dynasty was extolled by name, yet the poet Kālidāsa in his *Raghuvaṁśa* did not consider his hero glorified until he was honoured by the king of Kāmarūpa,[1] and Raghu's son treated his compeer of Kāmarūpa as his "best man" while marrying the daughter of the king of Vidarbha.[2] It has already been stated that a position of honour was given by the emperor of Āryāvarta (Harshavardhana) to Bhāskara himself in the state procession at Rājagṛiha. The reason was not so much that he was a powerful king, as the high lineage that made him at once the most respectable among the hosts of the crowned heads of Northern India who came to attend Harsha's ceremonies.

The composer of the inscriptions was no doubt a learned man, but his poetry was not of a very high order. He selected a metre, Āryā, for his verses which is not much rythmical, and the prose in the description of the royal donor's attributes is in the style of Bāṇabhaṭṭa, who lived at the court of Harshavardhana. Even his use of the Āryā would be found defective if tested by the rules of the various *gaṇas* given in the prosodical treatises. But the shortcoming of the poet that way was made up by his knowledge of grammatical specialities and rhetorical subtleties. His special *forte* seems to have been the *ślēsha*, which he has sometimes carried to excess.

As to the mechanical execution of the copper plates, it may be said that although the letters are fairly distinct the inscription abounds in mistakes, which have been shown in the footnotes attached to the text. There was no distinction made between *ba* and *va*, and this confusion also occurs in other copper plates of Kāmarūpa discovered up to date. In the vernacular of modern Kāmarūpa (*i.e.* Assamese), there is at present a sort of distinction observed in writing and pronouncing those two letters, but in the vernacular of modern Karṇasuvarṇa (*i.e.* Bengali) there is no distinction whatever between the two. There are frequent omissions of the *Anusvāra* and the *Visarga*; compare ll. 1, 7, 12, 13, 23, 24, 25, 30, etc., where the *Anusvāra* has been left out, and ll. 5, 6, 8, 10, 11, etc., where the *Visarga* has been omitted.

[There are also other instances of carelessness. Thus we find *a* for *i* in *vahita-*, l. 39; *=upakalpat-*, l. 39; *-rachata-*, l. 40; *a* for *u* in *śrata-*, l. 42, and *u* for *a* in *-uduya-*, l. 34, *u* for *ū* in *-murttēr=*, l. 22; *sunus=*, l. 23; *j* for *jj* in *=ujvalām*, l. 2; *t* for *tt* in *=ābhava tasya*, l. 11; *-ujījana tanayaṁ*, l. 26; *-satva-*, l. 41; *tt* for *t* in *=ōnnatti*, l. 27; *sp* for *ps* in *=uchchikshispōr=*. l. 5; *y* has been omitted in *mātsa-*, l. 10; *r* in *-sthiti*, l. 5; a whole syllable in l. 27, etc. The last plate abounds in mistakes and omissions, and contains, moreover, several curious words. The cutting of the letters is sometimes unsatisfactory. More especially, the loop at the bottom of the *akshara sa* consists of two strokes, one going downwards and the other backwards. There are on the whole some features which would, in ordinary circumstances, throw doubt on the genuineness of the plates. As has already been mentioned, however, the Āryā at the end of the last plate informs us that the original plates were burnt, and that the grant contained in the existing plates is a copy. It is also stated that the shape of the letters differs from the original, but that the contents are genuine. There is no reason to compel us to doubt this statement, which, if we admit its correctness, accounts for the peculiarities drawn attention to above. The alphabet used assigns the plates to about A.D. 600, and it is very likely that Professor Padmanatha is right in thinking that the renewal of the burnt plates took place not much later.—S. K.]

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[1] *Kāmarūpeśvaras tasya hēmapīṭhādhidēvatām |*
ratnapushpōpahārēṇa chhāyām ānarcha pādayōḥ || Raghuv. IV, 84.

[2] *Tatō 'vatīry=āśu Karēṇukāyāḥ sa Kāmarūpēśvaradattahastaḥ |*
Vaidarbhanirdishṭam athō vivēśa nārīmanāṁs=īva chatushkam antaḥ || Raghuv. VII, 17.

TEXT.

First Plate.

1 [Ōṁ][1] [2]Praṇamya dēvaṁ śaśi-śekhara-priyaṁ pinākina[ṁ*] bhasma-kaṇair=vibhū-shita[ṁ*] [|*] vibhūtayō bhūtima[tāṁ dvija]-

2 nmanāṁ karōmi bhūya[3] sphuṭavācham=u[j*]jvalāṁ || [|*] Svasti mahā-nau-hasty-asva[4]-patti-saṁpaty-upāta-jaya-śavd-ānva-

3 rtha-skandhāvārāt **Karṇṇasuvarṇṇa**-vāsakāt || [5]Bhōgīśvara-kṛita-parikaram=īkshaṇā-jita-kāma-rūpam=a-

4 vimuktaṁ [|*] paramēśvarasya rūpaṁ nija-bhūti-vibhūshitaṁ jayati || [2*] Jayati jagad-ēkavandhur[6]=lōka-dvita-

5 yasya sampadō hētu[ḥ*] [|*] [*]parahita-mūrttir=adṛishṭaḥ phalānumēya-sthiti[r*]=dharmma[ḥ*] || [3*] Dhātrīm=uchchikshispō-

6 r=amvunidhō[7] kapaṭa-kōla-rūpasya [|*] chakrabhṛita[ḥ*] sūnur=abhūt pārthiva-vṛindā-rakō **Naraka[ḥ*]** || [4*]

7 Tasmād=adṛishṭa-narakān=Narakād=ajanishṭa nṛipatir=Indra-sakhaḥ [|*] **Bhagadattaḥ** khyāta-jayaṁ Vijaya[ṁ*]

8 yudhi yaḥ samāhvayata || [5*] Tasy=ātmaja[ḥ*] kshat-ārōr=vajragatir=**Vajradatta**-nām=ābhūt [|*] Śatama-

9 kham=akhaṇḍa-vala[8]-gatir=atōshayad=yaḥ sadā. saṁkhyō || [6*] Vaṁśyēshu tasya nṛipatishu varsha-saha-

10 sra-trayaṁ padam=avāpya [|*] yātēshu dēvabhūyaṁ kshitīśvara[ḥ*] **Pushyavarmm**=ābhūt || [7*] Māts[y*]a-nyāya-

11 virahita[h*] prakāśa-ratna[ḥ*] sutō dvaratha-laghu[ḥ*][9] [|*] pañchama iva hi samudra[ḥ*] **Samudravarmm**=ābhava[t*] tasya [|| 8*]

12 Avikhaṇḍita-vala-varmmā[10] **Valavarmmā** tasya sūnur ajanishṭa [|*] kshitipasya **Dattadēvyā[ṁ*]** sēnā ya-

13 sy=ābhyamittrīyā || [9*] Tasy=āpi **Ratnavatyā[ṁ*]** nṛipatiḥ **Kalyāṇavarmma**-nām=ābhūt [|*] tanayas=tanīyasā-

14 m=api yō dōshāṇām=anāvāsaḥ || [10*] **Gandharvavatī** tasmād=Gaṇapatim=iva dāna-varshaṇam=ajasraṁ [|*]

15 **Gaṇapatim**=agaṇita-guṇa-gaṇam=asūta kali-hānayō tanayaṁ || [11*] Tan-mahishī **Yajñavatī**

Second Plate; First Side.

16 yajñavat=īv=āraṇi[ḥ*] sutam asūta [|*] yajñavidhīnām=āspadam=analam=iva **Mahēndravarmmāṇaṁ** || [12*] Tasmā[d=a]-

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[1] Seems to be expressed by a symbol. [2] Metre: Vaṁśastha.

[3] The *Visarga* is here optional; cf. Vārtika on Pāṇini VIII, iii, 36.

[4] Read *-aśva-patti-saṁpatty-upātta-jaya-śabd-*.

[5] Metre of verses 2-25: Āryā. [6] Read *-bandhur-*.

[7] Read *-kshipsōr=ambunidhēḥ*. [8] Read *-bala-*.

[9] Read *dvairatha-*; note the wrong cadence. [10] Read *-balavarmmā Bala-*.

17 janayad=ātmajam=ātmavidaḥ **Suvratā** bhuva[1] sthitayē[|*] **Nārāyaṇavarmmāṇaṁ** Janakam=iv=ādhigata-sāṁkhy-ārthaṁ || [13*]

18 Prakṛitir=iva tasya puṁsō **Dēvavatī** sthira-guṇ-ānuvandhāya[2] [|*] shashṭham=iva mahābhūtamn=dadhau[3] **Mahā-**

19 **bhūtavarmmāṇaṁ** || [14*] **Chandramukhas**=tasya sutaś[4]=chandra iva kalā-kalāpa-ramaṇīyaḥ [|*] **Vijñānava-**

20 tī dyaur=iva yaṁ sushuvē dhvānta-śāntikaraṁ || [15*] **Bhōgavatī** bhōgavatī bhūteḥ **Sthitavarmmaṇa**[s*]

21 tatō hētuḥ [|*] āsīd=bhōgipatēr=iva bhūmibhṛitō=nantabhōgasya || [16*] **Tasmād**=agādha-

22 murttēr[5]=akalita-ratnād=upōḍha-lakshmīkāt [|*] kshīrōdadhēr=iva nṛipād=akalaṅka[ḥ*]

23 śrī-**Mṛigāṅkō**=bhūt || [17*] Udapādi **Nayanadēvyā**[ṁ*] sunas[6]=tasya sva-vāhu[7]-dhṛita-

24 rājyaḥ [|*] dēva[ḥ*] **Susthitavarmmā** yaḥ khyātaḥ śrī-**Mṛigāṅka** iti || [18*] Pratyurasaṁ vilasantī[ṁ*]

25 taddhana iva yā[ṁ*] mudā Harir=vahati [|*] sā śrīr=arthijanēbhyaḥ kshitir=iva viśrāṇitā yēna || [19*]

26 Kārttayug=īva **Śyāmādēvī** tasmād=ajījana[t*] tanayaṁ [|*] śaśinam=iva **Supratishṭhita-**

27 **varmmāṇam**=apāstayē ta[ma*]sāṁ || [20*] Yasy=ōnnatti[8] parārthā vidyādhara-chakravartti-sēvyasya[|*] saga-

28 jasya supratishṭhita-kaṭakasya kulāchalasy=aiva[9] || [21*] S=aiva **Śyāmādēvī** tasy=ānujam=a-

29 kalit-ōdayam=asūta [|*] śrī-**Bhāskaravarmmāṇaṁ** bhāskaram=iva tējasāṁ nilayaṁ [||*] [22*]

Second Plate; Second Side.

30 Ēkō=pi hi yaḥ pu[ṁ*]sāṁ hṛidayēshv=abhilakshita[ḥ*] [svabhāvēna][10] [|*] śuddhēshu darpaṇ[ē*]shv=iva vahu[11] susha-

31 maṁ saṁmukhīnēshu[12] || [23*] Yasy=āvēm(vi)hitam=atanubhis=tējōbhir=lakshmā nṛipati-bhavanēshu [|*] uda-

32 pāttreshv[13]=iva bhūrishu vilōkyatē bhāskarasy=ēva || [24*] Avyālaḥ svārōha[ḥ*] kalpadruma-

33 vat=samṛiddhi-bhūri-phala[ḥ*] [|*] chchhāy-āpāśrita[14]-janatā-parivēshṭita-pāda-mūlō yaḥ [11*] [25*]

34 Ity=api sa jagad-uduya[15]-kalpan-āstamaya-hētunā bhagavatā Kamala-sambhavēn=ā-

[1] The *Visarga* is here optional; cf. Vārtika on Pāṇini VIII, iii, 36.

[2] Read *-bandhāya*.

[3] Read *-bhūtaṁ dadhau*.

[4] Corrected from *chandrat=*.

[5] Read *-mūrttēr=*.

[6] Read *sūnus=*.

[7] Read *-bāhu-*.

[8] Read *=ōnnatiḥ*.

[9] Read *=ēva*.

[10] The reading of this word is uncertain.

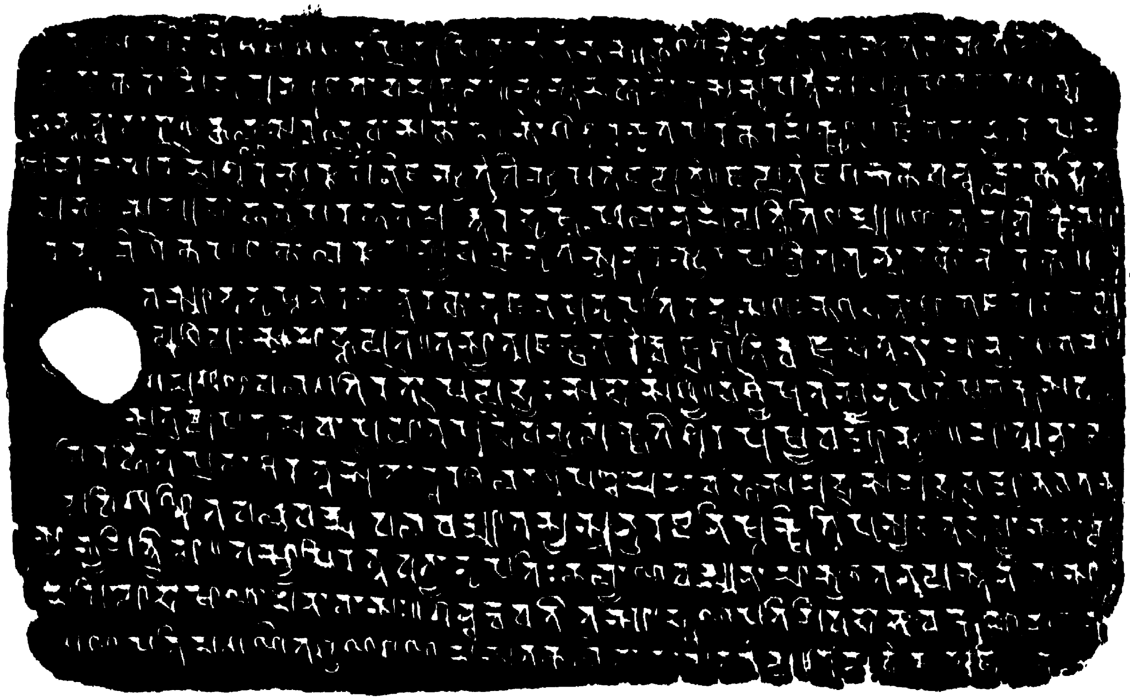
[11] Read *bahu*.

[12] Read *saṁmukhī-*.

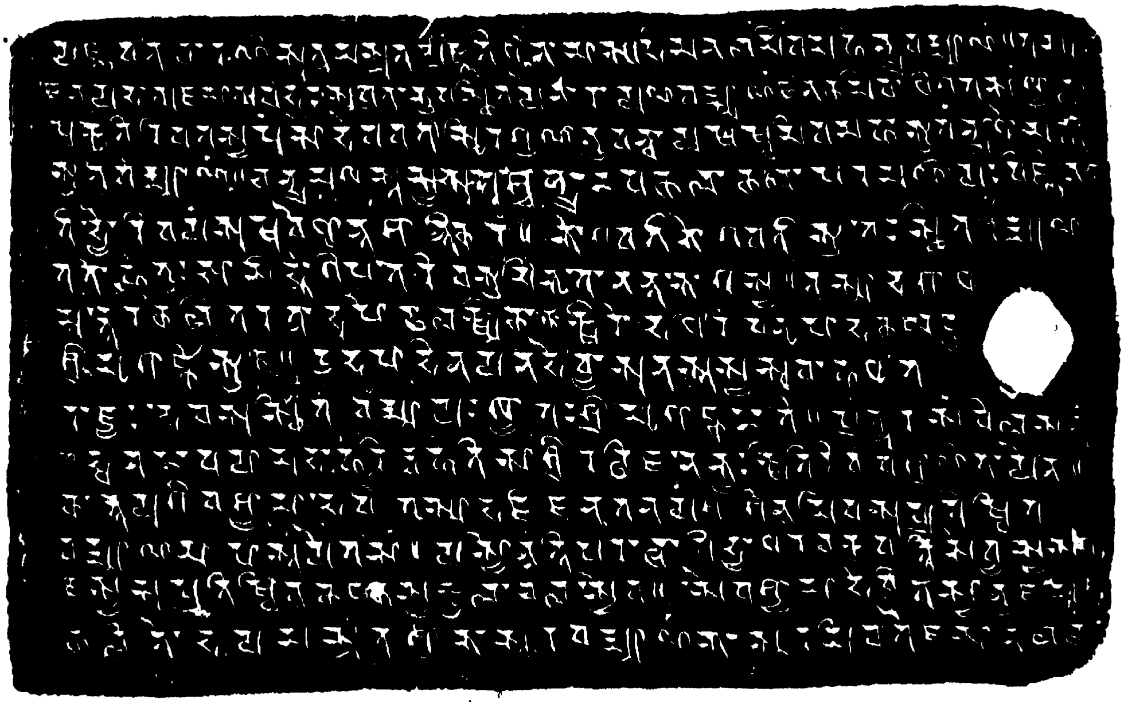
[13] Read *-pātreshv=*.

[14] Read *chhāyōpāśrita-*.

[15] Read *-udaya-*.



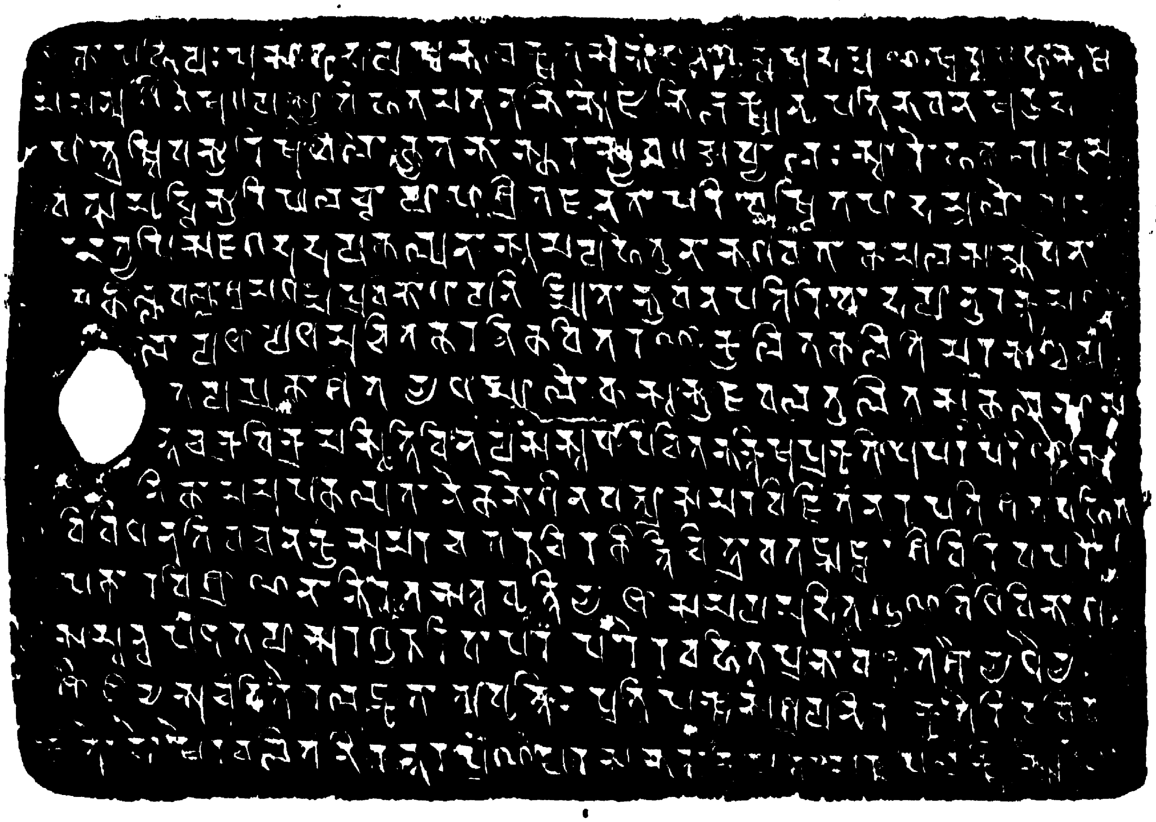
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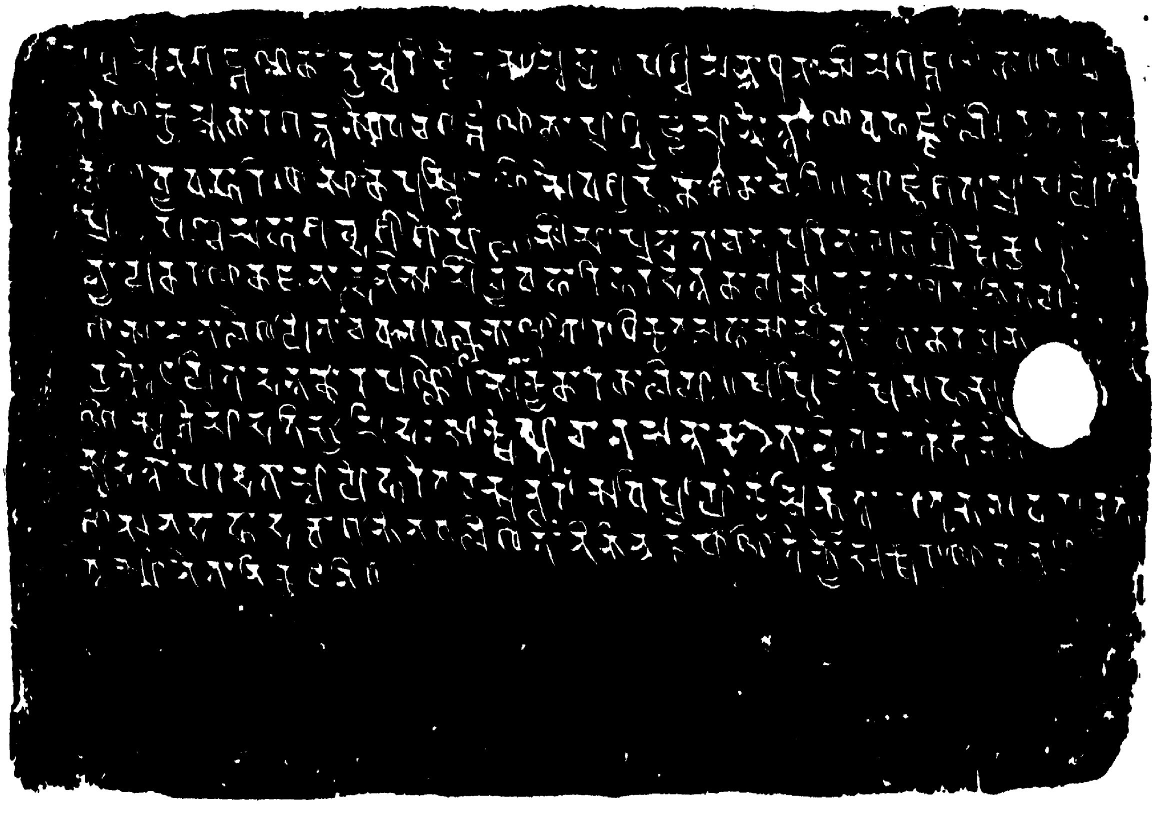
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SCALE ·55



iii.



35 vakīrṇa-varṇṇ-āśrama-dharmma-pravibhāgāya nirmmitō bhuvanapatir=iv=ōday-ānurakta-mṛi(ma)ṇḍa-

36 lō yathāyatham=uchita-kara-nika[ra*]-vitaraṇ-ākulita-kali-timara[1]-sañchaya-

37 tay[ā*] prakāśit-āryadharmmālōka[ḥ*] sva-bhuja-vala[2]-tulita-sakala-sāma-

38 nta-chakra-vikrama[3]. sthiti-vinayaṁ[4]-saṁstav-ōpachita-bhaktishu prakṛitishu paraṁparīṇāsu

39 nikāmam=upakalpat[5]-ānēka-bhōgīna-vartmrā[6] samara-vijita-narapati-śata-vahita-[7]

40 vividha-nutivachana-kusuma-rachata[8]-ruchira-kīrtti-chittr-āvataṅs[9]-aṅkaḥ Śivir=iva par-ō-

41 pakāra-viśrāṇan-ābhirata-satva[10]-vṛittir=yathā-samayam=udita-guṇa-vidhi-vibhāga-

42 saṁvandha[11]-paṭutayā suragurur=iv=āparō[12] parair=avahita-prabhāva[ḥ*] śrata-[13] śaurya-dhairya-

43 śauṇḍīrya-sucharitair=alaṅkṛit-ātmavṛittiḥ pratipaksha-saṁśraya-nirākṛitair=iva viva-

44 rjjitō dōshair=achalita-nirantara-praṇaya-rasa-bhar-ākṛishṭa-Kāmarūpa-lakshmīs=samā-[14]

Last Plate.

45 paśchimēna gaṅgaṇik[15]=āḍumvarī-chchhēda-saṁvōdyā[16] || paśchimēn=ādhunā sīma-gaṅgiṇikā || paśchi[mō]-

46 ttarēṇa kumbhakāra-garttas=s=aiva cha gaṅgiṇikā prāg-bhujyamān=ōttarēṇa vṛihaj-jāṭalī[17] || uttarapū-

47 rvēṇa vyavahāri-Khāsōka-pushkiriṇī[18] s=aiva śushka-Kauśikā[19] ch=ēti || ājñā-śatā prāpayitā

48 prāpta-pañcha-mahāśavda[20] śrī-Gōpāla[ḥ*] | sīmā-pradātā Chandrapuri-nāyaka[ḥ*] Śrīkshikuṇḍaḥ

49 nyāya-karaṇika Janārdanasvāmī vyavahāri-Haradatta-kāyastha-Dundhunātha-prabhṛiitayaḥ[21]

50 śāsaitā[22] lōkhayitā cha Vasuvarṇṇa bhāṇḍāgār-ādhikṛita mahāsāmanta Divākaraprabha[ḥ*]

51 utkhōṭayitā Dattakārapurṇṇō[23] | sēkyakāra Kāliyā | Shashṭiṁm[24]=varsha-sahasra-

52 ṇi svargō mōdati bhūmidaḥ [|*] ākshōptā ch=ānumantā cha tāny=ēva narakē vasēt [11*] [26*]

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[1] Read *-timira-*.

[2] Read *-bala-*.

[3] The *Visarga* is here optional; cf. Vârtika on Pāṇini VIII, iii, 36.

[4] Read *-vinaya-*.

[5] Read *-upakalpit-*.

[6] Read *-vartmā*.

[7] Read *-vihita-*.

[8] Read *-rachita-*.

[9] Read *-chitrāvataṁsāṅkaḥ*.

[10] Read *-sattva-*.

[11] Read *-sambandha-*.

[12] Read *-āparaḥ*.

[13] Read *śruta-*.

[14] The remainder of this word was written on the missing plate.

[15] Read *gaṅginik=ōḍumbarī-*. Cf. *gaṅginikā*, above, Vol. IV, p. 249.

[16] Read *-saṁvēdyā*.

[17] Read *bṛihaj-*.

[18] Read *pushkariṇī*. The same mistake is also found in the plates of Indrapâla and Balavarman, *Journ. Beng. As. Soc.*, Vol. LXVI, Pt. I, pp. 128 ff., 289 ff.

[19] Perhaps *-Kōśikā* is written.

[20] Read *-śabdaḥ*.

[21] Read *-prabhṛitayaḥ*.

[22] Read *śāsayitā*.

[23] Read perhaps *-pūrṇṇaḥ*.

[24] Read *shashṭiṁ varshasahasrāṇi*.

53 Svadattāṁ paradatām=vā[1] yō harēta vasundharāṁ [|*] sa vishṭhāyāṁ krimir=bhutvā[2]. pitṛibha saha pachyatē [11*] [27*]

54 [3]Śāsanadāhād=arvāg=abhinava-likhitāni bhinnarūpāṇi [|*] tōbhyō[4] aksharāṇi yasmā-

55 t=tasmā[n*] n=aitāni kūṭāni || [28*]

TRANSLATION.

Ōm. (Verse 1.) Having saluted the god who is lovely with the moon as head-gear, the wielder of the bow (*pināka*), adorned with particles of ashes,[5] I once again make clear (what was already) plain words (*i.e.* of the destroyed plates) for the benefit of the (spiritually) prosperous Brāhmaṇs.

(Line 2.) Hail. From the camp located at **Karṇasuvarṇa**, with the appropriate epithet of victory owing to possession of splendid ships, elephants, horses and foot-soldiers.

(V. 2.) Victorious is the form of the great Lord (Mahādēva), never forsaken (in contemplation by the devotees), bedecked with its own splendour,[6] that has a girdle made of the lord of snakes, (and) that destroyed the body of Kāma[7] (Cupid) at a mere glance.

(V. 3.) Victorious is (also) Dharma (Religion), the sole friend of the creation, the cause of prosperity in both the worlds (this and the next), whose form is the good of others, unseen (yet) whose existence is inferred from the results.

(V. 4.) **Naraka**, the chief of the rulers of the earth, was the son of the wielder of the *chakra* (*i.e.* Vishṇu), who with a view to lift up the Earth from (beneath) the Ocean, assume) the disguised form of a boar.

(V. 5.) From that Naraka, by whom *naraka* (hell) was never seen, was born king **Bhagadatta**, the friend of Indra, who challenged in fight Vijaya (*i.e.* Arjuna), renowned for conquests.

(V. 6.) Of that killer of (his) enemies (there) was a son named **Vajradatta** whose course was like (that of) the thunderbolt (*vajra*), who with an army of uninterrupted progress always pleased in fight the performer of hundred sacrifices (*i.e.* Indra).

(V. 7.) When the kings of his family having enjoyed the position (of rulers) for three thousand years had (all) attained the condition of gods, **Pushyavarman** became the lord of the world.

(V. 8.) His son was **Samudravarman**, who like a fifth *samudra*[8] (Ocean) was devoid of excesses (or exit of fish),[9] shining with gems, and quick in duels.[10]

(V. 9.) That king had a son born of (his queen) **Dattadēvi**, (named) **Balavarman**, whose force and armour[11] never broke up and whose army would easily march against enemies.

(V. 10.) His son born of (queen) **Ratnavatī** was the king named **Kalyāṇavarman**, who was not the abode of even very small faults.

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[1] Read *-dattāṁ vā.*

[2] Read *=bhūtvā pitṛibhiḥ.*

[3] Metre : Āryā.

[4] Read *tēbhyō=ksharāṇi.*

[5] This seems to refer to the former plates that were reduced to ashes.

[6] *Bhūti* also means 'ashes' *cf.* v. 1.

[7] Here is a *ślēsha*, the donor's kingdom Kāmarūpa being alluded to.

[8] There are four *samudras*, and hence he was a fifth as it were.

[9] The word *mātsyanyāya* has a double sense. In the case of the king it means 'excesses' and in the case of the Ocean, 'exit of fish.' *Mātsya-nyāya* is a popular adage, meaning disorders of anarchy when the strong oppress the weak as the large fishes eat the small ones.

[10] In the case of the Ocean, the constant duel between the billows and the beach is probably referred to.

[11] Here the words *bala* and *varma* have been used in alliteration with the king's name.

(V. 11.) From him, (queen) **Gandharvavatī** begot a son **Gaṇapati** (by name) who was incessantly raining gifts as (the god) Gaṇapati (rains) ichor[1], who was endowed with innumerable qualities, for the extermination of strife (as Gaṇapati) is born to destroy the *Kali* age.[2]

(V. 12.) His queen **Yajnavatī**, brought forth a son **Mahēndravarman**, as the sacrificial[3] fire (produces) fire, who was the repository of all sacrificial rites (like fire).

(V. 13.) From him who mastered his self, **Suvrata** generated a son **Nārāyaṇavarman** for the stability (of the rule) of the world, who like Janaka (or his father)[4] was well versed in the principles of the Philosophy of the (supreme) Self.[5]

(V. 14.) From him, **Dēvavatī**, like Prakṛiti from Purusha, bore **Mahābhūtavarman**, the sixth *Mahābhūta* (element)[6] as it were, for the steady succession of (all) the properties.

(V. 15.) His son was **Chandramukha**, who was charming by (possessing) all the arts as the moon (by the digits),[7] whom **Vijñānavatī** brought forth, as the Sky did (the Moon), a dispeller of (all) gloom (as the moon dispels the darkness.)[8]

(V. 16.) Thereafter (queen) **Bhōgavatī** of (good) enjoyment became the cause (of birth) of **Sthitavarman**, the supporter of the world, who had innumerable (sources of) enjoyment, (just as) Bhōgavatī (the city of the Snakes of the nether regions) is (the source) of prosperity of the chief of the Snakes, the supporter of the earth, who has a myriad of hoods.[9]

(V. 17.) From that king of unfathomable nature, of innumerable gems, and the spouse of the (goddess) Lakshmī, was born *śrī* **Mṛigāṅka**, who had no blemish, just as the moon,[10] free from spots, is born from the milky ocean, whose substance is unfathomable, whose pearls cannot be counted, and from which Lakshmī was produced.

(V. 18.) His[11] (*i.e.* Sthitavarman's) son king **Susthitavarman** was born of **Nayanadēvī**, he who held the kingdom in his own hand, and was renowned as *śrī*-**Mṛigāṅka.**

(V. 19.) By whom was given away to supplicants as if it were (a clod of) earth, that shining Lakshmī (*i.e.* wealth) whom (god) Hari like a miser bears with joy in his bosom.[12]

(V. 20.) From him **Śyāmādēvī**, (divine) like that goddess (Śyāmā) of the Kṛita (*i.e.* golden) age, generated a son **Supratishṭhitavarman**, the moon as it were to dispel (all) gloom.

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1 Play on *dāna*, gift or ichor.

2 *Kali* means 'quarrel' and 'the *Kali* age.'

3 Here the word *yajñavatī* has been used in alliteration with the queen's name.

4 *Janaka* means 'father' as well as the famous philosopher-king of Mithilā.

5 Here *sāṁkhya* does not seem to mean the philosophy of Kapila so much as the "knowledge of Self" that is referred to in the *Bhagavadgītā*, Chapter II. The word is explained by Śridharasvāmin in his commentary on v. 39 as follows,—*samyak khyāpyatē, prakāśyatē vastutattvam anayēti sa ṅkhyā samyag-jñānam. Tasyāṁ prakāśyamānam ātmatattvaṁ sāṁkhyam.* It is very clever of the author that speaking of the *Sāṁkhya* here he brings in *Purusha* and *Prakṛiti* in the next verse.

6 There are five *mahābhūtas* and the king is likened to a sixth one. Here the simile is a little faulty. *Mahābhūtas* are not the immediate progeny of *prakṛiti*, as was the king of Dēvavatī. Out of *prakṛiti* was evolved *mahat*, thence *ahaṅkāra*, whence five *tanmātras* and therefrom the *mahābhūtas*.

7 *Kalā* means 'art' and 'digit.'

8 The word *dhvānta* has a double meaning; referring to the king it means mental gloom and referring to the Moon, darkness of the night.

9 Playing on words runs through the whole verse rather to an excessive degree. *Bhōga* means 'enjoyment' and 'the hood of a snake,' and Bhōgavatī, the name of the queen, is also the name of the city of the snakes, (as well as of the *Gaṅgā* that flows in *Pātāla*, the region of the snakes). *Bhūti* means 'birth,' as well as 'prosperity,' and *bhūmibhṛit* means 'a king' and the 'Snake chief,' both of whom support the earth, each in their own way.

10 Here the play is on the name of the king which also means the 'Moon.'

11 Here the composition is faulty, as *tasya* would naturally refer to Śrīmṛigāṅka, in the immediately preceding verse. [If it were not for the statement in the *Harshacharita*, we would in v. 17 find a prince Mṛigāṅka, the son of Sthitavarman and Lakshmī, and the father of Susthitavarman.—S. K.]

12 Lakshmī being considered as his only treasure, he keeps her in his bosom.

(V. 21.) Whose prosperity was for the benefit of others, who was possessed of elephants and attended by the chief among the learned, and possessed of a well established Capital like a *kulāchala*, whose height is for the benefit of others, which is haunted by the chief of Vidyādharas, is rich in elephants, and has a ridge.

(V. 22.) The same Śyāmādēvī also brought forth his younger brother *śrī*-**Bhāskaravarman**, who like the sun was of incalculable rise and the abode of all light.

(V. 23.) Who though being only one, is, on account of his character, much and simultaneously reflected in the hearts of people, pure like mirrors turned toward him.

(V. 24.) Whose mark (*i.e.* picture) was seen in the houses of kings, untarnished on account of great lustre, like the disc of the sun in several water pots.

(V. 25.) Who is without cruelty, easily accessible, of immense effects, and the soles of whose feet are surrounded by people who resort to his protection, like the wish-yielding tree which holds no snakes, which is well-growing, abounds in rich fruits, and whose roots are surrounded by people who want shade.

(Lines 34-44.) Moreover he (Bhāskaravarman, who has been) created by the holy lotus-born (god), the cause of the rise, the arranging and the destruction of the Universe, for the proper organization of the duties of (various) castes and stages (of life) that had become mixed up; who by (his) rise has made the circle of (related) powers become attached like the Lord of the World[1] (the Sun), whose disc becomes coloured when it rises; who has revealed the light of the Ārya religion by dispelling the accumulated darkness of (this) *Kali* age by making a judicious application of his revenues (like the sun that dispels the accumulated darkness in the *Kali* age by spreading the mass of its pleasant rays); who has equalled the prowess of the whole ring of his feudatories by the strength of his own arm; who has devised many a way of enjoyment for his hereditary subjects, whose (loyal) devotion (to him) was augmented by his steadiness (of purpose), modesty and affability; who is adorned with a wonderful ornament of splendid fame made of the flowery words of praise variously composed by hundreds of kings vanquished by him in battle; whose virtuous activities, like (those of) Śivi[2] were applied in making gifts for the benefit of others; whose powers, as (of) a second preceptor of the gods (Bṛihaspati), were recognised by others on account of (his) skill in dividing and applying the means of politics that appear in suitable moments;[3] whose own conduct was adorned by learning, valour, patience, prowess and good actions; who was avoided by faults as if they were overcome on account of (his) taking to the other (*i.e.* Virtue's) side; by whom the Lakshmīs[4] (deities of luck) of Kāmarūpa were, as it were, attracted with a staunch incessant excessive passion of love;

Last Plate.

(Ll. 45-51.) To the (south-) west the dried river bed[5] marked by a cut down fig tree; to the west now[6] the boundary of the dried river bed; to the north-west a potter's pit and the

[1] *Bhuvanapati* does not only mean the sun, but also the king who was likewise the Lord of the World. Similarly *maṇḍala* means the twelve sorts of powers with which a king has political relations, and also the disc of the sun.

[2] Śivi, son of Uśīnara was a famous king whose pious acts of charity are recounted in the Mahābhārata. Once he gave his own flesh to appease a hawk which pursued a pigeon that took shelter with him; and at another time he sacrificed his own son to feed a brāhmaṇ (see *Mahābhārata*, III, Chapters 196 f.)

[3] *Guṇa* denotes the six expedients of politics, *sandhi*, *vigraha*, etc. *Guṇa-vidhi-vibhāga-sambandha-paṭuta* may also mean skill (*paṭutā*) relating to the discrimination of qualities (*guṇa*) and actions.

[4] According to Pāṇini, V, iv, 151, the suffix *ka* should be added to *lakshmī*, if the singular number is intended. It is however doubtful whether the rule should be urged. The simple meaning of the sentence is that Kāmarūpa was prosperous under Bhāskaravarman in various ways.

[5] *Gaṅgiṇikā*, now *gāṅginā*, means a dried river bed.

[6] *Adhunā*, the reading adopted, means "now;" but why this qualifying word should be used here, is not clear.

(said) dried river bed, bent eastwards; to the north a large *jāṭalī* tree (*i.e.* Bignonia suaveolens); to the north-east the pond of the tradesman[1] Khāsoka and that dried (river) **Kauśikā**. The officer issuing hundred commands is Śrīgōpāla who has obtained the five great sounds. The officer who marks the boundaries is the headman of **Chandrapurī** (named) Śrīkshikuṇḍa. The *nyāyakaraṇika*[2] (is) Janārdana Svāmin. (Witnesses (?) are) the tradesman Haradatta, the *Kāyastha* Dundhunātha, and others. *Śāsayitṛi*[3] and writer is Vasuvarman. Master of the treasure (is) the *Mahāsāmanta* Divākaraprabha. Tax collector (is) Dattakāra Pūrṇa. Engraver (is) Kāliyā.

[Here follow two of the customary imprecatory verses.]

(V. 28.) Because after the burning of the plates, these newly written letters are of different form (from those of the previous inscription), therefore they are not forged.

No. 14.—THE PLANETARY TABLES.

By Professor H. Jacobi, Ph.D., Bonn.

My Planetary Tables[4], which are based on the Sūrya Siddhānta without *bīja*, serve to calculate the position of planets for any date between 300 and 2000 A. D. in order to verify the constellation of the planets, or a horoscope, given in an inscription or any other document. For this purpose we must calculate the true Longitude of the planets according to the elements of Hindu Astronomy. Our calculation yields the Longitude in degrees; from this we find in what sign the planet was, by dividing the Longitude by 30. The quotient gives the number of completed signs; the remainder, the place in the running sign, *e.g.* 315° 23′ Longitude of Jupiter is equal to 10 signs 15° 23′, or: Jupiter was in the 11th sign, Kumbha, and had reached 15° 23′ in it.

The tables yield the required quantities for dates of the Christian Calendar, in old style from 300—1699, and in new style from 1700—2000. There are five tables.

Tables I—III together yield the mean Longitude of the five planets and the sun; tables IV and V furnish the equations which must be joined to the mean Longitude of a planet to convert it into true Longitude.[5]

Table I gives the mean Longitude of the five planets and the Sun for the beginning of the corresponding year of the twentieth century A.D., *i.e.* for the year in the twentieth century A.D. which is separated from the given year by one up to sixteen complete centuries; *e. g.* 1917 is the corresponding year of 317, 417, 517, 617, etc.; 1956, of 356, etc. (The letter L. after 1956 indicates that the year was a leap year.) — Table II gives the increase in Longitude for the centuries intervening between the given year and the corresponding year; *e.g.* for 1517 A.D. we use the Index 400 and add the items entered against this Index to those found in table I for 1917, A.D. — Table III gives the increase of Longitude for days the whole Christian year

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[1] It is possible that *vyavahārin*, which also occurs again later on among the list of functionaries in connection with the issue of this grant, may be a general term indicative of court-going people.

[2] Probably the adjudicator who had to inspect and decide if the boundaries were properly marked out or not, and to settle all cases of dispute.

[3] Perhaps the official who drafted the form in which the royal command, which was issued by another higher official, was to take shape. The verses vere composed by the court poet.

[4] These Tables were prepared by me many years ago and have been used occasionally for chronological purposes. They are arranged on the scheme of M. Largeteau's tables of the moon, which will be found convenient to scholars of the West.

[5] These tables have been calculated from those in Warren's Kalasankalita.

round. In selecting the day attention should be paid to the character of the year, whether it is a common or a leap year.

The items taken from the tables I-III should be added together; the several sums are the mean Longitudes of the planets for the beginning of the day (mean sunrise at Lankā); *e.g.* for the 12th April 1168 A.D. our calculation stands as follows :—

	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.
1968 A.D. .	281° 50′	159° 49′	324° 54′	123° 51′	349° 15′	256° 8′
800 Years. .	197 52	233 39	248 21	200 20	309 28	19 43
12 April (L) .	57 25	163 25	53 27	8 29	3 25	100 32
Sum = .	537° 57	556° 53′	626° 42′	332° 40′	662° 8′	376° 23′
or[1] .	177° 7′	196° 53′	266 42	...	302 8	16 32

Having thus found the mean Longitudes of the 5 planets, we must convert them into true Longitudes. This is rather a wearisome process which requires four calculations for each planet; the process is not the same for all planets, but Mercury and Venus are differently treated from Mars, Jupiter, and Saturn. In these calculations Tables IV & V, called Commutation and Anomalistic Tables, are to be used as will be explained in the Rules to be given presently. Particular care should, however, be given to the sign of the equations: if the argument is found in the first column (on the left side), the equation is positive; if it is in the last column (on the right sight), it is negative.

Rules for converting mean Longitude into true Longitude.

I.—Mercury and Venus.

1. Subtract mean Sun from mean Mercury (or Venus); take out the corresponding equation from the Commutation Table; apply half of it to mean Sun, Result: Mercury (or Venus) once corrected.

2. Subtract Mercury once corrected from Mercury's Apsis (see bottom of table II); take out the corresponding equation from the Anomalistic Table; apply half of it to Mercury once corrected. Result: Mercury twice corrected.

3. Subtract Mercury twice corrected from Mercury's Apsis; take out the corresponding equation from the Anomalistic Table; apply it (*whole*) to *mean* Sun. Result: Mercury thrice corrected.

4. Subtract Mercury thrice corrected from *mean* Mercury; take out corresponding equation from the Commutation Table; apply it (*whole*) to Mercury thrice corrected. Result: *true Mercury*.

II.—Mars, Jupiter, Saturn.

1. Subtract mean Mars[2] from *mean* Sun; take out the corresponding equation from the Commutation Table; apply half of it to mean Mars. Result: Mars once corrected.

2. Subtract Mars once corrected from Mars' Apsis (see bottom of Table II); take out the corresponding equation from the Anomalistic Table; apply half of it to Mars once corrected. Result: Mars twice corrected.

3. Subtract Mars twice corrected from Mars' Apsis; take out the corresponding equation from the Anomalistic Table; apply it (*whole*) to *mean* Mars. Result: Mars thrice corrected.

4. Subtract Mars thrice corrected from *mean* Sun; take out corresponding equation from the Commutation Table; apply it (*whole*) to Mars thrice corrected. Result: *true Mars*.

[1] Subtracting 360° where the Longitude exceeds 360°.

[2] Or Jupiter or Saturn; and so in the sequel.

III.—True Longitude of the Sun.

Subtract mean Sun from Sun's Apsis, *viz.* :—

77° 16′, or in case the Longitude is greater, from 437° 16′; the remainder is the Sun's anomaly. Take out the corresponding equation from the Anomalistic Table and add it to the mean Longitude. *Result* : true Longitude of the Sun. *E.g.* for mean Long. of the Sun 20° 11′, we find Anomaly 77° 16′—20° 11′= 57° 5′, equation for the latter from Anomalistic Table + 1° 50′; 20° 11′ + 1° 50′ = 22° 1′: true Sun; 2nd example :— mean Long. 115° 6′; Anomaly 437° 16′—115° 6′= 322° 10′; equation —1° 21′; true Long. of the Sun: 115° 6′ — 1° 21′ = 113° 45′.

I now give examples for the Rules I and II. We have calculated the mean Longitudes of the planets for 12th April 1168 A.D., and shall now calculate from them the true Longitudes of Venus (Rule I) and Saturn (Rule II).

First example.—Mean Venus = 196° 53′; Mean Sun 16° 23′; Apsis of Venus 79° 51′ (bottom of Table II).

1st step.—mean Venus 196° 53′; subtract
mean Sun 16° 23′

result: Commutation=180° 30′., corresponding equation from Commutation Table: —1° 19′; half of equation — 0° 40′; applied to mean Sun 16° 23′ — 0° 40′ = 15° 43′. This is Venus once corrected.

2nd step.—From Venus Apsis 79° 51′ subtract
Venus once corrected 15° 43′; result:
Venus' Anomaly: 64° 8′; corresponding equation from Anomalistic Table : + 1° 36′, half of it: +0°48′; added to Venus once corrected : 15°43′+0°48′ = 16° 31′.

Result : Venus twice corrected.

3rd step.—From Venus' Apsis 79° 51′ subtract
Venus twice corrected 16° 31′; result :
corrected Anomaly : 63° 20′; corresponding equation from Anomalistic Table : + 1° 35′; add whole of it to mean Sun : 16° 23′ + 1° 35 = 17° 58′; Result : Venus thrice corrected.

4th step.—From mean Venus 196° 53′ subtract
Venus thrice corrected 17° 58′; result :
corrected Commutation : 178° 55′; corresponding equation from Commutation Table : +2° 51′; add whole of it to Venus thrice corrected : 17 58′ + 2° 51′=20° 49, Final Result : true Venus. (Mēsha 20°49′).

Second example.—Mean Saturn : 302° 8′; mean Sun : 16° 23′ or (adding 360°) 376° 23′; Saturn's Apsis 236° 27′ (bottom of Table II) or 596° 27′.

1st step.—From mean Sun : 376° 23′; subtract
mean Saturn : 302° 8′; result:
Saturn's Commutation : 74° 15′ ; corresponding equation from Commutation Table : +5° 55′; half of it: +2° 57′ added to mean Saturn : 302° 8′ + 2° 57′ =305° 5′. Result : Saturn once corrected.

2nd step.—From Saturn's Apsis : 596° 37′ ; subtract
Saturn once corrected : 305° 5′; result:
Saturn's Anomaly : 291° 22′ ; corresponding equation from Anomalistic Table — 7° 9′ half of it —3° 34′ added to Saturn once corrected : 305° 5′—3° 34′=301° 31′. Result : Saturn twice corrected.

3rd step.—From Saturn's Apsis : 596° 27′; subtract
Saturn twice corrected : 301° 31′ ; result
corrected Anomaly : 294° 56′ ; corresponding equation from Anomalistic Table—6° 57′ ; add whole of it to mean Saturn : 302° 8′—6° 57′=295° 11′ ; Result : Saturn thrice corrected.

4th step.—From mean Sun : 376° 23′ ; subtract
Saturn thrice corrected : 295° 11′ ; result
corrected Commutation : 81° 12′ ; corresponding equation from Commutation Table +6° 9′ ; add whole of it to Saturn thrice corrected 295° 11′+6° 9′= 301° 20′. Result : true Saturn (Kumbha 1° 20′).

Hints for Calculation.

1. If the year in which a given constellation occurred is known, but the exact date is not stated the best way to proceed for finding approximately the date of the given constellation is the following. The sign in which the Sun stands directly gives the solar month, *e.g.* Sun in Mēsha indicates solar Vaiśākha. First calculate new moon in the solar month thus found. My general Tables furnish the solar date of new moon; *e.g.* in 1168 A.D. it occurred on the 16th solar Vaiśākha. The place of the moon at new moon is the same as that of the Sun in the sign assigned to the latter, and approximately the degree which both luminaries are stationed at has the same number as the solar date ; in our example Mēsha 16°. Now it is easy to find approximately the place in which the moon is after a given number of days. For the moon by her mean motion travels 13° 10′ each day. For easier calculation I have drawn up the following small table which shows the motion of the moon in 28 successive days or the period of her sidereal revolution.

days.	☽	d.	☽	d.	☽	d.	☽
1	... 13	8	... 105	15	... 198	22	... 290
2	... 26	9	... 119	16	... 211	23	... 303
3	... 40	10	... 132	17	... 224	24	... 316
4	... 53	11	... 145	18	... 237	25	... 329
5	... 66	12	... 158	19	... 250	26	... 342
6	... 79	13	... 171	20	... 263	27	... 356
7	... 92	14	... 184	21	... 277	28	... 369

In our last example new moon occurred on the 16th solar Vaiśākha ; when did the moon enter Vṛisha and how long did she remain in that sign ? As Vṛisha covers the part of the Ecliptic from 30° to 60,′ it will be seen that she entered Vṛisha on the next day. For new moon occurred in Mēsha 16° and there are 14° of Mēsha left;[1] she will be in Vṛisha for two days more. To give another example, let us suppose that the sun stood in Mithuna, the moon in Dhanus, and new moon occurred on the 20th solar Āshāḍha ; the problem is how many days before or after the 20th Āshāḍha occurred the above constellation of Sun and Moon. New moon on 20th Āshāḍha is in space : Mithuna 20°, or 80° Longitude ; Dhanus is from 240° to 270° Longitude. To

[1] For convenience of calculation we assume solar months of 30 days each ; in a first approximation the difference between mean and true solar time may be neglected.

reach the beginning of Dhanus the moon has to travel 240°—80°=160°, which takes her between 12 and 13 days as shown by the above table. She is, therefore, in Dhanus about 12 days after the 20th Āshāḍha, or about the 2nd solar Śrāvaṇa (Karkaṭa). But by this time the Sun has entered Karkaṭa, since her daily motion is about one degree. Accordingly the constellation is no more the one proposed; we must select that time *before* the new moon on 20th Āshāḍha when the moon had been in Dhanus, or 28 days before the 2nd Śrāvaṇa, *viz.* the 4th solar Āshāḍha. The day indicated by the given constellation of Sun and Moon is, therefore, the 4th solar Āṣāḍha or one of the two next. For calculation it would be best to select the 5th solar Āṣāḍha, calculate the true Longitude of the moon, as explained in the General Tables, and select the definitive day accordingly.

2. If the year in which a given constellation occurred is not known, we can find it approximately from the signs in which Jupiter and Saturn are stated to have been. For as a revolution of Jupiter requires 12 years and one of Saturn 28 years, the same constellation of both planets will recur in about 12 × 28 = 336 years. This would be our chance if the degrees of the Jupiter's and Saturn's places in their respective signs were stated. But usually only the signs are given, and in that case we may expect a recurrence of the same constellation in about 59 or 60 years. In order to find the periods in which Jupiter and Saturn stood in any given signs, I have constructed Tables vi—viii. They are based on the Kaliyuga era and mean solar years. The places of both planets, their mean Longitudes, are expressed in figures, of which the integers denote complete signs, and the decimals the fraction of the running sign. Thus 4·65 denotes that the planet stood in the fifth sign (counting from Mēsha), *viz.* Siṃha, and had gone through 0·65 of it.—The working of the tables will be best understood by an example.

Example.—Given Jupiter in Siṃha (5th sign), Saturn in Dhanus (9th sign). Required the corresponding year of 44th century K. Y.

Answer.—The mean Longitude (according to the notation in these tables) was ♃ : 4·00... 5·00; ♄ 8·00...9·00.

Rule.—From the given Longitudes subtract the corresponding ones for the Century under consideration, in table VI, if the given Longitude is smaller than the tabular value, add 12·00 to the former, and then subtract tabular value.

viz. ♃. 4·00 — 4·31 or 16·00 — 4·31 = 11·69

♄. 800 — 10·67 or 20·00 — 10·67 = 9·33

These values mark the beginning of Siṃha for ♃, and Dhanus for ♄; the end of those signs are accordingly marked by (12·69 *i.e.*) 0·69 and 10·33 respectively. Now look out in table VII in the column ♄, 9·33 or the next higher cipher up to 10·33, and see whether the corresponding value of ♃ lies between 11·69 and 0·69. This is the case only in the year 23. The Longitude of Jupiter at the beginning of 4323 is 11·27, after an increase of 0·42 it will have the required minimum value 11·69. Table VIII shows that 0·42 is the increase of 5 complete months. Accordingly the given constellation occurred between K. Y. 4323 VI (mean solar Āśvina) and K. Y., 4324 VI. These limits hold good for the mean places only; for the true places they may shift somewhat in either direction.

If we calculate in the same way the preceding and following Centuries we find that the same constellation did not occur in 4000—4324, but it occurred in 4440 near the end of that year, and in 4558 in Mārgaśira; (however both cases may prove wrong when true places are calculated; for the time of the constellation in the first case is but 3 months, and in the second about one month). In 46th century the same constellation occurred twice 4619 XII — 4620 V and 4679 IV — VII.

TABLE I.

CORRESPONDING YEAR OF THE TWENTIETH CENTURY A.D.

Year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.	
1901	218	43	193	71	101	37	250	23	250	56	257	27
1902	272	25	58	28	292	53	280	43	263	9	257	12
1903	326	7	283	15	124	9	311	3	275	22	256	56
1904L	14	49	148	2	315	25	341	23	287	34	256	41
1905	77	36	14	26	147	12	11	48	299	48	257	25
1906	131	18	239	13	338	28	42	7	312	1	257	10
1907	184	59	104	0	169	44	72	27	324	13	256	54
1908L	238	41	328	47	1	0	102	47	336	25	256	39
1909	296	28	195	10	192	48	133	12	348	40	257	23
1910	350	10	59	57	24	4	163	32	0	52	257	7
1911	43	52	284	44	215	20	193	51	13	4	256	52
1912L	97	34	149	31	46	36	224	11	25	16	256	37
1913	155	21	15	54	238	23	254	36	37	31	257	21
1914	209	3	240	41	69	40	284	56	49	43	257	5
1915	262	45	105	28	260	56	315	16	61	55	256	50
1916L	316	26	330	15	92	2	345	36	74	8	256	35
1917	14	14	196	38	283	59	16	0	86	22	257	19
1918	67	55	61	25	115	15	46	20	98	34	257	3
1919	121	37	286	12	306	31	76	40	110	47	256	48
1920L	175	19	150	59	137	47	107	0	122	59	256	33
1921	233	6	17	22	229	35	137	25	135	13	257	17
1922	286	48	242	9	160	51	167	44	147	26	257	1
1923	340	30	106	56	352	7	198	4	159	38	256	46
1924L	34	12	331	43	183	23	228	24	171	50	256	31
1925	91	59	198	6	15	10	258	49	184	5	257	14

TABLE I—*contd.*

CORRESPONDING YEAR OF THE TWENTIETH CENTURY A.D.—*contd.*

Year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.	
1926	145	41	62	53	206	26	289	9	196	17	256	59
1927	239	22	287	40	37	42	319	28	208	29	256	44
1928L	293	4	152	27	228	58	349	48	220	42	256	29
1929	310	51	18	50	60	46	20	13	232	56	257	12
1930	4	33	243	37	252	2	50	33	245	8	256	57
1931	58	25	108	24	83	18	80	53	257	21	256	42
1932L	112	7	333	11	174	34	121	12	269	33	256	26
1933	169	44	199	35	106	21	141	37	281	49	257	10
1934	223	26	64	22	297	37	171	57	294	0	256	55
1935	277	8	289	9	128	53	202	17	306	12	256	40
1936L	330	49	153	56	320	9	232	37	318	24	256	24
1937	28	37	20	19	151	57	263	1	330	39	257	8
1938	82	18	245	6	343	13	293	21	342	51	256	53
1939	136	0	109	53	174	29	323	41	355	3	256	38
1940L	189	42	334	40	5	45	354	1	7	16	256	22
1941	247	29	201	3	197	32	24	26	19	30	257	6
1942	301	11	65	50	28	48	54	45	31	42	256	51
1943	354	53	290	37	220	4	85	5	43	54	256	36
1944L	48	35	155	24	51	20	115	25	56	7	256	20
1945	106	22	21	47	243	8	145	50	68	21	257	4
1946	160	4	246	34	74	24	176	10	80	33	256	49
1947	213	45	111	21	265	40	206	30	92	46	256	33
1948L	267	27	336	8	96	56	236	49	104	58	256	18
1949	325	14	202	31	288	43	267	14	117	12	257	2
1950	18	56	67	18	119	59	297	34	129	25	256	47

TABLE I—*contd.*

CORRESPONDING YEAR OF THE TWENTIETH CENTURY A.D.

Year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.	
1951	72	38	292	5	311	15	327	54	141	37	256	31
1952 L	126	20	156	52	142	31	358	14	153	49	256	16
1953	184	7	23	15	334	19	28	38	166	4	257	0
1954	237	49	248	2	165	35	58	58	178	16	256	45
1955	299	31	112	49	356	51	89	18	190	28	256	29
1956 L	345	12	337	36	188	7	119	38	202	41	256	14
1957	43	0	204	0	19	54	150	3	214	55	256	58
1958	96	41	68	47	211	10	180	22	227	7	256	43
1959	150	23	293	34	42	26	210	42	239	20	256	27
1960 L	204	5	158	21	233	42	241	2	251	32	256	12
1961	261	52	24	44	65	30	271	27	263	46	256	56
1962	315	34	249	31	256	46	301	47	275	59	256	41
1963	9	16	114	18	88	2	332	6	288	11	256	26
1964 L	62	58	339	5	279	18	2	26	300	23	256	10
1965	120	45	205	28	111	5	32	51	312	38	256	54
1966	194	27	70	15	302	22	63	11	324	50	256	38
1967	228	8	295	2	133	38	93	31	337	2	256	23
1968 L	281	50	159	49	324	54	123	51	349	15	256	8
1969	339	37	26	12	156	41	154	15	1	29	256	52
1970	33	19	250	59	347	57	184	35	13	41	256	36
1971	87	1	115	46	179	13	214	55	25	54	256	21
1972 L	140	43	340	33	10	29	245	15	38	6	256	6
1973	198	30	206	56	202	17	275	39	50	20	256	50
1974	252	12	71	43	33	33	305	59	62	32	256	34
1975	304	54	296	30	224	49	336	19	74	45	256	19

TABLE I—*contd.*

CORRESPONDING YEAR OF THE TWENTIETH CENTURY A.D.

Year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.	
1976 L	359	35	161	17	56	5	9	39	86	57	256	4
1977	57	23	27	40	247	52	37	4	99	11	256	48
1978	111	4	252	27	79	8	67	24	111	24	256	32
1979	164	46	117	14	270	24	97	43	132	36	256	17
1980 L	218	28	342	1	101	40	128	3	135	48	256	2
1981	276	15	208	24	293	27	158	23	148	3	256	45
1982	329	57	73	11	124	43	188	48	160	25	256	30
1983	23	39	297	58	315	59	219	8	172	37	256	15
1984 L	77	21	162	45	147	15	249	27	184	50	256	0
1985	135	8	29	9	339	2	279	52	196	54	256	43
1986	188	50	253	56	170	18	310	12	209	6	256	28
1987	242	31	118	43	1	34	340	32	221	19	256	13
1988 L	296	13	343	30	192	50	10	52	233	31	255	57
1989	354	0	209	53	24	38	41	16	245	45	256	41
1990	47	42	74	40	215	54	71	36	257	58	256	26
1991	101	24	299	27	47	10	101	56	270	10	256	11
1992 L	155	6	164	14	238	26	132	16	282	22	255	55
1993	212	53	30	37	70	13	162	41	294	37	256	39
1994	266	35	255	24	261	29	193	0	306	49	256	24
1995	320	17	120	11	92	45	223	20	319	1	256	9
1996 L	13	58	344	58	284	1	253	40	331	14	255	53
1997	71	46	211	21	115	49	284	5	343	28	256	35
1998	125	27	76	8	307	5	314	25	355	40	256	20
1999	179	9	300	55	138	21	344	44	7	52	256	5
2000 L(c)	233	51	165	42	329	37	15	4	20	5	255	49

TABLE II.

CENTURIES INTERVENING BETWEEN THE GIVEN YEAR AND THE CORRESPONDING YEAR OF THE 20TH. CENTURY.

Years elapsed.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.	
	°	′	°	′	°	′	°	′	°	′	°	′
1600	342	32	86	29	129	53	39	35	258	30	26	36
1500	54	27	284	53	189	42	194	41	39	52	25	45
1400	126	22	123	17	249	30	349	46	181	15	24	53
1300	198	17	321	40	309	19	144	52	322	37	24	1
1200	270	12	160	4	9	7	299	57	103	59	23	9
1100	342	7	358	28	68	56	95	3	245	21	22	18
1000	54	2	196	52	128	44	250	9	26	44	21	27
900	125	57	35	16	188	33	45	14	168	6	20	35
800	197	52	233	39	248	21	200	20	309	28	19	43
700	269	47	72	3	308	9	855	25	90	50	18	51
600	341	42	270	27	7	58	150	31	232	13	18	0
500	53	37	108	51	67	46	305	37	13	35	17	8
400	125	32	307	14	127	35	100	42	154	57	16	16
J. 300	197	27	145	38	187	23	255	48	296	19	15	24
G 200	224	21	326	25	241	26	49	59	77	20	3	42
G 100	292	11	163	12	300	43	204	59	218	40	1	51
Apsis. 1300A.D.	220	27	79	51	130	2	171	20	236	37	77	16
moves 1′ in	544 years.		374 years.		980 years.		222 years.		5,128 years.		517 years.	

TABLE III.

FOR THE DAYS OF A WHOLE YEAR.

January.

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
		°	′	°	′	°	′	°	′	°	′	°	′	
1	1	0	0	0	0	0	0	0	0	0	0	0	0	0
2	2	4	6	1	36	0	31	0	5	0	2	0	59	1
3	3	8	11	3	12	1	3	0	10	0	4	1	58	2
4	4	12	17	4	48	1	34	0	15	0	6	2	57	3
5	5	16	22	6	25	2	6	0	20	0	8	3	57	4
6	6	20	28	8	1	2	37	0	25	0	10	4	56	5
7	7	24	33	9	37	3	9	0	30	0	12	5	55	6
8	8	28	39	11	13	3	40	0	35	0	14	6	54	7
9	9	32	44	12	49	4	12	0	40	0	16	7	53	8
10	10	36	50	14	25	4	43	0	45	0	18	8	52	9
11	11	40	55	16	1	5	14	0	50	0	20	9	51	10
12	12	45	1	17	37	5	46	0	55	0	22	10	50	11
13	13	49	6	19	14	6	17	1	0	0	24	11	50	12
14	14	53	12	20	50	6	49	1	5	0	26	12	49	13
15	15	57	18	22	26	7	20	1	10	0	28	13	48	14
16	16	61	23	24	2	7	52	1	15	0	30	14	47	15
17	17	65	29	25	38	8	23	1	20	0	32	15	46	16
18	18	69	34	27	14	8	54	1	25	0	34	16	45	17
19	19	73	40	28	50	9	26	1	30	0	36	17	44	18
20	20	77	45	30	26	9	57	1	35	0	38	18	44	19
21	21	81	51	32	3	10	29	1	40	0	40	19	43	20

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

January—*concld.*

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
		°	'	°	'	°	'	°	'	°	'	°	'	
22	22	85	56	33	39	11	0	1	45	0	42	20	42	21
23	23	90	2	35	15	11	32	1	50	0	44	21	41	22
24	24	94	7	36	51	12	3	1	55	0	46	22	40	23
25	25	98	13	38	27	12	35	2	0	0	48	23	39	24
26	26	102	18	40	3	13	6	2	5	0	50	24	38	25
27	27	106	24	41	39	13	37	2	10	0	52	25	38	26
28	28	110	30	43	15	14	9	2	15	0	54	26	37	27
29	29	114	35	44	52	14	40	2	20	0	56	27	36	28
30	30	118	41	46	28	15	12	2	25	0	58	28	35	29
31	31	122	46	48	4	15	43	2	30	1	0	29	34	30

February.

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
1	1	126	52	49	40	16	15	2	35	1	2	30	33	31
2	2	130	57	51	16	16	46	2	40	1	4	31	32	32
3	3	135	3	52	52	17	18	2	45	1	6	32	32	33
4	4	139	8	54	28	17	49	2	50	1	8	33	31	34
5	5	143	14	56	5	18	20	2	55	1	10	34	30	35
6	6	147	19	57	41	18	52	2	59	1	12	35	29	36
7	7	151	25	59	17	19	23	3	4	1	14	36	28	37
8	8	155	31	60	53	19	55	3	9	1	16	37	27	38

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

February—*concld.*

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
9	9	159	36	62	29	20	26	3	14	1	18	38	26	39
10	10	163	42	64	5	20	58	3	19	1	20	39	25	40
11	11	167	47	65	41	21	29	3	24	1	22	40	25	41
12	12	171	53	67	17	22	1	3	29	1	24	41	24	42
13	13	175	58	68	54	22	32	3	34	1	26	42	23	43
14	14	180	4	70	30	23	3	3	39	1	28	43	22	44
15	15	184	9	72	6	23	35	3	44	1	30	44	21	45
16	16	188	15	73	42	24	6	3	49	1	32	45	20	46
17	17	192	20	75	18	24	38	3	54	1	34	46	19	47
18	18	196	26	76	54	25	9	3	59	1	36	47	19	48
19	19	200	31	78	30	25	41	4	4	1	38	48	18	49
20	20	204	37	80	6	26	12	4	9	1	40	49	17	50
21	21	208	42	81	43	26	44	4	14	1	42	50	16	51
22	22	212	48	83	19	27	15	4	19	1	44	51	15	52
23	23	216	55	84	55	27	46	4	24	1	46	52	14	53
24	24	220	59	86	31	28	18	4	29	1	48	53	13	54
25	25	225	5	88	7	28	49	4	34	1	50	54	12	55
26	26	229	10	89	43	29	21	4	39	1	52	55	12	56
27	27	233	16	91	19	29	52	4	44	1	54	56	11	57
28	28	237	21	92	55	30	24	4	49	1	56	57	10	58
—	29	241	27	94	32	30	55	4	54	1	58	58	9	59

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

March.

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
1	—	241	27	94	32	30	55	4	54	1	58	58	9	59
2	1	245	32	96	8	31	26	4	59	2	0	59	8	60
3	2	249	38	97	44	31	58	5	4	2	2	60	7	61
4	3	253	43	99	20	32	29	5	9	2	4	61	6	62
5	4	257	49	100	56	33	1	5	14	2	6	62	6	63
6	5	261	54	102	32	33	32	5	19	2	8	63	5	64
7	6	266	0	104	8	34	4	5	24	2	10	64	4	65
8	7	270	6	105	45	34	35	5	29	2	12	65	3	66
9	8	274	11	107	21	35	7	5	34	2	14	66	2	67
10	9	278	17	108	57	35	38	5	39	2	16	67	1	68
11	10	282	22	110	33	36	9	5	44	2	18	68	1	69
12	11	286	28	112	9	36	41	5	49	2	20	69	0	70
13	12	290	33	113	45	37	12	5	54	2	22	69	59	71
14	13	294	39	115	21	37	44	5	59	2	24	70	58	72
15	14	298	44	116	57	38	15	6	4	2	26	71	57	73
16	15	302	50	118	34	38	47	6	9	2	28	72	56	74
17	16	306	55	120	10	39	18	6	14	2	30	73	55	75
18	17	311	1	121	46	39	50	6	19	2	32	74	54	76
19	18	315	7	123	22	40	21	6	24	2	34	75	53	77
20	19	319	12	124	58	40	52	6	29	2	36	76	53	78
21	20	323	18	126	34	41	24	6	34	2	38	77	52	79

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

March—*concld.*

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
22	21	327	23	128	10	41	55	6	39	2	41	78	51	80
23	22	331	29	129	46	42	27	6	44	2	43	79	50	81
24	23	335	34	131	22	42	58	6	49	2	45	80	49	82
25	24	339	40	132	59	43	30	6	54	2	47	81	48	83
26	25	343	45	134	35	44	1	6	59	2	49	82	47	84
27	26	347	51	136	11	44	32	7	4	2	51	83	47	85
28	27	351	56	137	47	45	4	7	9	2	53	84	46	86
29	28	356	2	139	23	45	35	7	14	2	55	85	45	87
30	29	0	7	140	59	46	7	7	19	2	57	86	44	88
31	30	4	13	142	35	46	38	7	24	2	59	87	43	89
—	31	8	19	144	12	47	10	7	29	3	1	88	42	90

April.

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
1	—	8	19	144	12	47	10	7	29	3	1	88	42	90
2	1	12	24	145	48	47	41	7	34	3	3	89	41	91
3	2	16	30	147	24	48	13	7	39	3	5	90	41	92
4	3	20	35	149	0	48	44	7	44	3	7	91	40	93
5	4	24	41	150	36	49	16	7	49	3	9	92	39	94
6	5	28	46	152	12	49	47	7	54	3	11	93	38	95
7	6	32	52	153	48	50	18	7	59	3	13	94	37	96
8	7	36	57	155	24	50	50	8	4	3	15	95	36	97
9	8	41	3	157	1	51	21	8	9	3	17	96	35	98

TABLE III—contd.

FOR THE DAYS OF A WHOLE YEAR.

April—concld.

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
10	9	45	8	158	37	51	53	8	14	3	19	97	34	99
11	10	49	14	160	13	52	24	8	19	3	21	98	34	100
12	11	53	19	161	49	52	56	8	24	3	23	99	33	101
13	12	57	25	163	25	53	27	8	29	3	25	100	32	102
14	13	61	31	165	1	53	58	8	34	3	27	101	31	103
15	14	65	36	166	37	54	30	8	39	3	29	102	30	104
16	15	69	42	168	14	55	1	8	44	3	31	103	29	105
17	16	73	47	169	50	55	33	8	48	3	33	104	28	106
18	17	77	53	171	26	56	4	8	53	3	35	105	28	107
19	18	81	58	173	3	56	36	8	58	3	37	106	27	108
20	19	86	4	174	38	57	7	9	3	3	39	107	26	109
21	20	90	9	176	14	57	39	9	8	3	41	108	25	110
22	21	94	15	177	50	58	10	9	13	3	43	109	24	111
23	22	98	20	179	26	58	41	9	18	3	45	110	23	112
24	23	102	26	181	3	59	13	9	23	3	47	111	22	113
25	24	106	31	182	39	59	44	9	28	3	49	112	22	114
26	25	110	37	184	15	60	16	9	33	3	51	113	21	115
27	26	114	43	185	51	60	47	9	38	3	53	114	20	116
28	27	118	48	187	27	61	19	9	43	3	55	215	19	117
29	28	122	54	189	3	61	50	9	48	3	57	116	18	118
30	29	126	59	190	39	62	21	9	53	3	59	117	17	119
—	30	131	5	192	15	62	53	9	58	4	1	118	16	120

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

May.

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
1	—	131	5	192	15	62	53	9	58	4	1	118	16	120
2	1	135	10	193	52	63	24	10	3	4	3	119	15	121
3	2	139	16	195	28	63	55	10	8	4	5	120	15	122
4	3	143	21	197	4	64	27	10	13	4	7	121	14	123
5	4	147	27	198	40	64	59	10	18	4	9	122	13	124
6	5	151	32	200	16	65	30	10	23	4	11	123	12	125
7	6	155	38	201	52	66	2	10	28	4	13	124	11	126
8	7	159	43	203	28	66	33	10	33	4	15	125	10	127
9	8	163	49	205	4	67	4	10	38	4	17	126	9	128
10	9	167	55	206	41	67	36	10	43	4	19	127	9	129
11	10	172	0	208	17	68	7	10	48	4	21	128	8	130
12	1	176	6	209	53	68	39	10	53	4	23	129	7	131
13	2	180	11	211	29	69	10	10	58	4	25	130	6	132
14	3	184	17	213	5	69	42	11	3	4	27	131	5	133
15	4	188	22	214	41	70	13	11	8	4	29	132	4	134
16	5	192	28	216	17	70	45	11	13	4	31	133	3	135
17	6	196	33	217	54	71	16	11	18	4	33	134	3	136
18	7	200	39	219	30	71	47	11	23	4	35	135	2	137
19	8	204	44	221	6	72	19	11	28	4	37	136	1	138
20	9	208	50	222	42	72	50	11	33	4	39	137	0	139
21	20	212	55	224	18	73	22	11	38	4	41	137	59	140
22	21	217	1	225	54	73	53	11	43	4	43	138	58	141

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

May—*concld.*

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
23	22	221	7	227	30	74	25	11	48	4	45	139	57	142
24	23	225	12	229	6	74	56	11	53	4	47	140	56	143
25	24	229	18	230	43	75	28	11	58	4	49	141	56	144
26	25	433	23	232	19	75	59	12	3	4	51	142	55	145
27	26	237	29	233	55	76	30	12	8	4	53	143	54	146
28	27	241	34	235	31	77	2	12	13	4	55	144	53	147
29	28	245	40	237	7	77	33	12	18	4	57	145	52	148
30	29	249	45	238	43	78	5	12	23	4	59	146	51	149
31	30	253	51	240	19	78	36	12	28	5	1	147	50	150
—	31	257	56	241	55	79	8	12	33	5	3	148	50	151

June.

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
1	—	257	56	241	55	79	8	12	33	5	3	148	50	151
2	1	262	2	243	32	79	39	12	35	5	5	149	49	152
3	2	266	7	245	8	80	10	12	43	5	7	150	48	153
4	3	270	13	246	44	80	42	12	48	5	9	151	47	154
5	4	274	19	248	20	81	13	12	53	5	11	152	46	155
6	5	278	24	249	56	81	45	12	58	5	13	153	45	156
7	6	282	30	251	32	82	16	13	3	5	15	154	45	157
8	7	286	35	253	8	82	48	13	8	5	17	155	44	158
9	8	290	41	254	44	83	19	13	13	5	19	156	43	159
10	9	294	46	256	21	83	51	13	18	5	21	157	42	160

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Bombay Branch of the Royal Asiatic Society, Bombay.
Secretariat Library, Calcutta.
Indian Museum, ditto.
University Library, ditto.
Sanskrit College Library, Calcutta.
Presidency College Library, ditto.
Asiatic Society of Bengal, ditto.
Secretariat Library, Allahabad.
University Library, ditto.
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Sanskrit College Library, Benares.
Secretariat Library, Lahore.
Museum Library, ditto.
University Library, ditto.
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Secretariat Library, Nagpur.
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TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

June—*concld.*

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
11	10	298	52	257	57	84	22	13	23	5	23	158	41	161
12	11	302	57	259	33	84	53	13	28	5	25	159	40	162
13	12	307	3	261	9	85	25	13	33	5	27	160	39	163
														164
														5
														66
														67
														68
														69
														70
														71
														72
														73
														74
25	24	356	9	280	23	91	42	14	33	5	51	172	29	175
26	25	0	15	281	59	92	14	14	38	5	53	173	28	176
27	26	4	20	283	35	92	45	14	43	5	55	174	27	177
28	27	8	26	285	11	93	17	14	47	5	57	175	26	178
29	28	12	31	286	47	93	48	14	52	5	59	176	25	179
30	29	16	37	288	23	94	19	14	57	6	1	177	25	180
—	30	20	43	289	59	94	51	15	2	6	3	178	24	181

The Rampal plate will be issued with the Index Part of the volume.

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

June—*concld.*

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
11	10	298	52	257	57	84	22	13	23	5	23	158	41	161
12	11	302	57	259	33	84	53	13	28	5	25	159	40	162
13	12	307	3	261	9	85	25	13	33	5	27	160	39	163
14	13	311	8	262	45	85	56	13	38	5	29	161	38	164
15	14	315	14	264	21	86	28	13	43	5	31	162	37	165
16	15	319	19	265	57	86	59	13	48	5	33	163	37	166
17	16	323	25	267	34	87	31	13	53	5	35	164	26	167
18	17	327	31	269	10	88	2	13	58	5	37	165	35	168
19	18	331	36	270	46	88	34	14	3	5	39	166	34	169
20	19	335	42	272	22	89	5	14	8	5	41	167	33	170
21	20	339	47	273	58	89	36	14	13	5	43	168	32	171
22	21	343	53	275	34	90	8	14	18	5	45	169	31	172
23	22	347	58	277	10	90	39	14	23	5	47	170	30	173
24	23	352	4	278	46	91	11	14	28	5	49	171	30	174
25	24	356	9	280	23	91	42	14	33	5	51	172	29	175
26	25	0	15	281	59	92	14	14	38	5	53	173	28	176
27	26	4	20	283	35	92	45	14	43	5	55	174	27	177
28	27	8	26	285	11	93	17	14	47	5	57	175	26	178
29	28	12	31	286	47	93	48	14	52	5	59	176	25	179
30	29	16	37	288	23	94	19	14	57	6	1	177	25	180
—	30	20	43	289	59	94	51	15	2	6	3	178	24	181

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

July.

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
1	—	20	43	289	59	94	51	15	2	6	3	178	24	181
2	1	24	48	291	35	95	22	15	7	6	5	179	23	182
3	2	28	54	293	12	95	54	15	12	6	7	180	22	183
4	3	32	59	294	48	96	25	15	17	6	9	181	21	184
5	4	37	5	296	24	96	57	15	22	6	11	182	20	185
6	5	41	10	298	0	97	28	15	27	6	13	183	19	186
7	6	45	16	299	36	97	59	15	32	6	15	184	18	187
8	7	49	21	301	12	98	31	15	37	6	17	185	18	188
9	8	53	27	302	48	99	2	15	42	6	19	186	17	189
10	9	57	32	304	24	99	35	15	47	6	21	187	16	190
11	10	61	38	306	1	100	5	15	52	6	23	188	15	191
12	11	65	43	307	37	100	36	15	57	6	25	189	14	192
13	12	69	49	309	13	101	8	16	2	6	27	190	13	193
14	13	73	55	310	49	101	39	16	7	6	29	191	12	194
15	14	78	0	312	25	102	11	16	12	6	31	192	12	195
16	15	82	6	314	1	102	42	16	17	6	33	193	11	196
17	16	86	11	315	37	103	14	16	22	6	35	194	10	197
18	17	90	17	317	13	103	45	16	27	6	37	195	9	198
19	18	94	22	318	50	104	16	16	32	6	39	196	8	199
20	19	98	28	320	26	104	48	16	37	6	41	197	7	200
21	20	102	33	322	2	105	20	16	42	6	43	198	6	201
22	21	106	39	323	38	105	51	16	47	6	45	199	6	202

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

July—*concld.*

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
23	22	110	44	325	14	106	23	16	52	6	47	200	5	203
24	23	114	50	326	50	106	54	16	57	6	49	201	4	204
25	24	118	55	328	26	107	25	17	2	6	51	202	3	205
26	25	123	1	330	3	107	57	17	7	6	53	203	2	206
27	26	127	7	331	39	108	28	17	12	6	55	204	1	207
28	27	131	12	333	15	109	0	17	17	6	57	205	0	208
29	28	135	18	334	51	109	31	17	22	6	59	205	59	209
30	29	139	23	336	27	110	3	17	27	7	1	206	59	210
31	30	143	29	338	3	110	34	17	32	7	3	207	58	211
—	31	147	34	339	39	111	5	17	37	7	5	208	57	212

August.

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
1	—	147	34	339	39	111	5	17	37	7	5	208	57	212
2	1	151	40	341	15	111	37	17	42	7	7	209	56	213
3	2	155	45	342	52	112	8	17	47	7	9	210	55	214
4	3	159	51	344	28	112	39	17	52	7	11	211	54	215
5	4	163	56	346	4	113	11	17	57	7	13	212	53	216
6	5	168	3	347	41	113	42	18	2	7	15	213	53	217
7	6	172	7	349	16	114	14	18	7	7	17	214	52	218
8	7	176	13	350	52	114	45	18	12	7	19	215	51	219
9	8	180	19	352	28	115	17	18	17	7	21	216	50	220
10	9	184	24	354	4	115	48	18	22	7	23	217	49	221

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

August—*concld.*

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
11	10	188	30	355	41	116	20	18	27	7	25	218	48	222
12	11	192	35	357	17	116	51	18	32	7	27	219	47	223
13	12	196	41	358	53	117	23	18	37	7	29	220	46	224
14	13	200	46	0	29	117	54	18	42	7	31	221	46	225
15	14	204	52	2	5	118	26	18	47	7	33	222	45	226
16	15	208	57	3	41	118	57	18	52	7	35	223	44	227
17	16	213	3	5	17	119	29	18	57	7	37	224	43	228
18	17	217	8	6	53	120	0	19	2	7	39	225	42	229
19	18	221	14	8	30	120	31	19	7	7	41	226	41	230
20	19	225	20	10	6	121	3	19	12	7	43	227	40	231
21	20	229	25	11	42	121	34	19	17	7	45	228	40	232
22	21	233	31	13	18	122	6	19	22	7	47	229	39	233
23	22	237	36	14	54	122	37	19	27	7	49	230	38	234
24	23	241	42	16	30	123	9	19	32	7	51	231	37	235
25	24	245	47	18	6	123	40	19	37	7	54	232	36	236
26	25	249	53	19	43	124	12	19	42	7	56	233	35	237
27	26	253	58	21	19	124	43	19	47	7	58	234	34	238
28	27	258	4	22	55	125	14	19	52	8	0	235	34	239
29	28	262	9	24	31	125	46	19	57	8	2	236	33	240
30	29	266	15	26	7	126	18	20	2	8	4	237	32	241
31	30	270	21	27	43	126	50	20	7	8	6	238	31	242
—	31	274	26	29	19	127	21	20	12	8	8	239	30	243

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

September.

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
1	—	274	26	29	19	127	21	20	12	8	8	239	30	243
2	1	278	32	30	55	127	52	20	17	8	10	240	29	244
3	2	282	37	32	32	128	23	20	22	8	12	241	28	245
4	3	286	43	34	8	128	55	20	26	8	14	242	27	246
5	4	290	48	35	44	129	26	20	31	8	16	243	27	247
6	5	294	53	37	20	129	57	20	36	8	18	244	26	248
7	6	298	59	38	56	130	29	20	41	8	20	245	25	249
8	7	303	5	40	32	131	0	20	46	8	22	246	24	250
9	8	307	10	42	8	131	32	20	51	8	24	247	23	251
10	9	311	16	43	44	132	3	20	56	8	26	248	22	252
11	10	315	21	45	21	132	35	21	1	8	28	249	21	253
12	11	319	27	46	57	133	6	21	6	8	30	250	21	254
13	12	323	32	48	33	133	37	21	11	8	32	251	20	255
14	13	327	38	50	9	134	9	21	16	8	34	252	19	256
15	14	331	44	51	45	134	40	21	21	8	36	253	18	257
16	15	335	49	53	21	135	12	21	26	8	38	254	17	258
17	16	339	55	54	57	135	43	21	31	8	40	255	16	259
18	17	344	0	56	33	136	15	21	36	8	42	256	15	260
19	18	348	6	58	10	136	46	21	41	8	44	257	15	261
20	19	352	11	59	46	137	18	21	46	8	46	258	14	262
21	20	356	17	61	22	137	49	21	51	8	48	259	13	263
22	21	0	22	62	58	138	20	21	56	8	50	260	12	264

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

September—*concld.*

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
23	22	4	28	64	34	138	52	22	1	8	52	261	11	265
24	23	8	33	66	10	139	23	22	6	8	54	262	10	266
25	24	12	39	67	46	139	55	22	11	8	56	263	9	267
26	25	16	44	69	23	140	26	22	16	8	58	264	8	268
27	26	20	50	70	59	140	58	22	21	9	0	265	8	269
28	27	24	56	72	35	141	29	22	26	9	2	266	7	270
29	28	29	1	74	11	142	1	22	31	9	4	267	6	271
30	29	33	7	75	47	142	32	22	36	9	6	268	5	272
—	30	37	12	77	23	143	3	22	41	9	8	269	4	273

October.

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
1	—	37	12	77	23	143	3	22	41	9	8	269	4	273
2	1	41	18	78	59	143	35	22	46	9	10	270	3	274
3	2	45	23	80	35	144	6	22	51	9	12	271	2	275
4	3	49	29	82	12	144	38	22	56	9	14	272	2	276
5	4	53	34	83	48	145	9	23	1	9	16	273	1	277
6	5	57	40	85	24	145	41	23	6	9	18	274	0	278
7	6	61	45	87	0	146	12	23	11	9	20	274	59	279
8	7	65	51	88	36	146	44	23	16	9	22	275	58	280
9	8	69	56	90	12	147	15	23	21	9	24	276	57	281
10	9	74	2	91	48	147	46	23	26	9	26	277	56	282
11	10	78	8	93	24	148	18	23	31	9	28	278	56	283
12	11	82	13	95	1	148	49	23	36	9	30	279	55	284

TABLE III—*contd.*

For the days of a whole year.

October—*concld.*

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
13	12	86	19	96	37	149	21	23	41	9	32	280	54	285
14	13	90	24	98	13	149	52	23	46	9	34	281	53	286
15	14	94	30	99	49	150	24	23	51	9	36	282	52	287
16	15	98	35	101	25	150	55	23	56	9	38	283	51	288
17	16	102	41	103	1	151	26	24	1	9	40	284	50	289
18	17	106	46	104	37	151	58	24	6	9	42	285	49	290
19	18	110	52	106	13	152	29	24	11	9	44	286	49	291
20	19	114	57	107	50	153	1	24	16	9	46	287	48	292
21	20	129	3	109	26	153	32	24	21	9	48	288	47	293
22	21	123	8	111	2	154	4	24	26	9	50	289	46	294
23	22	127	14	112	38	154	35	24	31	9	52	290	45	295
24	23	131	20	114	14	155	7	24	36	9	54	291	44	296
25	24	135	25	115	50	155	38	24	41	9	56	292	43	297
26	25	139	31	117	26	156	9	24	46	9	58	293	43	298
27	26	143	36	119	3	156	41	24	51	10	0	294	42	299
28	27	147	42	120	39	157	12	24	56	10	2	295	41	300
29	28	151	47	122	15	157	43	25	1	10	4	296	40	301
30	29	155	53	123	51	158	15	25	6	10	6	297	39	302
31	30	159	58	125	27	158	47	25	11	10	8	298	38	303
—	31	164	4	127	3	159	18	25	16	10	10	299	37	304

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

November.

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
1	—	164	4	127	3	159	18	25	16	10	10	299	37	304
2	1	168	9	128	39	159	50	25	21	10	12	300	37	305
3	2	172	15	130	15	160	21	25	26	10	14	301	36	306
4	3	176	20	131	52	160	52	25	31	10	16	302	35	307
5	4	180	26	133	28	161	24	25	36	10	18	303	34	308
6	5	184	32	135	4	161	55	25	41	10	20	304	33	309
7	6	188	37	136	40	162	27	25	46	10	22	305	32	310
8	7	192	43	138	16	162	58	25	51	10	24	306	31	311
9	8	196	48	139	52	163	30	25	56	10	26	307	30	312
10	9	200	54	141	28	164	1	26	1	10	28	308	30	313
11	10	204	59	143	4	164	33	26	6	10	30	309	29	314
12	11	209	5	144	41	165	4	26	11	10	32	310	28	315
13	12	213	10	146	17	165	35	26	16	10	34	311	27	316
14	13	217	16	147	53	166	7	26	20	10	36	312	26	317
15	14	221	21	149	29	166	38	26	25	10	38	313	25	318
16	15	225	27	151	5	167	10	26	30	10	40	314	24	319
17	16	229	33	152	41	167	41	26	35	10	42	315	24	320
18	17	233	38	154	17	168	13	26	40	10	44	316	23	321
19	18	237	44	155	53	168	44	26	45	10	46	317	22	322
20	19	241	49	157	30	169	16	26	50	10	48	318	21	323
21	20	245	55	159	6	169	47	26	55	10	50	319	20	324
22	21	250	0	160	42	170	18	27	0	10	52	320	19	325

TABLE III—*contd.*

FOR THE DAYS OF A WHOLE YEAR.

November—*concld.*

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
23	22	254	6	162	18	170	50	27	5	10	54	321	18	326
24	23	258	11	163	54	171	21	27	10	10	56	322	18	327
25	24	262	17	165	30	171	53	27	15	10	58	323	17	328
26	25	266	22	167	6	172	24	27	20	11	0	324	16	329
27	26	270	28	168	43	172	56	27	25	11	2	325	15	330
28	27	274	33	170	19	173	27	27	30	11	4	326	14	331
29	28	278	39	171	55	173	58	27	35	11	6	327	13	332
30	29	282	45	173	31	175	30	27	40	11	8	328	12	333
—	30	286	50	175	7	175	1	27	45	11	10	329	11	334

December.

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
1	—	286	50	175	7	175	1	27	45	11	10	329	11	334
2	1	290	56	176	43	175	33	27	50	11	12	330	11	335
3	2	295	1	178	19	176	4	27	55	11	14	331	10	336
4	3	299	7	179	55	176	36	28	0	11	16	332	9	337
5	4	303	12	181	32	177	7	28	5	11	18	333	8	338
6	5	307	17	183	8	177	39	28	10	11	20	334	7	339
7	6	311	23	184	44	178	10	28	15	11	22	335	6	340
8	7	315	29	186	20	178	41	28	20	11	24	336	5	341
9	8	319	34	187	56	179	13	28	25	11	26	337	5	342
10	9	323	40	189	32	179	44	28	30	11	28	338	4	343
11	10	327	45	191	8	180	16	28	35	11	30	339	3	344

TABLE III—*concld.*

FOR THE DAYS OF A WHOLE YEAR.

December—*concld.*

Common.	Leap year.	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Elapsed days.
12	11	331	51	192	44	180	47	28	40	11	32	340	2	345
13	12	335	57	194	21	181	19	28	45	11	34	341	1	346
14	13	340	2	195	57	181	50	28	50	11	36	342	0	347
15	14	344	8	197	33	182	22	28	55	11	38	342	59	348
16	15	348	13	199	9	182	53	29	0	11	40	343	59	349
17	16	352	19	200	45	183	24	29	5	11	42	344	58	350
18	17	356	24	202	21	183	56	29	10	11	44	345	57	351
19	18	0	30	203	57	184	27	29	15	11	46	346	56	352
20	19	4	35	205	33	184	59	29	20	11	48	347	55	353
21	20	8	41	207	10	185	30	29	25	11	50	348	54	354
22	21	12	46	208	46	186	2	29	30	11	52	349	53	355
23	22	16	52	210	22	186	33	29	35	11	54	350	52	356
24	23	20	57	211	58	187	5	29	40	11	56	351	52	357
25	24	25	3	213	34	187	36	29	45	11	58	352	51	358
26	25	29	9	215	10	188	7	29	50	12	0	353	50	359
27	26	33	14	216	46	188	39	29	55	12	2	354	49	360
28	27	37	20	218	22	189	10	30	0	12	4	355	48	361
29	28	41	26	219	59	189	42	30	5	12	6	356	47	362
30	29	45	31	221	35	190	13	30	10	12	8	357	46	363
31	30	49	37	223	11	190	45	30	15	12	10	358	46	364
—	31	53	42	224	47	191	16	30	20	12	12	359	45	365

TABLE IV.

COMMUTATION TABLE.

Equation +	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Equation −
argument.	°	'	°	'	°	'	°	'	°	'	argument.
0	0	0	0	0	0	0	0	0	0	0	360
1	0	16	0	25	0	24	0	10	0	6	359
2	0	32	0	51	0	47	0	20	0	12	358
3	0	49	1	16	1	11	0	29	0	18	357
4	1	5	1	41	1	35	0	39	0	23	356
5	1	21	2	6	1	58	0	49	0	29	355
6	1	37	2	31	2	22	0	59	0	35	354
7	1	53	2	57	2	45	1	8	0	41	353
8	2	9	3	22	3	9	1	18	0	47	352
9	2	25	3	47	3	33	1	28	0	53	351
10	2	41	4	12	3	56	1	38	0	59	350
11	2	57	4	38	4	20	1	47	1	4	349
12	3	14	5	3	4	44	1	57	1	10	348
13	3	30	5	28	5	7	2	7	1	16	347
14	3	46	5	53	5	31	2	17	1	22	346
15	4	1	6	18	5	54	2	26	1	28	345
16	4	17	6	43	6	18	2	36	1	34	344
17	4	33	7	8	6	41	2	46	1	39	343
18	4	49	7	33	7	4	2	56	1	45	342
19	5	5	7	58	7	28	3	5	1	51	341
20	5	21	8	23	7	51	3	15	1	56	340
21	5	36	8	48	8	14	3	24	2	2	339
22	5	52	9	13	8	38	3	34	2	8	338

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation + argument.	Mercury. °	′	Venus. °	′	Mars. °	′	Jupiter. °	′	Saturn. °	′	Equation − argument.
23	6	8	9	33	9	1	3	43	2	13	337
24	6	23	10	3	9	24	3	53	2	19	336
25	6	39	10	28	9	48	4	2	2	24	335
26	6	55	10	53	10	11	4	11	2	30	334
27	7	10	11	18	10	34	4	21	2	36	333
28	7	26	11	43	10	57	4	30	2	41	332
29	7	41	12	8	11	21	4	39	2	47	331
30	7	56	12	33	11	44	4	49	2	52	330
31	8	12	12	58	12	7	4	58	2	57	329
32	8	27	13	23	12	30	5	7	3	3	328
33	8	42	13	48	12	53	5	16	3	8	327
34	8	58	14	12	13	16	5	25	3	13	326
35	9	12	14	37	13	39	5	34	3	18	325
36	9	27	15	2	14	2	5	43	3	24	324
37	9	42	15	26	14	24	5	52	3	29	323
38	9	57	15	51	14	47	6	1	3	34	322
39	10	12	16	16	15	10	6	10	3	39	321
40	10	27	16	40	15	33	6	18	3	44	320
41	10	41	17	5	15	56	6	27	3	48	319
42	10	56	17	29	16	18	6	35	3	54	318
43	11	10	17	54	16	41	6	44	3	59	317
44	11	25	18	18	17	3	6	52	4	3	316
45	11	39	18	42	17	26	7	1	4	8	315

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation +	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Equation −
argument.	°	′	°	′	°	′	°	′	°	′	argument.
46	11	53	19	7	17	48	7	9	4	13	314
47	12	7	19	31	18	0	7	17	4	17	313
48	12	22	19	56	18	23	7	25	4	22	312
49	12	36	20	20	18	55	7	33	4	27	311
50	12	49	20	44	19	17	7	41	4	31	310
51	13	3	21	9	19	39	7	49	4	35	309
52	13	17	21	33	20	1	7	57	4	40	308
53	13	31	21	57	20	23	8	4	4	44	307
54	13	44	22	21	20	45	8	12	4	48	306
55	13	57	22	44	21	7	8	19	4	52	305
56	14	10	23	8	21	29	8	27	4	56	304
57	14	23	23	32	21	51	8	34	5	0	303
58	14	36	23	56	22	13	8	41	5	4	302
59	14	49	24	20	22	34	8	48	5	8	301
60	15	2	24	44	22	56	8	55	5	12	300
61	15	15	25	7	23	17	9	2	5	15	299
62	15	27	25	31	23	39	9	9	5	19	298
63	15	40	25	54	24	0	9	15	5	22	297
64	15	52	26	17	24	21	9	22	5	25	296
65	16	4	26	40	24	42	9	28	5	29	295
66	16	16	27	4	25	3	9	34	5	32	294
67	16	28	27	28	25	24	9	40	5	35	293
68	16	40	27	50	25	45	9	46	5	38	292

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation + argument.	Mercury. °	′	Venus. °	′	Mars. °	′	Jupiter. °	′	Saturn. °	′	Equation — argument.
69	16	51	28	12	26	5	9	52	5	41	291
70	17	2	28	35	26	26	9	58	5	44	290
71	17	13	28	58	26	46	10	3	5	47	289
72	17	24	29	20	27	6	10	9	5	49	288
73	17	35	29	43	27	27	10	14	5	52	287
74	17	46	30	5	27	47	10	19	5	55	286
75	17	56	30	28	28	7	10	24	5	57	285
76	18	6	30	50	28	26	10	28	5	59	284
77	18	16	31	12	28	46	10	33	6	1	283
78	18	26	31	35	29	5	10	38	6	3	282
79	18	36	31	57	29	25	10	42	6	6	281
80	18	45	32	19	29	44	10	46	6	7	280
81	18	54	32	40	30	3	10	50	6	9	279
82	19	4	33	2	30	22	10	54	6	11	278
83	19	13	33	23	30	41	10	58	6	12	277
84	19	21	33	45	31	0	11	1	6	14	276
85	19	30	34	6	31	18	11	4	6	15	275
86	19	39	34	28	31	37	11	8	6	16	274
87	19	46	34	49	31	55	11	10	6	18	273
88	19	54	35	10	32	13	11	13	6	18	272
89	20	2	35	31	32	31	11	16	6	19	271
90	20	9	35	52	32	48	11	18	6	20	270

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation +	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Equation −
argument.	°	′	°	′	°	′	°	′	°	′	argument.
91	20	16	36	12	33	5	11	20	6	21	269
92	20	23	36	32	33	22	11	22	6	21	268
93	20	29	36	52	33	39	11	24	6	22	267
94	20	36	37	12	33	56	11	26	6	22	266
95	20	41	37	32	34	12	11	27	6	22	265
96	20	47	37	51	34	28	11	28	6	23	264
97	20	52	38	11	34	44	11	29	6	23	263
98	20	57	38	31	35	2	11	30	6	22	262
99	21	2	38	49	35	18	11	31	6	22	261
100	21	6	39	8	35	34	11	31	6	22	260
101	21	11	39	27	35	50	11	31	6	21	259
102	21	14	39	47	36	4	11	31	6	21	258
103	21	17	40	4	36	19	11	31	6	19	257
104	21	21	40	22	36	33	11	31	6	18	256
105	21	24	40	39	36	48	11	30	6	18	255
106	21	26	40	56	37	1	11	29	6	17	254
107	21	28	41	13	37	14	11	28	6	15	253
108	21	30	41	30	37	27	11	26	6	14	252
109	21	31	41	47	37	40	11	25	6	13	251
110	21	31	42	3	37	52	11	23	6	11	250
111	21	32	42	19	38	4	11	21	6	9	249
112	21	32	42	36	38	16	11	18	6	7	248
113	21	32	42	51	38	28	11	16	6	5	247

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation +	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Equation −
argument.	°	′	°	′	°	′	°	′	°	′	argument.
114	21	31	43	6	38	38	11	13	6	3	246
115	21	30	43	20	38	49	11	10	6	1	245
116	21	28	43	35	38	59	11	7	5	59	244
117	21	26	43	48	39	8	11	3	5	56	243
118	21	23	44	1	39	17	10	58	5	53	242
119	21	20	44	14	39	25	10	55	5	51	241
120	21	19	44	27	39	34	10	51	5	48	240
121	21	13	44	39	39	41	10	46	5	45	239
122	21	8	44	50	39	47	10	41	5	42	238
123	21	4	45	1	39	53	10	36	5	38	237
124	20	58	45	12	39	59	10	31	5	35	236
125	20	52	45	21	40	3	10	25	5	31	235
126	20	45	45	30	40	7	10	19	5	28	234
127	20	39	45	40	40	11	10	13	5	24	233
128	20	31	45	48	40	14	10	7	5	20	232
129	20	22	45	55	40	15	10	0	5	16	231
130	20	14	46	2	40	16	9	54	5	12	230
131	20	5	46	8	40	17	9	47	5	8	229
132	19	55	46	13	40	16	9	39	5	4	228
133	19	44	46	16	40	14	9	31	4	59	227
134	19	32	46	20	40	11	9	23	4	55	226
135	19	21	46	23	40	9	9	16	4	50	225
136	19	8	46	23	40	3	9	7	4	45	224

TABLE IV—*contd.*

COMMUTATION TABLE.

Equation +	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Equation −
argument.	°	′	°	′	°	′	°	′	°	′	argument.
137	18	55	46	23	39	57	8	59	4	40	223
138	18	41	46	23	39	50	8	50	4	35	222
139	18	28	46	22	39	43	8	41	4	30	221
140	18	12	46	16	39	32	8	32	4	25	220
141	17	56	46	11	39	21	8	22	4	20	219
142	17	41	46	6	39	10	8	13	4	14	218
143	17	24	45	58	38	56	8	3	4	9	217
144	17	6	45	48	38	39	7	52	4	3	216
145	16	48	45	37	38	21	7	42	3	58	215
146	16	30	45	26	38	4	7	31	3	52	214
147	16	9	45	10	37	42	7	20	3	46	213
148	15	49	44	52	37	18	7	9	3	40	212
149	15	28	44	34	36	55	6	58	3	34	211
150	15	7	44	17	36	31	6	47	3	28	210
151	14	44	43	49	35	59	6	35	3	21	209
152	14	20	43	22	35	27	6	23	3	15	208
153	13	57	42	55	34	54	6	11	3	9	207
154	13	33	42	25	34	20	5	59	3	3	206
155	13	8	41	45	33	38	5	46	2	56	205
156	12	42	41	6	32	56	5	34	2	50	204
157	12	16	40	27	32	14	5	21	2	43	203
158	11	50	39	41	31	26	5	8	2	36	202
159	11	22	38	47	30	33	4	55	2	30	201

TABLE IV—*concld.*

COMMUTATION TABLE.

Equation +	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Equation −
argument.	°	′	°	′	°	′	°	′	°	′	argument.
160	10	54	37	43	29	40	4	42	2	23	200
161	10	26	36	49	28	47	4	29	2	16	199
162	9	56	35	52	27	43	4	15	2	9	198
163	9	26	34	39	26	37	4	2	2	2	197
164	8	56	33	27	25	31	3	48	1	55	196
165	8	26	32	14	24	25	3	35	1	48	195
166	7	54	30	39	23	4	3	21	1	41	194
167	7	22	29	5	21	44	3	7	1	34	193
168	6	50	27	29	20	23	2	53	1	27	192
169	6	18	25	47	19	0	2	39	1	20	191
170	5	44	23	47	17	25	2	24	1	13	190
171	5	11	21	47	15	51	2	10	1	6	189
172	4	38	19	47	14	17	1	56	0	58	188
173	4	4	17	36	12	28	1	41	0	51	187
174	3	29	15	13	10	34	1	27	0	44	186
175	2	55	12	50	8	49	1	12	0	37	185
176	2	20	10	27	7	4	0	58	0	29	184
177	1	45	7	53	5	35	0	43	0	22	183
178	1	10	5	15	3	43	0	29	0	15	182
179	0	35	2	38	1	51	0	14	0	7	181
180	0	0	0	0	0	0	0	0	0	0	180

TABLE V.

Anomalistic Table.

Equation +		Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Equation −	
°	°	°	′	°	′	°	′	°	′	°	′	°	′	°	°
0 or	180	0	0	0	0	0	0	0	0	0	0	0	0	180 or	360
1 „	179	0	5	0	2	0	13	0	6	0	8	0	2	181 „	359
2 „	178	0	10	0	4	0	25	0	11	0	16	0	5	182 „	358
3 „	177	0	15	0	6	0	37	0	16	0	24	0	7	183 „	357
4 „	176	0	20	0	8	0	50	0	22	0	33	0	9	184 „	356
5 „	175	0	25	0	10	1	2	0	27	0	41	0	12	185 „	355
6 „	174	0	30	0	12	1	15	0	33	0	49	0	14	186 „	354
7 „	173	0	34	0	14	1	27	0	38	0	57	0	16	187 „	353
8 „	172	0	40	0	16	1	39	0	44	1	5	0	19	188 „	352
9 „	171	0	44	0	18	1	51	0	49	1	13	0	21	189 „	351
10 „	170	0	49	0	20	2	4	0	54	1	21	0	23	190 „	350
11 „	169	0	54	0	22	2	16	1	0	1	29	0	25	191 „	349
12 „	168	0	59	0	23	2	28	1	5	1	37	0	28	192 „	348
13 „	167	1	3	0	25	2	40	1	10	1	45	0	30	193 „	347
14 „	166	1	8	0	27	2	52	1	15	1	53	0	32	194 „	346
15 „	165	1	13	0	29	3	4	1	21	2	1	0	34	195 „	345
16 „	164	1	17	0	31	3	15	1	26	2	8	0	37	196 „	344
17 „	163	1	22	0	33	3	27	1	31	2	16	0	39	197 „	343
18 „	162	1	27	0	35	3	39	1	36	2	24	0	41	198 „	342
19 „	161	1	31	0	36	3	50	1	42	2	31	0	43	199 „	341
20 „	160	1	36	0	38	4	1	1	47	2	39	0	45	200 „	340
21 „	159	1	40	0	40	4	13	1	52	2	46	0	48	201 „	339

TABLE V—*contd.*

ANOMALISTIC TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Equation −
° °	° '	° '	° '	° '	° '	° '	° °
22 or 158	1 45	0 42	4 24	1 57	2 53	0 50	202 or 338
23 „ 157	1 49	0 43	4 35	2 2	3 1	0 52	203 „ 337
24 „ 156	1 53	0 45	4 46	2 7	3 9	0 54	204 „ 336
25 „ 155	1 58	0 47	4 58	2 11	3 16	0 50	205 „ 335
26 „ 154	2 2	0 48	5 9	2 16	3 23	0 58	206 „ 334
27 „ 153	2 6	0 49	5 19	2 21	3 30	1 0	207 „ 333
28 „ 152	2 10	0 51	5 30	2 26	3 37	1 2	208 „ 332
29 „ 151	2 14	0 52	5 41	2 30	3 45	1 4	209 „ 331
30 „ 150	2 18	0 55	5 52	2 35	3 52	1 6	210 „ 330
31 „ 149	2 22	0 56	6 2	2 40	3 58	1 8	211 „ 329
32 „ 148	2 26	0 58	6 12	2 44	4 5	1 10	212 „ 328
33 „ 147	2 30	1 0	6 22	2 49	4 12	1 12	213 „ 327
34 „ 146	2 34	1 1	6 32	2 53	4 19	1 14	214 „ 326
35 „ 145	2 38	1 2	6 42	2 58	4 25	1 16	215 „ 325
36 „ 144	2 42	1 4	6 52	3 2	4 32	1 18	216 „ 324
37 „ 143	2 46	1 5	7 1	3 6	4 38	1 19	217 „ 323
38 „ 142	2 49	1 7	7 11	3 10	4 45	1 21	218 „ 322
39 „ 141	2 53	1 8	7 20	3 14	4 51	1 23	219 „ 321
40 „ 140	2 56	1 10	7 29	3 19	4 57	1 25	220 „ 320
41 „ 139	3 0	1 11	7 39	3 23	5 3	1 26	221 „ 319
42 „ 138	3 3	1 12	7 48	3 27	5 9	1 28	222 „ 318
43 „ 137	3 6	1 14	7 56	3 30	5 15	1 30	223 „ 317

TABLE V—*contd.*

ANOMALISTIC TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Equation −
° °	° ′	° ′	° ′	° ′	° ′	° ′	° °
44 or 136	3 10	1 15	8 5	3 34	5 21	1 31	224 or 316
45 „ 135	3 13	1 16	8 14	3 38	5 27	1 33	225 „ 315
46 „ 134	3 16	1 17	8 22	3 42	5 32	1 35	226 „ 314
47 „ 133	3 19	1 19	8 30	3 45	5 37	1 36	227 „ 313
48 „ 132	3 22	1 20	8 38	3 49	5 43	1 38	228 „ 312
49 „ 131	3 25	1 21	8 46	3 52	5 48	1 39	229 „ 311
50 „ 130	3 28	1 22	8 54	3 56	5 52	1 41	230 „ 310
51 „ 129	3 31	1 23	9 1	3 59	5 57	1 42	231 „ 309
52 „ 128	3 34	1 24	9 9	4 2	6 2	1 43	232 „ 308
53 „ 127	3 37	1 25	9 16	4 6	6 8	1 45	233 „ 307
54 „ 126	3 39	1 26	9 23	4 9	6 13	1 46	234 „ 306
55 „ 125	3 42	1 27	9 30	4 12	6 17	1 47	235 „ 305
56 „ 124	3 44	1 28	9 37	4 15	6 22	1 49	236 „ 304
57 „ 123	3 47	1 29	9 43	4 18	6 26	1 50	237 „ 303
58 „ 122	3 49	1 30	9 49	4 20	6 31	1 51	238 „ 302
59 „ 121	3 51	1 31	9 56	4 23	6 35	1 52	239 „ 301
60 „ 120	3 54	1 32	10 2	4 26	6 39	1 53	240 „ 300
61 „ 119	3 56	1 33	10 8	4 28	6 43	1 55	241 „ 299
62 „ 118	3 58	1 34	10 13	4 31	6 46	1 56	242 298
63 „ 117	4 0	1 35	10 19	4 33	6 50	1 57	243 „ 297
64 „ 116	4 2	1 36	10 24	4 36	6 54	1 58	244 „ 296
65 „ 115	4 4	1 36	10 29	4 38	6 57	1 59	245 „ 295

TABLE V—*contd.*

ANOMALISTIC TABLE.

Equation +	Mercury.		Venus.		Mars.		Jupiter.		Saturn.		Sun.		Equation −
° °	°	′	°	′	°	′	°	′	°	′	°	′	° °
66 or 114	4	6	1	37	10	33	4	40	7	0	2	0	246 or 294
67 „ 113	4	7	1	37	10	38	4	42	7	4	2	0	247 „ 293
68 „ 112	4	9	1	38	10	43	4	44	7	7	2	1	248 „ 292
69 „ 111	4	11	1	39	10	47	4	46	7	9	2	2	249 „ 291
70 „ 110	4	12	1	39	10	51	4	48	7	12	2	3	250 „ 290
71 „ 109	4	14	1	40	10	55	4	50	7	15	2	4	251 „ 289
72 „ 108	4	15	1	40	10	59	4	51	7	17	2	4	252 „ 288
73 „ 107	4	17	1	41	11	2	4	53	7	19	2	5	253 „ 287
74 „ 106	4	18	1	41	11	6	4	54	7	22	2	6	254 „ 286
75 „ 105	4	19	1	42	11	9	4	56	7	24	2	6	255 „ 285
76 „ 104	4	20	1	42	11	12	4	57	7	26	2	7	256 „ 284
77 „ 103	4	21	1	43	11	14	4	58	7	28	2	7	257 „ 283
78 „ 102	4	22	1	43	11	17	5	0	7	29	2	8	258 „ 282
79 „ 101	4	23	1	43	11	20	5	0	7	31	2	8	259 „ 281
80 „ 100	4	24	1	44	11	21	5	1	7	32	2	9	260 „ 280
81 „ 99	4	24	1	44	11	23	5	2	7	34	2	9	261 „ 279
82 „ 98	4	25	1	44	11	25	5	3	7	35	2	9	262 „ 278
83 „ 97	4	26	1	44	11	27	5	4	7	36	2	10	263 „ 277
84 „ 96	4	26	1	44	11	28	5	4	7	37	2	10	264 „ 276
85 „ 95	4	27	1	45	11	29	5	5	7	38	2	10	265 „ 275
86 „ 94	4	27	1	45	11	30	5	5	7	38	2	10	226 „ 274
87 „ 93	4	27	1	45	11	31	5	5	7	39	2	10	227 „ 273

TABLE V—*concld.*

ANOMALISTIC TABLE.

Equation +	Mercury.	Venus.	Mars.	Jupiter.	Saturn.	Sun.	Equation −
° °	° ′	° ′	° ′	° ′	° ′	° ′	° °
88 or 92	4 27	1 45	11 31	5 6	7 39	2 10	268 or 272
89 „ 91	4 27	1 45	11 32	5 6	7 39	2 11	269 „ 271
90 „ 90	4 28	1 45	11 32	5 6	7 40	2 11	270 „ 270

TABLE VI.

Increase of Longitude for complete centuries.

Centuries of Kali-Yuga.	Mean. ♃	Long. ♄
	Signs.	
3000	11·10	9·40
3100	4·27	2·11
3200	9·44	6·83
3300	2·61	11·54
3400	7·78	4·25
3500	0·95	8·96
3600	6·12	1·68
3700	11·29	6·39
3800	4·46	11·11
3900	9·63	3·82
4000	2·80	8·53
4100	7·97	1·24
4200	1·14	5·96
4300	4·31	10·67
4400	11·48	3·38
4500	4·65	8·10
4600	7·82	0·71
4700	2·99	5·52
4800	8·16	10·24
4900	1·33	2·95
5000	6·50	7·67

TABLE VII.

Increase of Longitude for the years of a Century.

Years.	0 ♃	0 ♄	10 ♃	10 ♄	20 ♃	20 ♄	30 ♃	30 ♄	40 ♃	40 ♄
0	0·0	0·0	10·12	4·07	8·23	8·14	6·35	0·21	4·47	4·29
1	1·01	0·41	11·13	4·48	9·25	8·55	7·36	0·62	5·48	4·69
2	2·02	0·81	0·14	4·89	10·26	8·96	8·37	1·03	6·49	5·10
3	3·04	1·22	1·15	5·29	11·27	9·36	9·39	1·43	7·50	5·51
4	4·05	1·63	2·16	5·70	0·28	9·77	10·40	1·84	8·51	5·91
5	5·06	2·04	3·18	6·11	1·29	10·18	11·41	2·25	9·53	6·32
6	6·07	2·44	4·19	6·51	2·30	19·58	0·42	2·66	10·54	6·73
7	7·08	2·85	5·20	6·92	3·32	10·99	1·43	3·06	11·55	7·13
8	8·09	3·26	6·21	7·33	4·33	11·40	2·44	3·47	0·56	7·54
9	9·11	3·66	7·22	7·73	5·34	11·81	3·46	3·88	1·57	7·95

Years.	50 ♃	50 ♄	60 ♃	60 ♄	70 ♃	70 ♄	80 ♃	80 ♄	90 ♃	90 ♄
0	2·58	8·36	0·70	0·43	10·82	4·50	8·94	8·57	7·05	0·64
1	3·60	8·76	1·71	0·84	11·83	4·91	9·95	8·98	8·06	1·05
2	4·61	9·17	2·73	1·24	0·84	5·31	10·96	9·39	9·08	1·46
3	5·62	9·58	3·74	1·65	1·85	5·72	11·97	9·79	10·09	1·86
4	6·63	9·98	4·75	2·06	2·87	6·13	0·98	10·20	11·10	2·27
5	7·64	10·39	5·76	2·46	3·88	6·54	1·99	10·66	0·11	2·68
6	8·66	10·80	6·77	2·87	4·89	6·94	3·01	11·01	1·12	3·09
7	9·67	11·21	7·78	3·28	5·90	7·35	4·02	11·42	2·13	3·49
8	10·68	11·61	8·80	3·68	6·91	7·76	5·03	11·83	3·15	3·90
9	11·69	0·02	9·81	4·09	7·92	8·16	6·04	0·24	4·16	4·31

TABLE VIII.

Increase of Longitude for complete months.

End of mean solar months.	Mean. ♃	Long. ♄
1st . .	0·08	0·03
2nd . .	0·17	0·07
3rd . .	0·25	0·10
4th . .	0·34	0·14
5th . .	0·42	0·17
6th . .	0·51	0·20
7th . .	0·59	0·24
8th . .	0·67	0·27
9th . .	0·76	0·31
10th . .	0·84	0·34
11th . .	0·93	0·37
12th . .	1·01	0·41

No. 15.—TIRUKKALITTATTAI INSCRIPTION OF SUNDARA-CHOLA.

By K. V. Subrahmanya Aiyar, B.A.; M.R.A.S.; Ootacamund.

The subjoined inscription is engraved on the north wall of the dilapidated Vēdapurīśvara temple at Tirukkaḷittaṭṭai. This village is situated at a distance of two miles from Tiruviḍaimarudūr, a station on the S. I. Railway and the head quarters of a Deputy Tahsildar. In ancient times it was included in the large village of Vēmbaṟṟūr *i.e.* the modern Vēppattūr[1] and was called Śrīkuḍittiṭṭai. Teṉkuḍittiṭṭai (*i.e.* the southern Kuḍittiṭṭai) of the *Dēvāram* is probably identical with it. It is interesting to note that Tiruviśalūr[2] another village near Vēppattūr also formed part of the same town. In the records of Parāntaka I.[3], Aditya II.[4], and of an unidentified Parakēsarivarman[5] found at Tiruviśalūr, Vēmbaṟṟūr is called Amaninārāyaṇa-chaturvēdimaṅgalam. While the inscriptions of Rājarāja I., dated in the 10th and 28th years,[6] retain this other name of the town, one[7] belonging to his 29th year gives Śōḷamārtāṇḍa-chaturvēdimaṅgalam instead. The latter name is used in the records of Parakēsarivarman Rājēndra-Chōḷa also.[8] During the reign of Kulōttuṅga III., Vēmbaṟṟūr bore the name Edirilisōḷa-chaturvēdimaṅgalam.[9] The division in which the town was situated is given in the records of Rājarāja I. and Rājēndra-Chōḷa I. as Maṇṇi-nāḍu a district of Rājēndrasiṅga-vaḷanāḍu. [10]In later times the name of the district was changed into Virudarājabhayaṅkara-vaḷanāḍu[11].

The inscription is in tolerably good preservation and contains six lines of Tamil prose. The characters in which it is engraved, do not appear to belong to the 10th century A.D. to which it has to be assigned. A comparison of the script of this record with that of some sure inscriptions of the same period shows that there is a marked difference between the two. The subjoined inscription therefore appears to have been incised at a later period from copies kept of it, though there is no direct statement to this effect in the record. That such a practice was in vogue at the time, may be gathered from No. 302 of 1908, which belongs to the same king, but which was certainly engraved some time after his death, as is clear from the use of the epithet *Poṉ[māḷigai-tuñjiṉa-dēvar]* (*i.e.* the king who died at the golden palace), for him.

The doubling of the final consonant *n* when it combines with *āṉa* and *ēṉ*, *e.g.* in *-vēḷānn-āṉa* and *Pichchannēn*, (ll. 2f. and 6), of *m* in *suramm-iṟakkina* (l. 1) and of *ḷ* in *-Pperumāḷḷukku* (l. 2), is against the rules of Tamil grammar. The use of the colloquial forms *śēdu*, *śēgira* and *iḷichchi* for *śeydu*, *śeygira*, and *iḷittu* is worthy of mention.

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1 Vēppattūr is quite close to Tirukkaḷittaṭṭai.

2 The Śivayōganāthasvāmin temple at Tiruviśalūr is called in its inscriptions Tiruviśalūr-uḍaiya-Mahādēva at Vēmbaṟṟūr and this indicates that Tiruviśalūr was a part of Vēmbaṟṟūr in ancient times. During the time of Chōḷa supremacy much importance was attached to Tiruviśalūr. It was within the walls of the Śiva temple at this place that Rājarāja I., one of the greatest of the Chōḷa kings of the 10th century A.D., performed the *tulābhāra* ceremony in the 29th year of his reign (= A.D. 1014) when one of his queens, Dantiśaktiviṭaṅkiyār *alias* Lōkamahādēviyār, passed through a gold cow, *i.e.* performed the *hēmagarbha* (No. 42 of the Madras Epigraphical collection for 1907). It may be noted that the inscription, which registers this fact, is engraved below a sculpture representing the king and the queen in the worshipping attitude. The Western Gaṅga king Pṛithivīpati I. fought with the Pāṇḍya king Varaguṇa at Tiruppurambiyam, not very far from Tiruviśalūr where we have a record of Varaguṇa (No. 17 of the same collection). The authors of the *Dēvāram* have contributed stanzas in praise of the gods at Tiruviśalūr and Tirukkaḷittaṭṭai (Teṉkuḍittiṭṭai).

3 No. 35 of the Madras Epigraphical collection for 1907.

4 No. 51 of the same collection.

5 No. 10 *ditto.*

6 Nos. 3 of 1907 and 301 of 1908.

7 No. 42 of 1907.

8 As Rājēndra-Chōḷa I. appears to have been the co-regent of Rājarāja I. in the last years of the latter, we may not be wrong in inferring that Śōḷamārtāṇḍa was a surname of either of these two kings.

9 No. 14 of the Madras Epigraphical collection for 1907.

10 Nos. 1 of the same collection and 301 of 1908.

11 No. 47 of the collection for 1907.

The inscription is dated in the **7th year of the reign of Sundara-Chōḷa** "who drove the Pāṇḍya (king) into the forest." It registers a grant made by his general **Pirāntakan Śiṟiyavēḷār** *alias* **Tirukkaṟṟaḷi-Pichchan** in order to provide for offerings to the temple at **Śrīkuḍittiṭṭai** in **Vēmbaṟṟūr** on the northern bank (of the **Kāvēri**). The donor is said to have purchased for 156 *kaḻañju* of gold a piece of land measuring half (a *vēli*) and made it rent-free before giving it to the temple.

Śiṟiyavēḷār mentioned in this record appears as donor in a few other inscriptions. Three of these come from Tiruviśalūr; and two of them are dated in the 2nd[1] and 4th[2] years of a certain **Rājakēsarivarman**. They register gifts of land by Śiṟiyavēḷār, who gets here the additional name **Pirāntakan Iruṅgōḷar**. About the third record[3] Rai Bahadur Venkayya remarks: "This record is partly in Sanskrit and partly in Tamil, but is, unfortunately built in. The name Sundara-Chōḷa and the fifth year occur in the Sanskrit portion, while in the Tamil portion the name of the king is partially accessible. Whether it is Rājakēsari or Parakēsari cannot be made out at present."[4] The fourth record which mentions Pirāntakan Śiṟiyavēḷār comes from Tirukkaḷittaṭṭai and belongs to the time of **Sundara-Chōḷa** but its date is lost.[5] The full name of the donor, as gathered from all these records, is Pirāntakan Śiṟiyavēḷār[6] *alias* Iruṅgōḷar. It is not unlikely that this individual is identical with the general of Sundara-Chōḷa mentioned in the subjoined inscription with the other name Tirukkaṟṟaḷi-Pichchan. No. 317 of the Epigraphical collection for 1908 states that he was a native of Koḍumbāḷūr.[7]

Chōḷa history during the interval between the death of Parāntaka I. and the accession of Rājarāja I. has not yet been satisfactorily made out. The first question to settle is whether

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[1] No. 317 of the Madras Epigraphical collection for 1907.

[2] No. 320 of the same collection.

[3] No. 40 of the same collection.

[4] *Annual Report* on Epigraphy for 1906-07, p. 74, paragraph 36.

[5] No. 302 of the Madras Epigraphical collection for 1908.

[6] It is worthy of note that the family to which Śiṟiyavēḷār belonged, *viz. Iruṅgōvēḷār*, of which Iruṅgōḷar is apparently a contraction, is an ancient one. Tamil literature gives a number of chiefs who were members of the *Vēḷir* family. They appear to have settled in several places. The wife of Uruvappahrēr Iḷañjēṭchenni, the father of the famous Karikāla-Chōḷa was the daughter of Uḷundūr-Vēḷ. Karikāla himself is said to have married Nāṅgūr-Vēḷ's daughter. Paṟamalai, also called Paṟambu, in Miḻalai-kūṟṟam was the capital of Vēḷ-Pāri, whose daughters were given in marriage to Deyvikan, the Malayamān king of Tirukkōvalūr. *Pāritaṉṉ-aḍaikkala-ppeṇṇai Malaiyarkk-udavi* occurs in an inscription of Rājarāja I. at Tirukoilur. Āykuḍi in the Podiyamalai hills was the chief town of Vēḷ-Aṇḍiraṉ. The account given of Iruṅgōvēṇmān, one of the 49 Vēḷir who lived soon after Vēḷ-Pāri, is interesting. He is said to have been the lord of Tuvarāpati (identified by Mahāmahōpādhyāya Swaminathier with Dvārasamudram) and to have sprung from the *hōma-kuṇḍa* of a sage. At the instance of an ascetic, this Iruṅgōvēṇmān killed a tiger that came to interrupt his austerities (Puṟam 201 and 202). Adigaimān Neḍumāṉ Añji, whose capital was Tagaḍūr (Dharmapuri in the Salem district), is said to have conquered the Chēra, Chōḷa, Pāṇḍya, Tidiyaṉ, Erumaiyūraṉ and Iruṅgōvēṇmāṉ. It is evident from this that the country over which Iruṅgōvēḷ ruled, formed one of the provinces of Southern India in ancient times. The Koḍumbāḷūr inscription of Vikramakēsari, also called Teṉṉavaṉ Iḷaṅgōvēḷ, declares that he belonged to the Yādava race. It is worthy of note that the Hoysaḷas belonged to the same race, and that the account given of their first ancestor Saḷa coincides with what is recorded in Tamil works about Iruṅgōvēṇmāṉ. If Tuvarāpati is identical with Dvārasamudram, the date of the origin of the town is taken back a few more centuries than the time generally ascribed to it, and if Saḷa be identical with Iruṅgōvēḷ, the earlier members of the Hoysāḷa family have to be looked for among the *Vēḷir*. At any rate, the Hoysaḷas could not have risen up all of a sudden in the 10th or 11th century A.D.

[7] This place is identical with the village of the same name in the Pudukkōṭṭai State, 8 miles from Maṇappārai, a station on the S. I. Railway. The Tamil poem *Śilappadigāram* mentions it as being situated in the Pāṇḍya country on the road to Madura. It was the birth place of Iḍaṅgaḷi-Nāyaṉār, a prince of the Solar race and one of the 63 Śaiva devotees who flourished before the 9th century A.D. Several battles appear to have been fought here. According to the Śendalai pillar inscriptions, a Pāṇḍya king gained a victory at Koḍumbāḷūr, and the Vēḷvikuḍi plates report that Tēr-Māṟaṉ defeated the Pallavas in the same place. (*Annual Reports on Epigraphy* for 1899, p. 7 and 1908, pp. 68 and 87.)

Sundara-Chōḷa mentioned in the subjoined record was a Parakēsarivarman or a Rājakēsarivarman. For doing this it is necessary for us to trace out his predecessors and determine the titles borne by them. As regards the principle, which regulated the adoption of the titles Rājakēsari and Parakēsari by the successive Chōḷa kings, the Leyden grant informs us that these were applied alternately to the kings in the (Chōḷa) family[1]. This suggests that Chōḷa princes, who did not actually reign, had no claims to either of the titles.

The way in which Rājāditya, Gaṇḍarāditya and Ariñjaya, the three sons of Parāntaka I., and the events connected with them and their successors are mentioned in the Chōḷa copper-plates, makes one believe that they succeeded each other.[2] This view seems to have gained strength by the supposition that Parāntaka's reign lasted for 40 years, from about A.D. 907 to A.D. 947, and that Rājāditya was crowned in A.D. 948 and was killed in about A.D. 949, *i.e.* soon after Parāntaka's death.[3] But the facts appear to be otherwise. The latest known date of Parāntaka I. is not his 40th year as has been generally assumed, but the 46th[4] which corresponds to A.D. 953, and Rājāditya's encounter with the Rāshṭrakūṭa king Kṛishṇa III., in the battle of Takkōlam in which he was killed by Būtuga, must have happened about A.D. 947-8. Kṛishṇa III.'s actual entry into Toṇḍai-maṇḍalam, however, may have occurred earlier, in or before A.D. 945. The large number of inscriptions of Kṛishṇa III., (called in Tamil Kannaradēva) found in the North Arcot, Chingleput, South Arcot, Cuddapah and Bellary districts of the Madras Presidency, range in date from the 5th year[5] of his reign to the 30th[6], and the king's conquest of Kachchi and Tañjai is mentioned even in the earliest of them. The inscriptions with Śaka dates of the same sovereign range from 862 (=A.D. 940)[7] to 884 (=A.D. 962).[8] But as none of them gives the regnal year, it is not possible to find out the year of his accession. Even assuming that Śaka 862 represents Kṛishṇa III.'s first year, we get A.D. 945 for the record of his fifth year which mentions the Chōḷa conquest. It is thus evident that the Rāshṭrakūṭa occupation of the Chōḷa country was effected some time before A.D. 945. And if Śaka 862 is not his first year, the event must be still earlier.

It is now plain, that Rājāditya could not have survived his father. Gaṇḍarāditya should, therefore, have succeeded Parāntaka I. with the title of Rājakēsarivarman, and he was not without issue.[9] His only son Madhurāntakan Uttama-Chōḷa did not succeed his father. The reason for this postponement is nowhere stated but it is not far to seek. It is possible that he was a child at the time of Gaṇḍarāditya's death because his mother Śembiyaṉmahādēvi lived until at least A.D. 1009.[10] This would satisfactorily account for his exclusion from the

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1 Ll. 18 and 19 of the Leyden grant.

2 See the large Leyden grant published in *Archæological Survey of Southern India*, Volume IV., pp. 204 ff. and the Tiruvālaṅgāḍu plates noticed in the *Annual Report* on Epigraphy for 1906, p. 66.

3 Above, Vol. VII, p. 194. While all the other records of Kṛishṇa III. found in the Tamil country are dated in the ordinary regnal years of the king, his Śōḷapuram inscription alone is dated in a peculiar way. The interpretation of the date portion of it seems to be 'Śaka 871 which is the second year of the king calculated after his killing the Chōḷa prince Rājāditya and entering Toṇḍai-maṇḍalam.' If this interpretation is admitted, it would show that the Rāshṭrakūṭa occupation of the Chōḷa country was effected some time about A.D. 947-8 when Kṛishṇa III. defeated and killed Rājāditya.

4 No. 15 of the Madras Epigraphical collection for 1895.

5 This inscription comes from Siddhaliṅgamaḍam in the South Arcot district (No. 375 of the Madras Epigraphical collection for 1909).

6 No. 232 of the Madras Epigraphical collection for 1902 from Kiḷūr.

7 Appendix to *Ep. Ind.*, Vol. VII, No. 93.

8 *Ibid.* No. 99.

9 Two of Gaṇḍarāditya's queens are known, *viz.* Vīranāraṇiyār and Śembiyaṉmahādēvi. The former appears in a record of the 24th year of Parāntaka I. (=A.D. 931) as the builder of a *maṇḍapa* at Vāḷaiyūr, *i.e.* Jambai in the Tirukoilur tāluka of the S. Arcot district (No. 108 of the Epigraphical collection for 1906). She must have been the senior queen and she does not appear to have had any issue.

10 Śembiyaṉmahādēvi figures as donor in an inscription of the 24th year of Rājarāja I (=A.D. 1009).

throne immediately after his father and also establish his claim for the Chōḷa dominion which he eventually obtained.[1] After Gaṇḍarāditya, his younger brother Ariñjaya was probably anointed king[2] with the title Parakēsarivarman. Naturally, therefore, his son Parāntaka II. *alias* Sundara-Chōḷa would be a Rājakēsarivarman, though on the presumption of an unbroken succession from the time of Vijayālaya he would be a Parakēsarivarman. Another point which may be urged in favour of the view that Sundara-Chōḷa was a Rājakēsarivarman, is that Pirāntakan Śiṟiyavēḷār, one of his generals already noticed, figures in several records dated in the earlier years of Rājakēsarivarman. An inscription from Tiruveṇkāḍu[3] of the time of Rājarāja I. states that Śiṟiyavēḷār died on a battle-field in Ceylon in the 9th year of *Poṉmāḷigaittuñjinadēvar* which was an epithet of Sundara-Chōḷa. All the inscriptions of Rājakēsarivarman in which the general figures may, therefore, be assigned to Parāntaka II. *alias* Sundara-Chōḷa and as may naturally be expected they are dated prior to the 9th year of the king's reign. The results of the above discussion may be summed up thus :—

(1) Parāntaka I. died in or after A.D. 953.

(2) Rājāditya's death took place in about A.D. 947-8, and consequently he did not survive his father.

(3) Gaṇḍarāditya probably succeeded Parāntaka I. with the title Rājakēsarivarman.

(4) Ariñjaya was probably the successor of Gaṇḍarāditya and a Parakēsarivarman.

(5) Parāntaka II. *alias* Sundara-Chōḷa was a Rājakēsarivarman.

Some facts connected with the reign of Sundara-Chōḷa will not be without interest to the student of Chōḷa history.

(1) One of his queens Parāntakaṇdēvi-Ammaṉār was the daughter of a Chēra king and lived until at least A.D. 1012.[4]

(2) An earlier queen was Vānavaṉmahādēvi who, to judge from her name, was also a Chēra princess. She is said to have committed *suttee* on the death of the king.[5] This act on her part was considered very meritorious and princess Kundavai (probably her daughter) set up an image of the queen in the Rājarājēśvara temple at Tanjore, presented jewels and provided for daily worship.[6]

(3) The king's general, as pointed out already, was Pirāntakan Śiṟiyavēḷār, a Koḍumbāḷūr chief. He lost his life in a battle field in Ceylon in the 9th year of Sundara-Chōḷa's reign.[7] The general's wife was Rājādichchi, his daughter Kuñjaramalli and his son Vēḷāṉ Sundaraśōḷaṉ[8].

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[1] Against this view it might be urged that there was a certain Madhurāntakan Gaṇḍarādittaṉār who figures in some of the early records of Rājarāja I. and who might be considered as a probable son of Uttama-Chōḷa (*South-Ind. Inscrs.*, Vol. III, p. 102). If this were so, it would prove that Uttama-Chōḷa could not have been quite young at the time of his father's death. But it may be pointed out that such a view is not tenable, because none of the Chōḷa copper-plates or stone inscriptions which give a dynastic account mentions him, and this omission makes it clear that he was not a member of the royal family.

[2] See note 2, p. 123, above. So far no inscriptions of Ariñjaya have yet been found or assigned to his time.

[3] No. 116 of the Epigraphical collection for 1896.

[4] Ditto.

[5] Verses 65 and 66 of the Tiruvālaṅgāḍu plates.

[6] *South-Ind. Inscrs.*, Vol. II, pp. 73 and 76 and *Annual Report* on Epigraphy for 1906, Part II, p. 68.

[7] See note 3, above.

[8] The first two are mentioned in a record of the 17th year of Rājakēsarivarman (No. 293 of the Epigraphical collection for 1908) and the last figures as donor in an inscription of Rājarāja I. at Tiruveṇgāḍu dated in the 27th year

(4) The king fought a sanguinary battle at a place called Chōūr (Śēvūr) causing great destruction to the enemy[1] whose name, however, is not known.
(5) He claims to have driven the Pāṇḍya (king) into the forest.[2]
(6) He is stated to have died in a golden palace and was, on that account, known in later times as *Poṇmāḷigai-ttuñjiṇa-dēvar*.[3]

The causes that led to Śiṟiyavēḷār's death in Ceylon can be ascertained by a reference to the events mentioned in the Singhalese chronicle *Mahāvaṁsa*. The Pāṇḍyas who were defeated by Parāntaka I. in several encounters,[4] appear to have revived their activities and given trouble to Sundara-Chōḷa, whose victory over the Pāṇḍyas earned for him the title *Pāṇḍiyaṉai śuram=iṟakkiṉa* "*i.e.* who drove the Pāṇḍya (king) into the forest." That Vīra-Pāṇḍya must have been the Pāṇḍya king about this period may be concluded from the title *Vīra-Pāṇḍiyaṉ-talai-koṇḍa* assumed by Sundara-Chōḷa's son Āditya II. Vikramakēsari of Koḍumbāḷūr and Pārthivēndravarman — a king who is yet unidentified and whose records are mostly found in the North Arcot and Chingleput districts — assumed the same title. If the encounters in which these were concerned are identical with that which earned for Āditya II. the title 'who took the head of Vīra-Pāṇḍya', we may not be far wrong in assuming that Āditya II. and the two other allies were engaged in a war with the Pāṇḍyas and that the victory achieved was the occasion for assuming the title *Vīra-Pāṇḍiyaṉ-talai-koṇḍa* by the conquerors. That the Koḍumbāḷūr chief Vikramakēsari was a feudatory of the Chōḷas may be gathered from the fact that he figures in the inscriptions of the Chōḷa kings.[5]

The troubles with the Pāṇḍyas probably brought Sundara-Chōḷa into conflict with the king of Ceylon. One of his inscriptions at Tirukkaḷittaṭṭai, which from the existing traces appears to have contained a clear reference to his campaign against Ceylon, is unfortunately damaged after the two syllables *Iḷa* but the details about this war, in which the parties were the Singhalese and the Chōḷas, are preserved in the *Mahāvaṁsa*. "Udaya III. (A.D. 964-972) became a drunkard and a sluggard, and when the Chōḷa king heard of his indolence, his heart was well pleased, and as he desired to take to himself the dominion of the whole Pāṇḍu country, he sent emissaries to him to obtain the crown and the rest of the apparel that the king of Pāṇḍu left there when he fled. But the king refused to yield them. Whereupon the Chōḷa king, who was very powerful, raised an army and sent it to take them even by violence. Now at this time the chief of the army was absent, having gone to subdue the provinces on the border that had revolted. And the king commanded him to return and sent him to make war. Accordingly the chief of the army went forth and fought against the enemy and perished in the battle. And the king of Chōḷa took the crown and the other things."[6] This is undoubtedly a reference to Sundara-Chōḷa's invasion of Ceylon wherein his generel Śiṟiyavēḷār is said to have died. The date assigned to Udaya in the *Mahāvaṁsa* also falls within the

[1] The translation of the passage in the Leyden grant which refers to this event runs as follows:—At the town named Chēūr, he (Sundara-Chōḷa) completely filling all the spaces (quarters) by the multitude of the sharp arrows sent forth from his own beautiful bow, produced manifold rivers of blood flowing from the great royal elephants of his foes, cut down with his sharp sword.

[2] No. 302 of the Madras Epigraphical collection for 1908.

[3] *South-Ind. Inscrs.*, Vol. II, pp. 72 and 74. The translation given on p. 72, footnote 1, of *poṇmāḷigai-ttuñjiṇa-dēvar, viz.* 'the god who was sleeping in the golden palace,' is a mistake. The proper rendering is 'the king who died in the golden palace.'

[4] *Annual Report* on Epigraphy for 1907, paragraphs 32-34.

[5] *Annual Report* on Epigraphy for 1908, paragraph 90.

[6] Wijayasinha's translation, p. 84. The crown and the other apparel referred to here were left with the king of Ceylon, when the Pāṇḍya king fled to the Kēraḷa country after having stayed in the island for some time. From the internal dissensions which were then rife in the island, it is said that the Pāṇḍya king feared that the Singhalese might not help him. The time ascribed to the depositing of the crown favours the identification of the Pāṇḍya king with Rājasiṁha, the opponent of Parāntaka I.

period to which we have to assign Sundara-Chōḷa. It is not unlikely that this expedition to Ceylon was the result of the Chōḷa king's encounter with the Pāṇḍyas, and it might even be supposed that the Singhalese supported the cause of the Pāṇḍyas as they had been doing during the time of Rājasiṁha.[1]

The materials for fixing the exact time of Sundara-Chōḷa's rule, are very limited. If his records were at least numerous, we would be in a position to ascertain the length of his reign which is a very essential element in this direction. In the absence of this we can only work out a tentative date from the available facts. Sundara-Chōḷa's invasion of Ceylon, if the *Mahāvaṁsa* could be relied upon, appears to have happened immediately after Udaya's accession. As the latter event is placed in A.D. 964, and as we have already seen that this was in the 9th year of Sundara-Chōḷa's reign, the date of the Chōḷa king's accession to the throne would be about A.D. 955.

[If Parāntaka died in A. D. 953 and Gaṇḍarāditya and Ariñjaya ruled after him it appears very unlikely that Sundara-Chōḷa Parāntaka II., the son of the latter, could have succeeded to the throne in A. D. 955, *i.e.*, two years after the death of Parāntaka I. But the dates of the *Mahāvaṁsa* on which Mr. Subrahmanya Aiyar relies have evidently to be corrected; and this has been done most conclusively by Professor Hultzsch in his contributions to *Singhalese Chronology* (*J. R. A. S.* for 1913, pp. 517-531). The error discovered is 23 years. Consequently the accession of Udaya III., is shifted back from 964 to A. D. 941. The conclusions of Mr. Aiyar will have therefore to be accepted, subject to the above correction.—H. K. S.].

TEXT[2]

1 Svasti śrī [||*] Pāṇḍiyaṉai śuramm=iṟakkina **Perumāḷ** śrī-**Suntra**[3]**śōḷadēvaṟku** yāṇḍu 7vadu **Vaḍa[ga]rai-Vēmbaṟṟūr-**

2 **Śrīkuḍittiṭṭai**-uḍaiyaṟku i=Pperumāḷḷukku sēnāpatyam śēgira **Pirāntakan Śiṟiyavēḷā-**

3 nn=ā[na*][4] **Tirukkaṟṟaḷi-Pichchannēn**[5] i=tdēvaṟku[6] tirumantra-pōnagattukku nāṉ śemboṉ 156 kaḷa-

4 ñjuṅ-guḍuttu koṇḍu iṟaiy-ili-śēdu kuḍutta nilam-āvadu i=tdēvar[7] śrīkōyilukku vaḍakku-tirukkuḷa-

5 ttukku vaḍakku taḷiviḷāgam-aṉṟu[8] pēr-kūvappaṭṭa nilam araiyum i=tdēvaṟku[9] tirumantra-pōnaga-

6 ttukku chandrādityavaṟ śolvad-āga iṟaiy-iḷichchi kuḍuttēn Pirāntakan Śiṟiyavēḷānn=āṉa[10] Tirukkaṟṟaḷi-Pichchannēṉ.[11]

TRANSLATION

Hail! Prosperity! In the 7th year of (*the reign of*) the glorious **Perumāḷ Sundara-Chōḷadēva** who drove the Pāṇḍya (king) into the forest, I, **Pirāntakan Śiṟiyavēḷān** *alias* Tirukkaṟṟaḷi-Pichchan who perform the duties of a general to this king obtained the following land by paying 156 *kaḷañju* of gold, made (it) rent-free and presented (it) to the god of Śrīkuḍittiṭṭai in Vaḍagarai-Vēmbaṟṟūr for the sacred offering. This land measuring half (a *vēli*) is situated to the north of the sacred tank on the northern side of the temple of this god and is known by the name of *taḷiviḷāgam*. I, Pirāntakan Śiṟiyavēḷān *alias* Tirukkaṟṟaḷi-Pichchan, gave it free of rent (to provide) for the sacred offering of this god so long as the Sun and the Moon endure.

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[1] See *vv.* 9 to 11 of the Udayēndiram plates (*South-Ind. Inscrs.*, Vol. II, p. 387).

[2] No. 291 of the Madras Epigraphical collection for 1908.

[3] Read -*Sundara*-.

[4] Read -*vēḷān=āna*.

[5] Read *Pichchanēṉ*.

[6] Read *i=ddēvarkku*.

[7] Read *i=ddēvar*.

[8] Read -*eṉṟu*.

[9] Read *i=ddēvarkku*.

[10] Read -*vēḷān=anā*.

[11] Read *Pichchanēṉ*.

No. 16.—THE "PYU" INSCRIPTIONS.

BY C. O. BLAGDEN.

Although very little progress has been made in the decipherment and interpretation of these records, it seems worth while to state briefly how the matter stands at present, before I offer such suggestions as I can make for the further prosecution of this line of research.

The study of "Pyu" epigraphy begins with the Fourth Text of the Myazedi inscription of Pagan, which was discussed in the Journal of the Royal Asiatic Society for April 1911. From a comparison of that text with the corresponding Pāli, Burmese and Talaing versions, the greater part of the "Pyu" alphabet was ascertained and a number of "Pyu" words were identified, some with certainty, others with more or less probability. From these data and from the syntax of the language, so far as it was exemplified in that one text, the inference was drawn that the language was a Tibeto-Burman one that had been in contact with Talaing. It was therefore provisionally assumed to have been the vernacular of the Prome district in ancient times, and the name "Pyu" was attached to it as a convenient label.

Subsequent discoveries have tended to confirm these inferences. A number of other records in the same language have been found at Prome or its immediate neighbourhood. The "Pyu" inscriptions of which copies have been forwarded to me comprise the following:—

(1) the Bèbè Pagoda inscription;

(2) the Kyaukka Thein inscription;

(3) three or four short inscriptions on votive tablets and the like;

(4) the inscriptions on urns found near the Payagyi Pagoda; (all the above were found at or near Prome);

(5) the Amarapura inscription (removed to that place by a Burmese king); and

(6) an inscription found (I believe) at Pagan, of which only a photograph has been sent to me. I am informed that the reverse of the stone bears another inscription in Chinese characters, apparently unconnected with the "Pyu" one.

Nos. 1, 2 and 6 are so dilapidated that at present practically nothing can be done with them. The records included under No. 3 are more legible but they are very scrappy, while No. 5 contains a fragmentary text which up to now has yielded no new information that I can understand. No. 4 seems to offer the best opening for study. It comprises the inscriptions engraved on five urns, four large stone ones and a smaller one made of earthenware. Some of these urns were found to contain ashes and were probably used for the purpose of burying the cremated bodies of individuals of some local importance.

On these five urns there appear to be seven distinct inscriptions. Indicating the stone urns by the letters A to D and the earthenware one by the letter E, the corresponding inscriptions can be conveniently referred to as A, B1, B2, C, D1, D2 and E. B2, which follows immediately on B1, is in faint letters many of which are hardly legible; it appears to contain 18 (or 19) *aksharas* and to have little in common with the other records. E has only 11 *aksharas* and has also little in common with the rest. D2 is a long record of (apparently) 17 lines, *viz.* 8 lines of "Pyu" text, a final line of what appear to be merely ornamental flourishes and 8 interlinear rows of faint symbols differing from the "Pyu" letters. In this last peculiarity it resembles Nos. 1, 2 and 5 and at present I cannot explain what these symbols stand

for. They are clearly not essential, for they do not occur in the shorter inscriptions[1]. Perhaps they are merely ornamental. D2 has little in common with the other inscriptions and it is engraved on the bottom of its urn. The other urn inscriptions are engraved horizontally round the several urns.

The four inscriptions A, B1, C and D1, are all of one type and I propose to make a detailed comparison of them here. Their resemblances and differences will probably turn out to be matters of importance. For, be it remembered, " Pyu " is a language of which as yet only a very small number of words have been identified, and when one is invited to decipher and interpret inscriptions in it which, unlike the Myazedi one, are not accompanied by translations in other languages, one finds oneself face to face with the difficulty of not knowing how to begin or where to seek for clues. It seems to me that our best chance of interpreting these records is to ascertain what is essential or " common form," in them so as to be able to distinguish it from what is accidental or individual. Every new record of this class that may turn up in the future will help us to draw this important distinction. Then, when we are tolerably certain of the general intent and purport of the essential words, a comparison with the known Tibeto-Burman languages ought to give us clues to their exact meanings. But we ought first to be fairly clear as to the *sort* of meanings that we should look for.

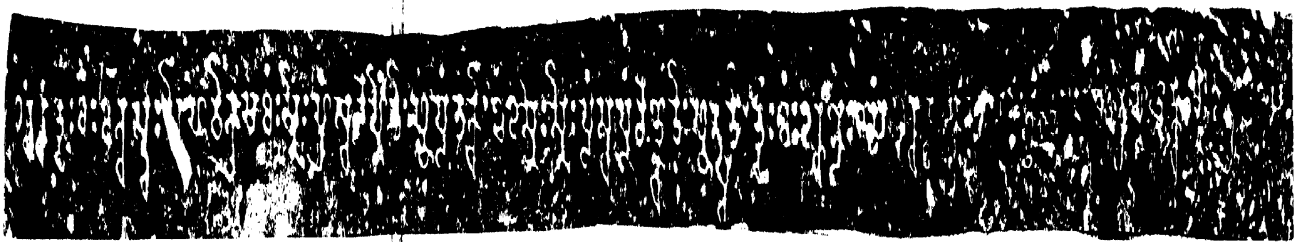
This is particularly necessary in the case of quasi-monosyllabic languages, where there are always a number of words that have several distinct meanings in different contexts, an inherent ambiguity which is only imperfectly met by differentiation of tone. " Pyu " appears to fall into this class. It is not strictly monosyllabic, but largely so, and it apparently rejects final consonants altogether, thus immensely reducing the possible number of its syllabic combinations. I am still of opinion that the dots or little circles resembling *anusvāra*, *visarga*, and their combinations, used in the " Pyu " script, represent tonal marks. If that is correct, the " Pyu " tones must have numbered half a dozen or more. In any case it is necessary to reproduce these diacritical marks in our transcription, or we should be mixing up quite a number of distinct words.

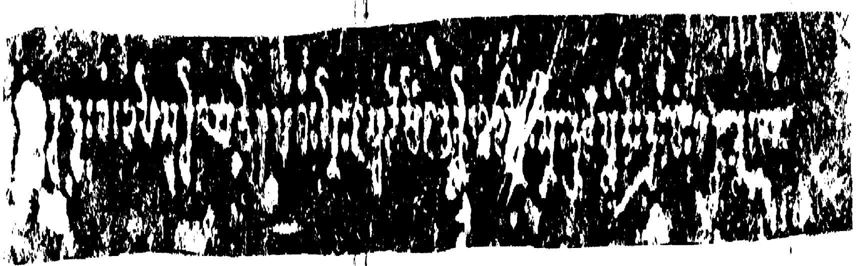
There are other difficulties in connexion with these inscriptions. They are, it is true, engraved for the most part in clear and fairly well preserved characters of the same archaic, South Indian type as the " Pyu " text of the Myazedi inscription, and most of the letters are easily recognizable. But some of them are only doubtfully identified as yet. There appear to be several that resemble one another rather closely and are difficult to distinguish, particularly those which in the Myazedi inscription I have provisionally read as *ḍ*, *d*, and *ḷ* (and there may possibly be a *ṭ* and *l* amongst them also). Further the compound *aksharas* are not always easy to decipher, the subscript forms of the letters being different from the isolated forms and by no means easy to identify. Also there is a strong resemblance, amounting almost to identity, between the lower portions of the letters *k*, *r* and subscript *ū*. Accordingly the transcripts which I now propose to give must be regarded as tentative and subject to such further correction as subsequent enquiry may show to be necessary. To emphasise this point I put into parentheses such letters as I consider doubtful for want of certainty of identification. Square brackets, on the other hand, will serve to indicate places where the reading is conjectural because the stone has suffered damage. In order to show clearly the points of resemblance and difference amongst the four inscriptions I place the corresponding words directly in the same vertical lines. The actual text of each of these four inscriptions (and also of B2) begins with the three paragraph marks which appear at the beginning of the Myazedi inscription.

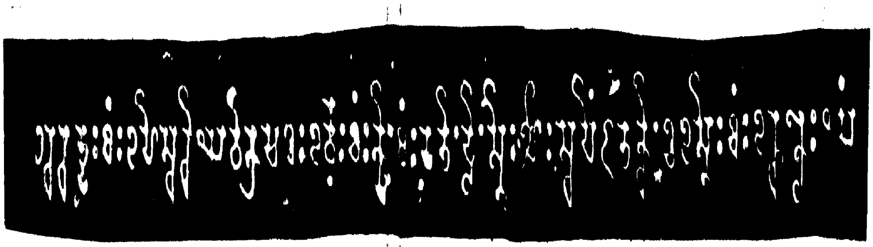
[1] They seem to occur sporadically in No. 6 and, to a small extent, in the Myazedi inscription.

Four Pyu inscriptions.









S. KONOW.

SCALE ·3

W. GRIGGS & SONS, LTD., PHOTO-LITH.

TEXT.

Plate	A	tdạ8 ḅå8 u hi t(r)a hna (ka)	harivikrama[1] ḅå8
„	Bl	tdạ8 ḅå8 u (bhụ) s(u)ū8	[s]ihavikrama ḅå8
„	C	tdạ8 ḅå8 u hi	sūriyavikrama ḅå8
„	Dl	tdạ8 ḅå8 . u hi	sūriyavikrama ḅå8 uv(ọ)8
Plate	A		sni8 (ṅ)a sū kni (de) hnī
„	Bl		sni8 hrå sū (de) hnī
„	C		sni8 (ṅ)a sū (de) (p)ī (ṅ)a
„	Dl	ḅå8 k(d)i° ḅå8 [tạ] ti° (pl)i°	sni8 (hau)8 sū pī (ṅ)a
Plate	A	ti°[2] phvụ (t)pū p(l)å ta (k)i° (kha)	u sni8 sni8 p(l)å sū
„	Bl	ti° phvụ p(l)å ta (k)i° (kha)	u sni8 sni8 p(l)å sū
„	C	ta (k)i° (kha)	u [sn]i8 sni8 tr[u sau][3]
„	Dl	ta (k)i° (kha)	u sni8
Plate	A	tå (de) kni ti° phvụ t(k)o ti° tdạ8	ḅå8 u ru (kḷ)e8 yå
„	Bl	p(l)å (de) t(k)o ti° phvụ (t)pū ti° tdạ8	ḅå8 u ru (kḷ)e8 yå
„	C	p(l)å ti8 tdạ8	ḅå8 u ru (kḷ)e8 yå
„	Dl		ḅå8 u ru (kḷ)e8 yå

Where so much is uncertain it seems hardly worth while to discuss the doubtful letters at length. The word *de* may perhaps be *ḷe*, or something else. The word *bhụ* might conceivably be *rọ*, *rẹ* or *nụ*; *tạ* may be *vạ* or even *rẹ*, and so on. There is very little to guide one in these doubtful cases, when the language is as good as unknown. I am not sure whether *ti°* just before the last *tdạ*8 ought to have two dots after it or one: the texts appear to differ. In C *pīṅa* looks like *mīṅa*. The letter *ṅ* is also very like *j* in several of these words.

It appears from these inscriptions compared together that they have the following common elements: (a) the phrase *tdạ*8 *ḅå*8 *u* .... *ḅå*8, which includes the easily recognizable proper names **Harivikrama, Sihavikrama** and **Sūriyavikrama,** (b) the phrase beginning with *sni*8 and ending with *ta ki° kha u sni*8, and (c) the final phrase *ḅå*8 *u ru kḷe*8 *yå*. What are we to make of it all? It appears from the Myazedi inscription that *tdạ*8 means "king" and *ḅå*8 is a general honorific word, prefixed to the names of august personages (and worshipful objects, such as the statue of the Buddha mentioned in that inscription). What the next few words stand for I do not know. In the Myazedi inscription *hi* appears to mean "to die" and "death", but I am by no means sure that it is the same word here. In view of the unintelligible variant in Bl and the additional *tra hna ka* in A, I have my doubts. Perhaps these are partly names or titles of the personages commemorated. It is plain that on the strength of the first phrase we are justified in speaking of a dynasty reigning at Prome, which used "Pyu" as its official language and affected Indian names ending in *vikrama*. But very likely its members had "Pyu" names as well. The honorific *ḅå*8 was apparently capable of being suffixed as well as prefixed to the royal name. The words *uvọ*8 to *pḷi°* in Dl are beyond me at present. I merely point out that the first word occurs in l. 3 of the Myazedi inscription. Possibly it should be read *u vọ*8 and in that case the *u* would be the genitive affix. It would then be tempting to conjecture that *vọ*8 meant "queen", as it accompanies the word *maya*8 in that context. If we read *uvọ*8, perhaps the word means "his." But in any case I think we may conclude with great probability that

[1] [There is a sign resembling an *anusvāra* above, and a *virāma* below the *akshara ma* in Harivikrama.—S. K.]

[2] [Looks like *tni°*—S. K.]

[3] This looks more like *saw* in my rubbing than it does in the plate, but I am very doubtful of it.

Dl commemorates some near relations of Sûriyavikrama, whether his consort be among them or not. The string of words (with honorifics) after his name, for which there is no parallel in the other records, seems to indicate that much. Besides Sûriyavikrama's own urn is C, and no man requires more than one coffin. It is tempting to interpret *pḷi°* as meaning "grandchild", on the strength of l. 24 of the Myazedi inscription; but this last has *pḷi*, not *pḷi°*, which is a doubtful reading anyhow.

I pass on to the next phrase. In the Myazedi inscription *sni*8 means "year", and I am confident that it has the same sense in our urn-inscriptions. *A priori* it is reasonable to assume that it would be closely associated with numerals, and I note that that is the case here. In Bl it is followed by *hrå*, which in the Myazedi inscription represented "eight". In Dl it is followed by *hau*8, which we might perhaps read *ho*8 and which in any case reminds one of the word *ho*8 that stood for "three" in the Myazedi record. Later on in A there is a word *tå*, which in the Myazedi record meant "one." The inference is that the corresponding unknown words are also numerals. Among them there is one which constantly appears in the same relation to the other words, though these change. The constant is *sū*, and assuming "Pyu" to use a decimal system, we must conclude that *sū* means "ten". For reasons that will presently appear, it cannot be "a hundred" nor is it likely to be "twenty."

At this point a digression becomes necessary. M. George Cœdès has published[1] a very kind appreciation of my paper on the "Pyu" text of the Myazedi inscription and drawn my attention to the fact that the symbols in ll. 1-2 thereof which I had read *cū jha e* are not "Pyu" words of number as I had supposed but the conventional symbols employed in some ancient Indian inscriptions to represent 1000, 600, and 20, respectively. I accept these identifications the more readily as I had myself felt (and suggested in a note)[2] that my *e* might after all possibly be the old numeral symbol for 20. I can now confirm M. Cœdès' view, as I have compared the original rubbings (which are much larger and also clearer than the plate published with my paper in the *Journal*) with Bühler's Indische Palæographie (Pl. IX) and find that the symbols, including that for 600, correspond. But with regard to *hrå* I am not so sure. M. Cœdès would also make of it a conventional symbol. But the symbol is *hra* not *hrå*. And what has a tonal mark to do with a numeral figure? Secondly, *hrå* is used in l. 7 of the Myazedi text in connexion with an entirely different form of 20, which I conjecturally transliterated *shū* but now propose to identify with the *tpū* (or *npū ?*) of A and Bl. This I take to be a genuine "Pyu" word for "twenty", not an Indian numerical symbol. Thirdly, *hrå* is apparently used in Bl as a multiplier of *sū*, ten. Therefore I still think that I may have been right in taking *hrå* to be a "Pyu" word and a relative of the Burmese *rhach*, of genuine Tibeto-Burman descent.

To return to the other numerals in our four inscriptions. There is no internal evidence as to the values of the unidentified ones not yet mentioned. The following table is therefore to be considered as based largely on conjecture tempered by a general comparison with the forms of numerals in other Tibeto-Burman languages[3]:—

1	tå	5	ṅa, pïṅa	9	tko
2	hnï	6	tru	10	su, (sau)
3	hau8, (ho8)	7	kni	20	tpū
4	pḷå	8	hrå		

[1] *Bulletin de l'École Française d'Extrême-Orient*, 1911, pp. 435 f.

[2] *Journal of the Royal Asiatic Society*, 1911, p. 383.

[3] Compare as a handy reference *Journal of the Royal Asiatic Society*, 1913, pp. 315 ff.

The vowel *au* is used in the Myazedi inscription as a variant of *ū*; but I must admit that it is odd that both *sū* and *sau* (which is, moreover, a doubtful reading) should appear in such a short document as C. Also the word *tru* is not quite certain, that portion of the rubbing being by no means clear; it might conceivably be *tra*, though I prefer the reading *tru*. I assume that "five" has two forms, the shorter one being used as a multiplier. If these more or less hypothetical conclusions are correct, these inscriptions have by a fortunate concurrence of circumstances given us a series of "Pyu" numerals which is complete so far as it goes and seems to be in general agreement with the numerals of other Tibeto-Burman languages. But further confirmation will of course be necessary before we can accept it as definitely established in every particular.

As *sni*8 means "year" it seems reasonable to suppose that *de* (or *ḷe*, or whatever the true reading may be) and *phvṃ* stand for other divisions of time, probably "month" and "day" respectively: for they also are followed by numerals, or words which we have found to form part of the numerical combinations used in connexion with *sni*8, or words used alternatively to such words. I take *ti*° to be a postposition meaning "in", but I admit that there is some doubt as to this, and its use here seems rather capricious and irregular. The phrase *ta ki*° *kha u sni*8 common to all four texts is evidently a formula describing the type of year intended. As it is a constant it can only refer to some characteristic or quality common to all the years previously mentioned, and the most natural view of it would seem to be that it defines them by reference to some fixed point, in other words it denotes some era. Then follows another chronological phrase beginning with *sni*8. This is wanting in D1 and I take it to refer to the ages of the deceased persons commemorated in these epitaphs. If urn D contained the mingled ashes of several members of the family, that might be a good reason why this phrase is not found in D1. At any rate these numerals have no constant relation to the preceding sets of numerals, and they are too high to be probable lengths of reigns.

Let us now tabulate these chronological data. Assuming the first set of numbers to be referable to some fixed point or era, the inscriptions will fall into the order D1, C, A, B1. There is of course nothing in the texts (so far as we can understand them at present) to determine *what* fixed point or era is implied. But let us assume, for the sake of convenience, that it was the ordinary Burmese era of 638 A.D. We can then make out the following chronological table :—

(1) year 35 (673 A.D.); Sūriyavikrama's relative or relatives died;
(2) year 50 (688 A.D.), 5th month; Sūriyavikrama himself died, aged 64 years;
(3) year 57 (695 A.D.), 2nd month, 24th day; Harivikrama died, aged 41 years, 7 months and 9 days
(4) year 80 (718 A.D.), 2nd month, 4th day; Sihavikrama died, aged 44 years, 9 months and 20 days.

From this it is obvious that the three personages named could very well have been grandfather, father and son occupying the throne of the Prome monarchy in lineal succession. Of course we are not entitled to assert that this really was the fact: but as a working hypothesis it seems to be consistent with the evidence at present available.

So too as to the era, the most one can say is that it is not an impossible one. But there is very little to guide us as to the age of these inscriptions. We know that the Myazedi record is only about 800 years old, yet its alphabet does not differ very materially from that of our urn-inscriptions. But then it shows signs of great archaism, the leading instance being the anchor-shaped subscript *y*, which was obsolete in India after the 4th century. This argues such a conservative attitude on the part of "Pyu" scribes that I cannot understand how anyone can profess to date their inscriptions by palæographical evidence alone. We know from history that the Burmese of Pagan conquered the South somewhere in the 11th century and therefore one is naturally disposed to date the Vikrama dynasty of Prome before that

period (unless they were merely local chiefs, vassals of Pagan). Besides, the alphabet of the urn-inscriptions does look slightly older than that of the Myazedi record. On the other hand M. Finot has pointed out[1] that the form of the letter *r* with the lower hook joined to the main shaft indicates a date not earlier than the 6th century. This leaves us a margin of about 500 years wherein to locate the Vikrama dynasty, and vague as it is I regret to say that at present I can suggest no more definite solution of this chronological problem. It is of course a perfectly reasonable inference from the archaic type of the alphabet that the introduction of Hindū civilization into the Prome district goes several centuries further back than the probable period (7th or 8th century ?) of these urn-inscriptions.

There remain for consideration the concluding words of our texts. It will be noticed that there is complete agreement among them as to the last five syllables. Plainly the phrase has something to do with the common purpose of all these epitaphs. As the word *yā* appears from the Myazedi inscription to be a demonstrative meaning "this," I conjecture that the phrase is descriptive of the urns or their contents. The essential words are of course *ru kḷe*8 (or *uru kḷe*8) or whatever else the right reading may be. These are qualified by the honorific *ḅā*8 (or *tdạ*8 *ḅā*8). For it is not quite certain, first, whether *tdạ*8 (which does not appear in D1) goes with what precedes or with *ḅā*8, secondly, whether *u* is the genitive particle or the first syllable of a word *uru*.[2] Either way I imagine the phrase to mean something like "these are venerable (or royal, or worshipful) remains (or corporeal relics)", or "this is a royal funeral urn", or something of that kind. Here there is scope both for conjecture and for comparison. I have, I fear, already indulged in more than enough of the former and my want of acquaintance with the Tibeto-Burman languages disqualifies me from adequately using the latter method. But it has struck me that *ru* or *uru* is curiously like the Burmese အရိုး "bone", a word which I understand is applicable to the ashes of cremated persons. And if we could find out what *kḷe*8 means, the sense of the phrase could be determined. Unfortunately the characteristic peculiarity of "Pyu" already referred to makes comparison very difficult. The language apparently tolerates no final consonant and therefore the word *kḷe*8 might conceivably correspond to almost any Burmese monosyllable beginning with *ky* or *kr*, and there are many such. Until the older forms of Burmese have been studied and it has been ascertained in what cases *ky* (or *kr*) goes back to a primitive *kl*, as it does in some words, or until a number of other Tibeto-Burman languages have been drawn into the comparison, any suggested explanation must remain highly conjectural. It is also, of course, by no means probable that Burmese will give useful clues for every "Pyu" word; it may often be necessary to look for them in other members of the family.

Here I must leave the subject, at any rate for the present. It will be obvious to everybody that there is a very great speculative element in the suggestions I have ventured to put forward. My object in throwing them out is to stimulate enquiry among those who are more competent to pursue this line of research than I can ever hope to be. I trust that I have put my hypotheses in such a form that they can be checked by Tibeto-Burman scholars and I leave to them the task of confirming or refuting them, as the case may be, according to the balance of the evidence that may be brought to bear on these questions. But I venture to think that some of the results of my examination of these urn-inscriptions will stand the test of future research and that it will be found that these texts consist, broadly speaking, of phrases conveying pretty much the personal, chronological and other information, which my tentative analysis claims to have detected in them.

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[1] *Journal Asiatique*, 1912, Series X, Vol. XX, p. 133.

[2] If (as seems most likely) *tdạ*8 goes with *ḅā*8, I think *u* must probably be taken as a particle: *tdạ*8 *ḅā*8 *u* = "H.M. the King's."

No. 17.—RAMATIRTHAM PLATES OF INDRAVARMAN.

By Professor E. Hultzsch, Ph.D.; Halle (Saale).

These plates belong to a family of Paṇḍits at Rāmatīrtham near Vizianagram. I edit the inscription on them from excellent ink-impressions received from Rao Sahib H. Krishna Sastri,[1] who describes them as follows:—

"These are three copper-plates measuring 8¼" in length and about 2" in breadth. The first and third bear writing only on their inner side. The plates are strung on an oval copper-ring measuring 3" by 3⅝", which had not yet been cut when they were received in this office. Its ends are secured in a mass of copper, at the top of which is impressed an oval seal measuring 1½" by 1⅜" in diameter. The seal shows the faint figure of an advancing lion or tiger (facing the proper right), with its left fore-paw raised, neck erect, mouth wide-open, and the tail raised above the back, so as to end in a loop.[2] The plates with ring and seal weigh 75 tolas."

The writing is well preserved throughout. The alphabet resembles that of the Chikkulla plates of Vikramēndravarman II. (above, Vol. IV, No. 25); but, while in these *t* is distinguished from *n* by a loop, neither of them shows a loop here. The *ḍ* of °*vāḍaka* (l. 7) does not differ in shape from the dental *d*. The Draviḍian letter *ḷ* is employed in *Pḷaki* (l. 6). A final form of *t* occurs in ll. 1, 13, 15, 17, and one of *m* in ll. 10 and 14.

The language is Sanskrit prose (with four verses of Vyāsa and Manu quoted in ll. 12-15). The Sandhi rules are not always observed, and the *sh* of *varsha* (l. 16) is doubled in contravention of Pāṇini, VIII, 4, 49. In *karttavyaṁm-ājñā* (l. 10), final *m* is doubled between vowels.[3] The wording of ll. 3-4 is incorrect, as the notes on the text will show. This is evidently due to the fact that the clerk who drafted the panegyrical portion copied or adapted an old office-record in a very careless manner.

The inscription records that the king (*rājan*) Indravarman (l. 6) granted to a Brāhmaṇa the village of Peruvāḍaka (l. 6 f.) or Peruvāṭaka (l. 7) in the Pḷaki-rāshṭra (l. 6). The same district is mentioned as Pḷaki-vishaya and Paḷaki-vishaya in two inscriptions of the Eastern Chalukya king Vishṇuvardhana I.[4]

Indravarman was the son of the king (*rājan*) Vikramēndra (l. 5) and the grandson of the *Mahārāja* Mādhavavarman (l. 2) of the family of the Vishṇukuṇḍin kings (l. 3). This short pedigree establishes his identity with the *Mahārāja* Indrabhaṭṭārakavarman whose son, the *Mahārāja* Vikramēndravarman II., issued the Chikkulla plates, and who was the son of Vikramēndravarman I. and the grandson of the *Mahārāja* Mādhavavarman of the Vishṇukuṇḍin family. As regards this family, Professor Kielhorn has suggested that its name may be connected with Vinukoṇḍa in the Kistna district.[5]

While the Chikkulla plates were issued from Ḍenduḷūra (*i.e.* Dendulūru[6] near Ellore), Indravarman issued the subjoined grant from a place named Puranisaṅgama (l. 1). In both grants Mādhavavarman and Vikramēndravarman II., respectively, is stated to have been a

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[1] He has already noticed the plates in his *Annual Report on Epigraphy for 1908-09*, p. 110.

[2] Cf. the description of the seal of the Chikkulla plates, above, Vol. IV, p. 194.

[3] Cf. Professor Kielhorn's note 4, above, Vol. IV, p. 194.

[4] Above, Vol. IX, p. 317 f.

[5] Above, Vol. IV, p. 195 and note 1.

[6] This is the correct spelling of the modern name; see above, Vol. V, Additions and Corrections, p. v, and Vol. VI, p. 159.

worshipper of 'the lord of **Śrīparvata**' (below, text l. 1), *i.e.* of the Śaiva temple at **Śrīśailam** in the Karnūl district, and **Mādhavavarman** is said to have performed eleven horse-sacrifices (*aśvamēdha*, l. 3) and thousands of others (l. 4). His son **Vikramēndra** (I.) is styled 'an ornament of both families' (l. 4). The Chikkulla plates show that this statement alludes to a matrimonial alliance of the Vishṇukuṇḍins with the **Vākāṭa** family, to which Vikramēndra's mother must have belonged.[1] **Indravarman** claims to have 'encountered in hundred-thousands of battles numerous four-tusked (elephants)' (l. 5). As *Chaturdanta*, 'four-tusked,' is an epithet of Airāvata, the elephant of the east, Professor Kielhorn has suggested that this curious boast may refer to victories gained in the eastern direction.[2]

The date of the grant was the seventh (*tithi*) of the bright fortnight of Jyaishṭha in the twenty-seventh year of Indravarman's reign (l. 15 f.).

TEXT[3]

First Plate; Second Side.

1 स्वस्ति पुरनिसङ्गमवासाकात्[4] भगवच्छ्रीपर्व्वतस्वामिपादानुध्यात[:*] सकलमही-
मण्डलावनत-

2 सामन्तमकुटमणिकिरणावलीढचरणयुगो विख्यातयशा: श्रीमन्महाराजमाधव-
वर्म्मा [।*] तस्यो-

3 र्जितश्रीविष्णुकुण्डिपार्त्थिवोदितोदितान्वयतिलकसमुद्भूतैकादशाश्वमेधावभृतावधौत-
जगत्कल्म-[5]

4 षक्रतुसहस्रय[ा*]जिन:[6] स्नानपुण्योदकपवित्रीकृतशिरस: सपुत्रो मातृपितृपादा-
नुध्यातोभयवंशात्मजालङ्कार-[7]

Second Plate; First Side.

5 भूत: श्रीमान्विक्रमेन्द्राख्या[8] राजास्यापि चानेकचातुर्द्दन्तसमरशतसहस्रसङ्घट्टविजयी[9]
प्रियसूनु: चतुर-[10]

6 दधिनृपतिमकुटमणिमयूखविच्छुरितपादाम्बुरुह: परममाहेश्वर: श्रीमानिन्द्रवर्म्माख्या[11]
राजा प[illegible]किराष्ट्रे पेक-

7 वाडकग्रामसमवेतान्कुटुम्बिनस्समाज्ञापयति [।*] अस्त्येष पेकवाटकग्राम: स्वपुण्या-
भिफलवृद्धये[12]

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1 Above, Vol. IV, pp. 194 and 197.

2 Above, Vol. IV, p. 195, note 2.

3 From ink-impressions supplied by Rao Sahib Krishna Sastri.

4 Read °वासकाद्.

5 Cancel the redundant समुद्भूत and read °ल्मषस्य°.

6 Like क्रतुसहस्रयाजिन:, the epithets preceding it ought to have been placed in the genitive case, thus:— तस्योर्जितश्रियो, °तिलकस्यैकादशा°, and °ल्मषस्य.

7 Read मातापितृपादानुध्यात उभय° and cancel the redundant आत्मज.

8 Read °ख्यो.

9 Read °चतु°.

10 Read °सूनुश्चतु°.

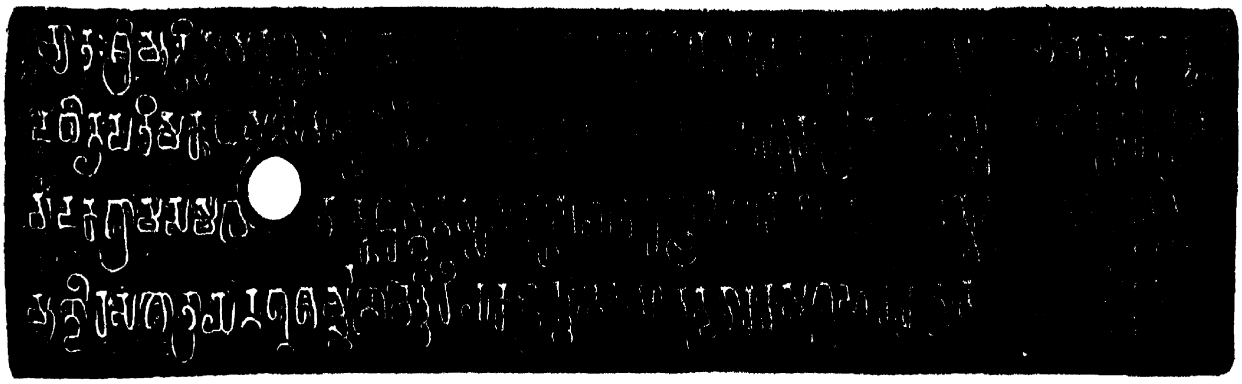
11 Read °ख्यो.

12 Read स्वपुण्यफलाभिवृद्धये.

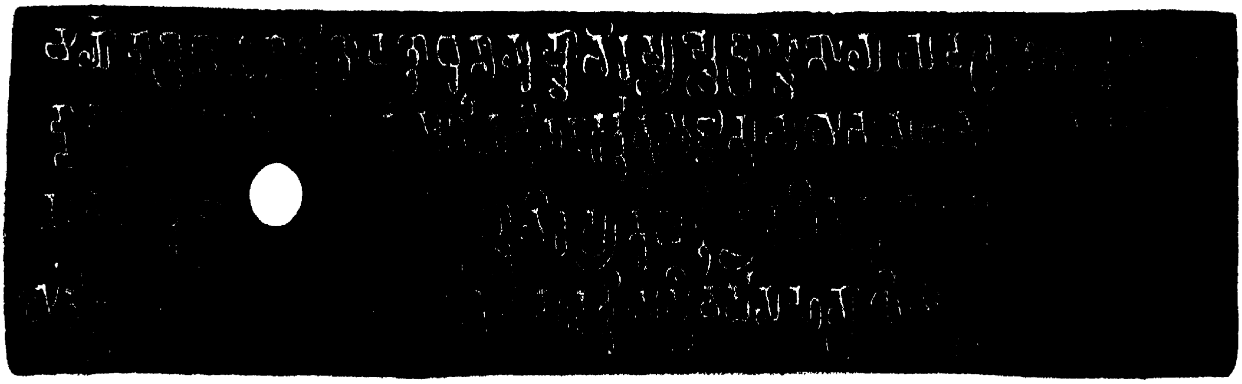
Ramatirtham plates of the Vishnukundin Indravarman.



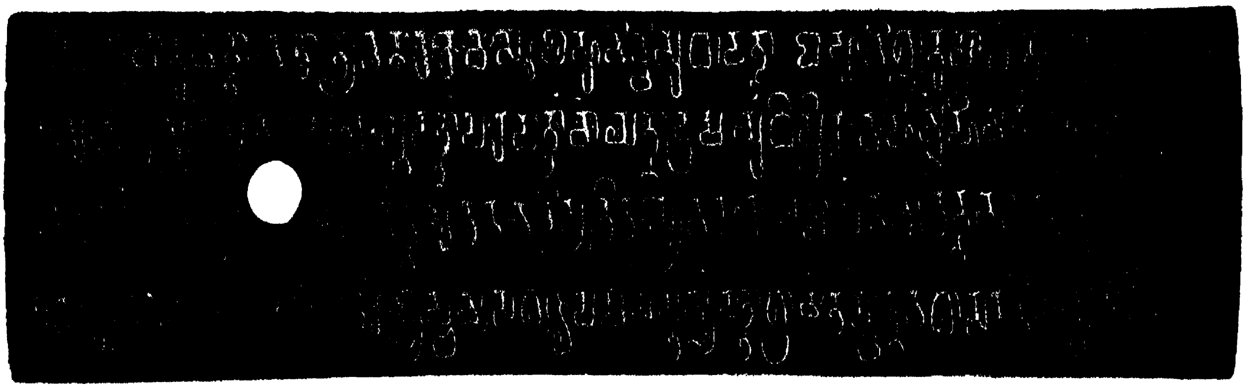
ii a.



ii b.



iii a.



E. Hultzsch. Full-Size. Collotype by Gebr. Plettner.

8 माण्डिरसगोत्राय नम्मशर्म्मणे तैत्तिरीयकब्रह्मणायाचन्द्रतारकमग्रहारीकृत्य[1] सर्व्व-
करभरविप्रमुक्तो

Second Plate; Second Side.

9 मया ताम्रशासनाङ्कितो[2] दत्तोऽमुना [।*] युष्माभिरप्यस्मै ब्राह्मणाय यदत्र
फलमुचितं त-

10 द्दातव्यम्[3] वचनप्रेषणादिकं च कार्य्यं सर्व्वं सदा कर्त्तव्यमाज्ञा[4] स्वयमेव [।*]
ये च भविष्यभाविनो[5] राजा-

11 नः तांश्च बुबोधयामि[6] [।*] युष्माभिरप्यनुमन्तव्यो रक्षितव्यश्च स्वपुण्यफल-
प्राप्त्यर्थं-

12 मेतस्मिन्नेवोर्थे[7] व्यासमनुगीतान्श्लोकानुदाहरन्ति[8] ॥ षष्ठिं[9] वर्षसहस्राणि स्वर्गे
मोदति भूमिदः [।*]

Third Plate; First Side.

13 आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् [॥ १ ॥*] बहुभिर्व्वसुधा दत्ता
बहुभिश्चानुपालिता [।*] यस्य यस्य य-

14 दा भूमितस्य[10] तस्य तद[ा*] फलम् [॥ २ ॥*] स्वदत्तां परदत्तां वा यत्ना-
द्रक्ष युधिष्ठिर(:) [।*] महीम्महिमतां[11] श्रेष्ठ दानाच्छ्रेयो-

15 नुपालनं [॥ ३ ॥*] भूमिदानात् परं दानंन्न भूतन[12] भविष्यति [।*] तस्यैव
हरणात्पापं न भूतन्न भविष्यति ।[। ४ ॥*] श्रीमतो राज्यक[ा]-

16 ल: वर्व्वाणीन्द्रवर्म्मण:[13] समाविंशतिकं[14] ज्येष्ठमासशुक्लपक्षसप्तम्यां[15] दत्तो ग्रामं[16] [।*]
तस्मिन्नेव ग्रामनिसर्ग्ग इति संबोध-

17 नात् ॥

TRANSLATION

(L. 1.) Hail ! From (his) residence (or camp) at **Puranisaṅgama.**[17]

(There was) the glorious *Mahārāja* **Mādhavavarman,** who meditated on the feet of the divine lord of **Śrīparvata** ; whose pair of feet was covered by the rays of the jewels in the diadems of bowing vassals on the whole circle of the earth ; (and) whose fame was widely known.

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1 Read °ब्राह्मणा°.

2 Read ताम्र°, *i.e.* ताम्र°.

3 Read °व्यं.

4 Read कर्त्तव्यम्। आज्ञा.

5 Read either भविष्या or भाविनो.

6 Read °नस्तान्बोधयामि.

7 Read °न्नेवार्थे.

8 Read °गीतांश्लोका°.

9 Read षष्टिं.

10 Read भूमिस्तस्य.

11 Read महीम्महि°.

12 Read दानन्न भूतन्न.

13 Read °काले सर्व्वा° ; °ण: seems to be corrected from °णा: .

14 Read सप्तविं°.

15 Read ज्येष्ठ°.

16 Read ग्राम:.

17 The ablative has to be construed with *samājñāpayati,* 'commands,' in l. 7.

(L. 2.) Of him,—whose glory was mighty, who was an ornament of the ever rising family of the **Vishṇukuṇḍin** kings, who had washed off the impurity of the world by bathing at the end of eleven horse-sacrifices, who had performed thousands of (other) sacrifices, (and) whose head had been purified by the sacred water of ablutions (at places of pilgrimage),—the virtuous son (was) the glorious king named **Vikramēndra**, who meditated on the feet of (his) mother and father, (and) who became an ornament of both families.[1]

(L. 5.) And his dear son, the glorious king named **Indravarman**, who is victorious by encountering in hundred-thousands of battles numerous four-tusked (elephants), whose lotus-feet are covered by the rays of the jewels in the diadems of the kings of the four oceans, (and) who is a fervent worshipper of Mahēśvara (Śiva), commands the ryots assembled at the village of **Peruvāḍaka** in the **Plaki** district (*rāshṭra*) :—

(L. 7.) "This village of **Peruvāṭaka** has now been given by Me, for the increase of the rewards of My own good deeds, having made (it) an *agrahāra* as long as the moon and the stars (shall exist), being exempted from all taxes and burdens, (and) marked by an edict on copper, to the Taittirīyaka Brāhmaṇa Nagnaśarman of the Māṇḍira *gōtra*.

(L. 9.) "And you must give to this Brāhmaṇa the customary produce of it and must perpetually perform every duty, (*viz.*) conveying messages (?) etc."

(L. 10.) The command (was issued by) Myself.[2] And future kings I exhort :—"You also ought to approve and preserve (this grant), in order to attain the rewards of your own good deeds."

(L. 12.) With reference to this very subject they quote (the following) verses sung by **Vyāsa** and **Manu** :—

[Ll. 12—15 contain four of the customary verses.]

(L. 15.) **Twenty-seven years** (*i.e.* in the twenty-seventh year) **of the time of the reign of the glorious Indravarman, on the seventh** (*tithi*) **of the bright fortnight of the month Jyaishṭha,** the village was given. In the same (year) the delivery of the edict (to the donee took place). The above (was written) under instructions (of the king).

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facing No. 18.— RAMPAL COPPER-PLATE GRANT OF SRICHANDRADEVA.

BY RADHAGOVINDA BASAK, M.A.; RAJSHAHI.

Last summer I made a tour, at the instance of the Varēndra Research Society, Rājshāhī, in some of the villages of Vikrampur in the Dacca District of the Bengal Presidency, and visited sites of archæological interest including Rāmpāl, which is believed to contain the ruins of the eastern capital of the Sēna kings of Bengal. I was informed by Babu Jōgindrachandra Chatterjee and his younger brother Babu Hōmēndrachandra Chatterjee of Pañchasār that one Yadunāth Vanikya of their village had an inscribed copper-plate in his possession. I then went to the said Vanikya on the 29th April, 1913, and purchased the plate from him on behalf of the Varēndra Research Society. This plate, according to Yadunāth, was discovered about 75 years ago by a Muhammadan cultivator in digging his land somewhere in Rāmpāl (which is only a mile-and-a-half from Pañchasār). The plate was made over to Yadunāth's father. Since then it has been preserved as a sacred object in the Vanikya family. The plate is now deposited in the Museum of the Varēndra Research Society at Rājshāhī. I edit the inscription from the original.

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[1] For the meaning of this statement see p. 134 above.

[2] For the expression *ājñā svayam=ēva* see Dr. Fleet's remarks, above, Vol. VII, p. 183, note 11.

The plate measures 9½″×8″. At the top of it, in the middle, is attached a **seal**, which has, in its upper part, the emblem of the Buddhist "Wheel of Law", the *Dharmma-[cha*]kra* (l. 31) with two deers in couchant posture on both sides of it. Just below the wheel and above the legend *śrī-Śrīchandra[dē]vaḥ*, something like the emblem of a small conch-shell is seen. Beneath the legend again, the representation of a digit of the moon, with floral decorations on the three other sides of it, may be marked. This crescent, it seems, indicates the moon from whom the donor and his ancestors are said to have descended. All these symbols and decorations together with the legend are in relief. The most notable feature of this seal is that it resembles to a great extent the seal[1] of the copper-plate grants of the Pāla kings of Bengal, who were also Buddhists in religion.

The plate is in an excellent state of preservation and has not suffered much from corrosion as its edges were raised into rims; but the depth of the letters has been impaired by nitric acid which the owner of it confessed to have applied in order to clean it; and as the result of this, some of the letters look blurred, especially on the reverse side. The plate is inscribed on both sides, the obverse containing 28 lines of writing and the reverse 12 lines only.

The **characters** of the inscription belong to a variety of alphabets used in the eastern part of Northern India in the eleventh and twelfth centuries. The letters are engraved with considerable skill, and they look well-shaped, and are cut clearly and deeply. The size of the letters throughout is nearly ¼ inch. Some spelling mistakes occur, due, likely, to the ignorance or oversight of the scribe or the engraver. The errors of omission have been pointed out in the foot-notes of the text.

As regards **orthography**, the letter *ba* is throughout expressed by the sign for *va*; the guttural nasal is used, instead of *anusvāra*, before the palatal sibilant, in *=vaṅśē*, l. 3, and *=amṛitākarāṅśuḥ*, l. 6; *m* has often been retained before *va*, instead of being changed to *anusvāra*, e.g., *-śriyām=vikhyātō*, l. 4, *shashṭhim=varsha-*, l. 35, and *paradattām-vā*, l. 36. It may also be noted that almost all consonants are doubled after *r*, except *ya*, *śa*, and *ha*; cf. *nivēśitārir=yaśaḥ-*, l. 14; *-paryantā*, l. 24; *darśē-*, l. 7, and *yathārhaṁ*, l. 22. The consonant *va* in such position is sometimes seen doubled and sometimes left single; cf. *-sarvvādhikṛita*, l. 19, *-sarvva-pīḍā*, l. 25, *-udaka-pūrvakaṁ*, l. 28, *sarvair=*, l. 31 f., and *vahubhir=va[su*]dhā*, l. 37. The sign of *avagraha* is employed in three places, in *-Pūrṇṇachandrō 'bhavat*, l. 4, *-jīvinō 'dhyaksha-*, l. 21, and *pradattā 'smābhiḥ*, l. 31; but it is omitted elsewhere; thus, *dharmmō=py=asau*, l. 1, and *darśē=sya*, l. 7.

The **language** is correct Sanskrit throughout. The inscription, after the words *Ōṁ svasti* with which it commences, has 8 verses, followed by prose, at the end of which again we find five of the usual imprecatory and benedictive verses. At the end of the document we find a sign of interpunction, consisting of a circle, of the size of the letters, between double bars.

The plate is not dated, nor does it mention the engraver's or the scribe's name. There is no separate endorsement of the king or any of his chief officers at the close of the deed, as we find in some of the Bengal plates.

The object of the inscription is to record the grant of rent-free land, in the village of **Nēhakāshṭhi** of the **Nānya**-*maṇḍala* in the prosperous **Pauṇḍra**-*bhukti*, (l. 17), made by the devout *Saugata* (worshipper of *Sugata*, Buddha) *Paramēśvara Paramabhaṭṭāraka Mahārājādhirāja*, the glorious **Śrīchandradēva**, who meditates on the feet of the *Mahārājādhirāja* **Trailōkyachandradēva** (ll. 15-16), to a **Brāhmaṇa**, named Pītavāsaguptaśarman, the son of Sumaṅgalagupta, the grandson of Varāhagupta, and the great-grandson of Makkara-

[1] See for instance, the seal of the Khālimpur plate of Dharmapāladēva, printed opposite to p. 244, *Ep. Ind.*, Vol. IV.

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gupta (ll. 27-28), for the increase of merit and fame of his parents and of himself. The *gōtra* and *pravara* only of the donee are mentioned, but not the *vēdas* and *śākhā* he studied. The charter is isued from the royal camp at **Vikramapura.** The phraseology of the grant in the prose portion mostly resembles that of the other Bengal plates, those of the Pālas, the Varmans, and the Sēnas.

The historical information that can be gathered from this plate may be thus summarised. In the opening verse, the Buddhist *Triratna*, viz., the *Buddha*, the *Dharma* and the *Saṅgha*, are mentioned with veneration by the court-poet, indicating thereby that his master must have been a Buddhist, which fact can also be inferred from l. 15. In the family of the **Chandras**, there arose one **Pūrṇṇachandra** whose name, we are told (v. 2), appeared on pedestals of images, on pillars of victory, and on plates of copper. But he is not described as a king. His son was the *Bauddha* **Suvarṇṇachandra** (v. 3), whose mother, it is stated (v. 4), was beguiled by her husband with a golden *moon*, when she, while enceinte, expressed, on a new-moon evening, her longing to see the disc of the rising moon. His son was **Trailōkyachandra**, who, "The support of the royal majesty smiling in the royal umbrella of the king of **Harikēla** (*i.e.*, Eastern Bengal) "—became king(*nṛipati*) of **Chandravīpa** (v. 5.). It cannot be definitely known what political relation, if any, this king of Chandradvīpa had with the king of Harikōla. **Śrīchandra**, the son of Trailōkyachandra, was born of his wife **Śrīkāñchanā** (v. 6.). The astrologers announced, from the marks the new-born babe bore on his person, that he was destined to rule a kingdom (v. 7.). He brought the whole country under his rule by throwing his enemy (or enemies?) into prison (v. 8). It is not easy, at the present moment, to say who are referred to by the word "enemy" in the verse, and which dynasty then ruling at Vikramapura was overthrown by the Buddhist king Śrīchandra.

All that we knew hitherto of any Chandra king ruling in East Bengal is the reference to a king of the name of **Gōvindachandra**[1], who had to make good his escape, after having descended from his elephant, when the Chōḷa king Rājēndra-Chōḷadēva I. invaded the Vaṅgāḷadēśa.

TEXT

First Side.

1 Ōṁ[2] svasti । [3]Va[ndyō] Jinaḥ sa bhagavān=karuṇ-ai[ka*]pātraṁ Dharmmō=py=asau

2 vijayatē jagad-ēkadīpaḥ । yat-sai(sē)vayā sakala ēva mahānubhāvaḥ saṁ-

3 sāra-pāram=upagachchhati bhikshu-Saṁghaḥ ‖ [1*] [4]**Chandrāṇām**=iha **Rōhitāgi**-[ri *?]-bhujām=vaṅśō[5]

4 viśāla-śriyām[6]=vikhyātō bhuvi pūrṇṇa-chandra-sadṛiśaḥ śrī-**Pūrṇṇachandrō** 'bhavat । archchā-

5 nām[7]=pada-pīṭhikāsu paṭhitaḥ santāninām=agratash=ṭaṅkōtkīrṇṇa-nava-praśastishu jaya-stambhēshu tāmrēshu cha ‖ [2*] [8]Buddhasya yaḥ śa-

6 śaka-jātakam=aṅka-saṁsthaṁ bhaktyā [9]vibhartti bhaga[vān=amṛi]tākarāṅśuḥ[10] । chandrasya tasya kula-jāta it=īva Bauddha[ḥ*] putraḥ

7 śrutō jagati tasya **Suvarṇṇachandraḥ** ‖ [3*] [11][Darśō]=sya mātā kila dōhadēna didṛikshamāṇ=ōdayi-chandra-vimvaṁ[12] ।

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[1] *Ep. Ind.*, Vol. IX, pp. 232-233.

[2] Expressed by a symbol.

[3] Metre: Vasantatilakā.

[4] Metre: Śārdūlavikrīḍita.

[5] Read *-bhujāṁ vaṁśē*.

[6] Read *-śriyāṁ vikhyātō*.

[7] *nā* looks like *nrā* in the plate.

[8] Metre: Vasantatilakā.

[9] Read *bibharti*.

[10] Read *-ākarāṁśuḥ*.

[11] Metre: Upajāt

[12] Read *-bimbaṁ*.

8 suvarṇṇa-chandrēṇa hi tōshit=ēti Suvarṇṇachandraṁ samudāharanti || [4*] [1]Putras=tasya pavitrit-ōbhaya-kulaḥ kaulīna-

9 bhītāśayais=trailōkyē viditō diśām=atithibhis=**Trailōkyachandrō** guṇaiḥ | ādhārō **Harikēla-rā-**

10 ja-kakuda-chchhatra-smitānāṁ śriyāṁ yaś=**Chandr**-ōpapadō va(ba)bhūva nṛipatir=dvīpē Dilīp-ōpamaḥ || [5*] [2]Jyōtsn=ēva Chandrasya

11 Śach=īva Jishṇōr=Ggaurī Harasy=ēva Harēr=iva Śrīḥ | tasya priyā kāñchana-kāntir=āsīch=[3]Chhriśrīkāñchan=ēty=añchita-

12 śāsanasya || [6*] [4] Sa rāja-yōgēna śubhē muhūrttē mauhūrttikaiḥ sūchita-rāja-chihnaṁ [| *] avāpa tasyāṁ tanayaṁ

13 nayajñaḥ **Śrīchandram**=inda(ndū)pamam=Indra-tējāḥ || [7*] [4] Ēkātapatr-ābharaṇāṁ bhuvaṁ yō vidhāya vaidhēya-jan-āvidhē-

14 yaḥ | chakāra kārāsu nivēśitārir=yaśaḥ-sugandhīni diśāṁ mukhāni || [8*] Sa khalu śrī-**Vikramapu-**

15 **ra**-samāvāsita-śrīmaj-jayaskandhāvārāt=parama-Saugatō Mahārājādhirāja-śrīmat-**Trailōkyachandradē-**

16 **va**-pādānudhyātaḥ Paramēśvaraḥ Paramabhaṭṭārakō Mahārājādhirājaḥ śrīmān **Śrīchandradēvaḥ** kuśa-

17 li[5] || śrī-**Pauṇḍra-bhukty-antaḥpāti-Nānya-maṇḍalē** | **Nēhakāshṭhi-grāmē** pāṭaka-bhūmau || samupagat-āśē-

18 sha-rājapurusha-rājñī-rāṇaka-rājaputra-rājāmātya-mahāvyūhapati-maṇḍalapati-mahāsāndhi-

19 vigrahika | mahāsēnāpati | mahākshapaṭalika | mahāsarvvādhikṛita | mahāpratīhāra | kōṭṭapāla | dauḥ-

20 sādhasādhanika | chaurōddharaṇika | nau-vala-[6]hasty-aśva-gō-mahish-āj-āvik-ādi-vyāpṛitaka | gaulmika | śau-

21 lkika-dāṇḍapāśika-daṇḍanāyaka-vishayapaty-adin[7]=anyāṁś=cha sakala-rōjapād-ōjīvinō[8] 'dhyaksha-pra-

22 chār-ōktān=ih=ākīrttitān | chāṭa-bha[ṭa*]-jātīyān kshētrakarāṁś=cha vrāhmaṇ-ōttarān[9] yathārhaṁ māna-

23 yati vōdhayati[10] samādiśati cha | matam=astu bhavatāṁ | yath=ōpari-likhita-bhūmir=iyaṁ | sva-sīm-āvachchhi(chchhi)-

24 nnā | tṛiṇa-pūti-gōchara-paryantā | sa-talā | s-ōddēśā | s-āmra-panasā | sa-guvāka-nālikērā sa-lavaṇā sa-

25 jala-sthalā | sa-gartt-ōsharā sa-daśāparādhā | sa-chaurōddharaṇā parihṛita-sarvva-pīḍā a-chāṭa-bhaṭa-pra-

26 vēśā a-kiñchit-pragrāhyā | samasta-rājabhōga-kara-hiraṇya-pratyāya-sahitā | Śa(?)-thalya-syagō-

27 trāya[11] tryarshi-pravarāya | Makkaraguptasya prapautrāya Varāhagupta-pautrāya Sumaṅgalaguptasya putrā-

28 ya | śāntivārika-śrī-Pītavāsogupta-śarmmaṇē | vidhivad=udaka-pūrvakaṁ kṛitvā kōṭihōmaṅ=ga-

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1 Metre : Śārdūlavikrīḍita.

2 Metre : Indravajrā.

3 Read =*Chhrīkāñchan=*.

4 Metre : Upajāti.

5 The signs of interpunction in ll. 17 ff. have no grammatical significance.

6 Read -*bala*-.

7 Read -*paty-ādīn=*.

8 Read -*rājapād-ōpajīvinō*.

9 Read *brāhmaṇ*-.

10 Read *lōdhayati*.

11 Read -*Śāṇḍilya-sagōtrāya*.

Second Side.

29 tavatō bhagavantaṁ Buddha-bhaṭṭā[ra*]kam=uddiśya mātā-pitrōr=ātmanaś=cha

30 puṇya-yaśō-bhivṛiddhayō | āchandr-ārkkaṁ kshiti-samakālaṁ yāvat bhūmi-[chchhi*]-

31 dra-nyāyēna | śrīmad-dharmma[cha*]kra-mudrayā tāmraśāsanī-kṛitya pradattā 'smābhiḥ [|*] atō bhavadbhiḥ sarvai-

32 r=anumantavyaṁ bhāvibhir=api . bhūpatibhir=bhūmēr=ddāna-phala-gauravād=apaharaṇē mahā-naraka-pā-

33 ta-bhayāch=cha dānam=idam=anumōdy=ānupālaniyam | vivāsibhiḥ kshētrakarāṁś=cha 'jñā[1]-śravaṇa-vidhē-

34 yi-bhū[ya*] yathōchita-pratyāy-ōpanayaḥ kārya iti || bhavanti ch=ātra dharmmānuśaṁsinaḥ ślōkāḥ || [2]Bhūmiṁ yaḥ

35 pratigṛihṇāti yaś=cha bhūmiṁ prayachchhati | ubhau tau puṇya-karmmāṇau niya[taṁ] svargga-gāminau || [2]Shasṭhim[3]=varsha-sahasrā-

36 ṇi svarggō mōdati bhūmidaḥ | ākshēptā ch=ānumantā cha tāny=ēva narakaṁ[4] vasēt || [2]Svadattāṁ paradattām[5]=vā yō ha-

37 rēta vasundharām | sa vishṭhāyām krimir[6]=bhūtvā pi[tri]bhiḥ [saha pachyatē] || [2]vahubhir[7]=va[su*]dhā dattā rājabhiḥ Saga-

38 rādibhiḥ [|*] yasya yasya yadā bhūmi[s=ta]sya tasya tadā phalam || [8]Iti kamala-dāmvu-vindu[9]-lōlāṁ

39 śriyam=anuchintya manushya-jīvitañ=cha | sakalam=idam=udāhṛitañ=cha vuddhvā[10] na hi purushaiḥ para-

40 kīrttayō vi[lō]pyāḥ || O ||

TRANSLATION

Ōṁ Hail!

(Verse 1.) Glory be unto that adorable Jina (*Buddha*), the only receptacle of mercy, and victorious is also the Law (*Dharma*), the only light of the world;—by worshipping which (*Buddha* and *Dharma*), the whole high-minded congregation (*Saṅgha*) of monks crosses (the sea of) transmigration.

(V. 2.) In the family of the **Chandras**, who had vast fortune and who ruled over **Rōhitāgi**[ri ?],[11] became famous in the world (a person named) **Pūrṇachandra**, who was like the full moon, and (whose name) was cited in the pedestals of images, at the top of (the list of) the members of his family, on pillars of victory and on copper-plates, bearing novel panegyrics inscribed by means of the chisel.

(V. 3.) His son, **Suvarṇachandra**, was well-known in this world as Bauddha, as if because he was born in the family of the moon, the lord, whose rays are the source of ambrosia and who devoutly carries the Hare birth[12] of the Buddha fixed in his spot.

(V. 4.) It is said that, on a new-moon, his mother, prompted (while pregnant) by the desire of seeing the disc of the rising moon, was satisfied with a golden moon (supplied to her). For this reason, people called him (her son) Suvarṇachandra.

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1 Read *kshētrakaraiś=ch=ājñā-*.

2 Metre : Anushṭubh.

3 Read *shashṭiṁ varsha-*.

4 Read *narakē*.

5 Read *paradattāṁ vā*.

6 Read *=yāṁ kṛimir=*.

7 Read *bahubhir=*.

8 Metre : Pushpitāgrā.

9 Read *kamala-dal-āmbu-bindu-*.

10 Read *buddhvā*.

11 It may refer, probably, to Rōhtāsgaḍh or Rōhitāsgaḍh, a hill-fort in the Shāhābād District, where the seal-matrix of Śaśāṅkadēva was discovered. Fleet.—*Corpus Inscriptionum Indicarum*, Vol. III, No. 78, p. 283.

12 Here is an allusion to the famous *Saśajātaka* (No. 316 in Fausböll's edition). The spot, the "hare," in the moon is the Buddha in his Hare-birth.

(V. 5.) Renowned in the three worlds was his son, **Trailōkyachandra,** who sanctified both (the paternal and the maternal) families by means of his virtues that were afraid of evil report and that spread in all quarters (*lit.* that were the guests of all the quarters); the support of the royal majesty smiling in the royal umbrella of the king of **Harikēla**[1], who became king of the island (*dvīpa*) which had the word *chandra* prefixed to it (i.e. *Chandra-dvīpa*[2]), comparable to Dilīpa.

(V. 6.) As Jyōtsnā (moon-light) of the moon, Śachī of Jishṇu (Indra), Gaurī of Hara, and Śrī of Hari, the golden-coloured **Śrīkāñchanā** was the consort of this (king), whose command was (universally) respected.

(V. 7.) He (this king) who was as powerful as Indra and (was) versed in politics, begot with her in a moment auspicious on account of *Rājayōga*[3] a moon-like son, **Śrīchandra,** whose royal marks were pointed out by the astrologers.

(V. 8.) He, who is never led away by foolish people, filled the different quarters with the fragrance of his fame by making the earth decorated with one (royal) umbrella, and by confining his enemies in prisons.

(Lines 14-16.) From his illustrious victorious camp pitched at Vikramapura, he the *Paramasaugata* (the devout worshipper of Sugata, Buddha), the *Paramēśvara Paramabhaṭṭāraka Mahārājādhirāja* the illustrious **Śrīchandradēva,** who meditates on the feet of the *Mahārājādhirāja* **Trailōkyachandradēva,** being in good health,

(Ll. 17-23.) duly honours, informs and commands all the recognised royal officers, the queen, *rāṇakas* (feudatory rulers), *rājaputras* (princes), *rājāmātyas* (ministers), the *mahāvyūhapati* (master of military arrays), the district officer (*maṇḍalapati*), the minister of peace and war, the commander-in-chief, the record-keeper (*mahākshapaṭalika*), the *mahāsarvādhikṛita*,[4] the chief warden (*mahāpratihāra*), the fort keeper (*kōṭṭapāla*), the *dauḥsādhasādhanika* (porter or superintendent of villages), the *chaurōddharaṇika* (police officer delivering men from thieves, etc.), the inspectors in charge of the fleet, elephants, horses, cows, buffaloes, goats and sheep, the *gaulmikas* (officers in charge of the *gulma* squadrons), *śaulkikas* (superintendents of tolls, etc, or custom-officers), *dāṇḍapāśikas* (executioners or head police officers), *daṇḍanāyakas* (the leaders of the four kinds of army), *vishayapatis* (chiefs of districts), and all other dependants of the king who are mentioned in the list of *adhyakshas* (heads of departments) but not (specially) named here, those who belong to the classes of the *Chāṭas* and *Bhaṭas*, the cultivators and the best of Brāhmaṇas in the village **Nēhakāshṭhi** in the **Nānya-*maṇḍala*** in the **Pauṇḍra-*bhukti***, in the strip of land measuring one *pāṭaka*,—

(Ll. 23 31.) Be it known to you that the above mentioned plot of land, circumscribed within its own boundaries, including straws, filthy waters and the pasturage-lands, with

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[1] *Harikēla* means Vaṅga, *i.e.* Eastern Bengal; cf. *Hēmachandra's Abhidhānachintāmaṇi*, v. 957. *Vaṅgāstu Harikēlīyā Aṅgāś=Champ-ōpalakshitāḥ*. The position of *Harikēla* is clearly indicated in I'tsing's Accounts of his travels, quoted by Takakusu, wherein it is said that from Ceylon he sailed to the North-East and "came to Harikēla, which is the eastern limit of Eastern India, and is a part of Jambudvīpa." See Takakusu's *I'tsing*, Oxford, 1896, p. xlvi.

[2] In mediæval ages Chandradvīpa comprised within its boundaries some portions of the modern districts of Bakergunj, Khulna and Faridpur. It is even now one of the five chief fiscal Divisions of the District of Bakergunj. Cf. Hunter's *Statistical Account of Bengal*, vol. V, p. 224.

[3] *Rājayōga* is a constellation indicating that the person born under it will become king.

[4] This word occurs also in another newly-discovered copper-plate grant of the *Mahāmāṇḍalika* Īśvaraghōsha, edited by Mr. A. K. Maitra, B. L., in the Bengali monthly Magazine *Sāhitya* (*Vaiśākha* and *Jaishṭha* issues 1320 B. S.)

the bottom and the surface, with the mango and the jack-fruit trees, with the betel-nut and the cocoa-nut trees, with saline soil,[1] with earth and water, with the pits and barren tracts, with the *daśāparādhas*, with all police taxes (?), immune from all oppression, with no access for *Chāṭas* and *Bhaṭas*, free from any sort of revenue, with all the income both in cash and kind which was (formerly) the king's due, has been granted by me, in the name of the Lord Buddha, for the increase of merit and fame of my parents and of myself, after having touched water in conformity with (sacred) injunctions, and getting the grant inscribed in a copper-plate with the seal of the "wheel of law" (*dharmachakramudrā*), in accordance with the maxim of *bhūmichchhidra*, to last as long as the sun and the moon (exist) and the earth endures, to Pītavāsagupta-śarman, in charge of the holy sacrificial waters,[2] who is officiating (?) at the *Kōṭihōma*, belonging to the *gōtra* of Śāṇḍilya, of the *pravara* of the three *ṛishis*, son of Sumaṅgalagupta, grand-son of Varāhagupta and great-grand-son of Makkaragupta.

(Ll. 31-34.) Therefore let it be approved of by you all. By future kings also this gift must be upheld after approval in consideration of the importance of the good merits accruing from gifts of land and also in consideration of the horrors of hell merited by encroachers; and by the dwellers abroad and the cultivators should be made over all customary taxes, etc. (to the donee) after obeying this command.

(L. 34.) There are also here verses enjoining religious usages in this matter (then follow five of the usual imprecatory and benedictive verses).

No. 19.—NILGUNDA PLATES OF VIKRAMADITYA VI; A.D. 1087 and 1123.

BY LIONEL D. BARNETT.

This inscription is here edited for the first time, from ink-impressions sent by Mr. H. Krishna Sastri to Dr. Fleet, and placed by the latter at my disposal. From Mr. Krishna Sastri's Annual Report on Epigraphy for the year ending 31st March 1913, p. 8, para. 11, and p. 13, No. 8, it appears that the original plates were secured by Mr. Rangarajayya, Ag. Kanarese Epigraphical Student, and were transmitted by the Tahsīldār of Harpanahaḷḷi; the circumstances in which they were found are not stated.

Nīlgunda is a village of some size in the Harpanahaḷḷi tāluka, Bellary District, Madras Presidency. It is shown as "Neelgoonda" in the Indian Atlas, sheet No. 59 (1828), and as "Nilagunda" in the quarter-sheet No. 59, N. W. (1901), in lat. 14° 44′, long. 75° 57′, seven miles south-west-by-west from Harpanhaḷḷi. The place is believed to have been a flourishing town some centuries ago; and it possesses a large tank and two old temples, sacred to Anantaśayana and Bhīmēśvara respectively; the latter sanctuary, which lies on the *bund* of the tank and is said to be profusely adorned with sculptures, is probably the very temple of **Bhīmēśvara** to which our inscription alludes on line 74.[3] The village is called in lines 64 and 77 of our

[1] The adjective *sa-lavaṇā* as applied to the granted piece of land occurs in the Belāva plate of Bhōjavarmadēva (above p. 41, l. 89) indicating perhaps that the land was in a sea-bordering place.

[2] *Cf. śāntyāgārādhikṛita*, above p. 41, l. 45.

[3] See Sewell's *Lists of Remains*, Vol. I (1882), p. 109, from which it appears that the temple of Anantaśayana contains one "illegible" inscription and that of Bhīmēśvara six: see also the *Madras Manual of Administration*, Vol. III (1893), p. 349. Mr. Sewell gives the name as *Nīlaguṇḍa*, with cerebral *ṇḍ*. The *Madras Manual* seems to be of the same opinion; it states that the Sanskrit name of the village is *Nīlāvatī-pattana*, "town of Nīlāvatī", and proposes to derive *Nīlgunda* from *nīla* (as = *nīlāvatī*) and *gunta* (? *guṇṭe*), which latter word, it says, is Kanarese, and means tank. Lines 64 and 77 of the present document effectually dispose of this attempt at etymology: the dental *d*, though not very clear in the facsimile, is quite certain in both places in the ink-impressions.

inscriptions **Nirugumda**, *i.e.* **Nirugunda**; and according to the former passage it lay in the **Vikkiga seventy,** which formed part of the **Kōkali five-hundred**, on which details see p. 147 below.

The **plates** are three in number. The first and third are inscribed on the inner side only, the second on both sides. They measure about 1′ 4″ from end to end, and 10½″ in height, but are not very uniform in size: plate 1 measures about 16″ by 11″ at the left end and 10⅝″ at the right, plate 2 is practically 16″ by 10½″, and plate 3 measures nearly 16¼″ by 10¾″. Mr. Krishna Sastri states that they were strung on a circular copper **ring**, about ½″ thick and 4¼″ in diameter, the ends of which are fixed into a heavy quadrangular **seal**, also of copper, which measures about 3½″ by 3″; the ring had not been cut when the plates reached him. In the centre of the rather deeply sunk surface of this seal is the figure of a **boar** (the crest of the Chalukyas), running, facing to the proper right; above the boar, in two rows, appear the sun, a *chauri* (?), the crescent moon, a *svastika*, and a drum; behind the boar is a symbol which may be a flag-staff or a lamp-stand; below the boar is a **legend** in Old-Kanarese characters, *śrīmach-Chāḷukya-*[*Bhū*]*valla*[*bha*]. The **weight** of the plates, ring, and seal is stated to be 765 *tolas*.

The **characters** of the document are Nāgarī, similar on the whole to those figured in plate V ("Nördliche Alphabete von ca. 800-1200 P. Chr."), cols. 21-23, of Bühler's *Indische Palaeographie*. They are well and carefully cut, with an average height of about 5/16″ to ⅜″. The concluding phrase *śrī-Śāradāyai namaḥ*, however, is written in letters of the Śāradā type, 5/16″ in height, a feature which is probably due to the fact that the scribe, Mallaya, was a Kashmiri. The **language** is throughout Sanskrit, with the exception of the Kanarese phrase *gaṁḍarul-gaṁḍa* in l. 41, and the number of clerical errors is remarkably small. The collective °*m=ṛitvik* in l. 15 is worth noting; *cf.* Delbrück, *Altind. Syntax*, p. 96. As far as line 58 the text is in verse, with a few short connecting passages in prose: and there are some of the standard minatory verses in lines 80-84. The **orthography** presents no remarkable features: nasals are represented usually, but not invariably, by the *anusvāra*; *v* is used for *b* all through and has been written by me without correction; final *s* is changed to *visarga* before initial sibilants; and *ḷ* never appears in place of *l*.

Our inscription records a grant of the village of Nilgunda and two adjacent hamlets to a number of Brāhmans by the **Western Chālukya** king **Tribhuvanamalla-Vikramāditya VI**, made in A. D. **1123** in confirmation of his previous grant of the year **1087**. It opens with the usual Chālukyan prelude, *Jayaty=āvishkṛitaṁ*, etc., and then, after another verse of benediction, invokes a blessing upon the reigning sovereign. Then begins the **pedigree of the Chālukya kings.** Fifty-nine sovereigns of this family, we are told, ruled formerly in **Ayōdhyā**, and later sixteen of them reigned in the South. After a temporary obscuration their fortunes were restored by **Jayasiṁha I** (l. 10), who overcame the **Rashṭrakūṭa** king **Indra**, son of **Kṛishṇa**, and slew five hundred other kings. Then came his son **Raṇarāga** (l. 13); his son **Pulakēśin I** (l. 13); his son **Kīrtivarman I**, the conqueror of the **Nalas, Kadambas,** and **Mauryas** (l. 16); his younger brother **Maṅgalīśa**, who captured the island of **Rēvatī** and humbled the **Kalachuri** dynasty, reigning as regent during the childhood of his older brother's son (l. 18); and then the latter, **Satyāśraya I** (in other inscriptions styled **Pulakēśin II**), who conquered king **Harsha**, *i.e.* Harshavardhana of Kanauj (l. 19). We are then informed that the next two monarchs were Satyāśraya's son **Neḍamari** (here spelt Niḍamari, with *i* for *e*) and the latter's son **Ādityavarman** (l. 21). The pedigree then enumerates **Vikramāditya I**, here called the son of Ādityavarman (l. 22); Vikramāditya's son **Yuddhamalla** (l. 22); his son **Vijayāditya**, the conqueror of four provinces (l. 22); his son **Vikramāditya II**, (l. 23); his son **Kīrttivarman II**, under whom the star of the dynasty suffered an eclipse (l. 23); a brother of Vikramāditya, whose name is not given, but was possibly **Bhīma** (l. 24); the latter's

son **Kirttivarman III** (l. 24); his son **Taila I** (l. 24); his son **Vikramāditya III** (l. 24); his son **Bhīma (II)** (l. 25); his son **Ayyaṇa (I)**, who married a daughter of the **Rāshṭrakūṭa** king **Kṛishṇa III** (l. 25); their son **Vikramāditya IV**, who married **Bonthādēvī**, daughter of king **Lakshmaṇa** of Chēdi (l. 26); their son **Taila II**, who conquered the Rāshṭrakūṭas **Karkara** and **Raṇastambha**,[1] restored the fortunes of his dynasty, and married **Jākabbā**, daughter of the **Raṭṭa Bhammaha** (l. 28); their son **Satyāśraya II** (l. 36); his younger brother **Daśavarman**, who married **Bhāgyavatī** (l. 36); their son **Vikramāditya V**, who reigned after his father's elder brother (l. 37); Vikramāditya's younger brother **Jayasiṁha II**, styled **Jagadēkamalla** and **Mallikāmōda** (ll. 39, 40); his son **Āhavamalla (Sōmēśvara I)**, who made his power felt by the kings of the **Mālava** and **Chōla** lands and **Kanauj** (l. 43); his son, the renowned **Bhuvanaikamalla (Sōmēśvara II)**, (l. 49); and finally the latter's younger brother, **Vikramāditya VI**, styled **Tribhuvanamalla** (l. 54), the donor of the present grant, who made successful expeditions and imposed his authority upon a Dravidian king.

Some points in this pedigree may be here briefly noticed; they are discussed more fully by Dr. Fleet in the *Indian Antiquary*, Vol. XVI, p. 17 ff. The statement on ll. 20-21 that Satyāśraya I, *i.e.* Pulakēśin II, was followed by a son **Neḍamari** and the latter's son **Ādityavarman** is not corroborated by earlier records, and is a pure mistake: **Vikramāditya I**, who is here said to be the son of Ādityavarman, was really the son of Satyāśraya I, and Ādityavarman was one of his brothers: there was no Neḍamari in the line at all. Yuddhamalla's name is given more correctly in the early inscriptions as **Vinayāditya**. The disaster in the reign of **Kirtivarman II**, mentioned in l. 23, in which "the fortunes of the Chālukyan empire vanished", is a reference to the conquest by the Rāshṭrakūṭa **Dantidurga** or **Dantivarman II**, about A.D. 754. The power of the dynasty was not thoroughly re-established until the reign of Taila II, A.D. 973-97. It would hence seem that the statements of the present pedigree regarding the kings from the first to the second Taila, covering a period of about two centuries, are defective; probably there is a gap before Taila I. **Daśavarman** (who is named **Yaśōvarman** in the Kauṭhēm grant, *Ind. Ant.*, XVI, pp. 15 ff.) does not seem to have ever reigned; and **Vikramāditya V**, who is here said to be his son, but in an inscription at Harihar, and perhaps also in one at Diggāvi[2], is called a son of Satyāśraya II, may have been really a child of Daśavarman adopted by Satyāśraya as his successor.

Verse 37, on line 42, contains **a play on words** which is noteworthy: speaking of **Jayasiṁha II**, it says:—"**Mallikāmōda** is very illustrious in the land of **Kuntala**, which is famous for the [river] **Kṛishṇavarṇā** and has a loyalty arising from affection for **Taila [II]**;" and secondarily:—"**A fragrance of jasmine** strongly pervades a **braid of hair** which has the famous **[black]** **hue of Kṛishṇa** and a smoothness caused by **sesam-oil**." On this verse **Dr. Fleet** gives me the following remarks:—"For **Mallikāmōda**, "fragrant as jasmine", as a *biruda* or secondary name of **Jayasiṁha II**, see (1) *Pāli, Sanskrit, and Old-Canarese Inscriptions*, No. 155, of A.D. 1035, line 6; *Epi. Carn.*, vol. 7, Shimoga, Sk. 126; (2) *PSOCI*, No. 153, of A.D. 1038, line 4; Sk. 153; (3) Sk. 20 *a*, of A.D. 1031 (not in PSOCI); (4) *PSOCI*, No. 154, of A.D. 1019, line 4; Sk. 125; edited in *Ind. Ant.*, vol. 5, p. 15: here, by some unaccountable carelessness, the preamble of the record mentions Taila II as the reigning king, and so assigns to him this and other *birudas* (*Mārpaḍe-Bhīma, Chōḷagrakālānala, Chauvāṇa -Sahasrabāhu, Kōlaṇḍa-Rāma*, etc.) which belonged properly to Jayasiṁha II. Another inscription, *PSOCI*, No. 160, of A.D. 1071, (apparently not in *Epi. Carn.*, vol. 7, though it is in *Mysore Inscriptions*, p. 164), mentions in

[1] On the name Raṇastambha see *Epi. Ind.*, Vol. VI, additions and corrections.

[2] See Dr. Fleet's *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, Vol. I, Part ii, p. 334, note 3.

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ERRATA IN PART I.

p. 7, l. 17, *for* Lakshmanasēna *read* Lakshmaṇasēna.
p. 10, l. 1, *for* श्री(ध)र° *read* श्रीधर°
p. 10, l. 2, *for* साम(वे)द° *read* सामवेद°
p. 11, l. 36, *for* Īśanabhaṭa's *read* Īśānabhaṭa's.
p. 13, n. 16, *for* चतुस्र° *read* चस्र°
p. 14, l. 18, *after* °वामै: *add* ।.
p. 14, n. 21, *for* °क्षहु° *read* °क्षहु°.
p. 14, n. 28, *for* °वातो *read* °वातीं.
p. 15, l. 3, *after* °मानसा *add* ।.
p. 15, l. 7, *for* विरैव्यैरि° *read* विरैव्यरि°.
p. 15, n. 25, *for* °सत्कौत्तिराजो *read* °सत्कौर्त्तिमाजो.
p. 16, l. 1 from below, *for* विषां *read* विष्णु.
p. 16, n. 25, *for* चिसौदु *read* चिसौढुं.
p. 17, l. 17, *for* °कयानक° *read* °कया न क°, and delete figure || and the corresponding note.
p. 18, l. 5 from below, *for* Shāhab-ud-din *read* Shāhab-ud-dīn, *and for* Quṭb-ud-din *read* Quṭb-ud-dīn.
p. 18, l. 3, from below, *for* Alāvadina *read* Alūvadīna.
p. 19, l. 4, *for* Garjjaṇa *read* Garjjana.
p. 23, n. 23, *for* °षिपे *read* °षिपै :
p. 25, l. 8, *for* °वरपू(र्व्व) *read* °वरपूर्व्व-.
p. 25, l. 16, *for* °श्रिवकरी *read* °श्रिवंकरी.
p. 27, l. 9, *for* भवने *read* भुवने.
p. 27, l. 11, *delete* the figures [18] and [19].
p. 27, n. 16, *for* Rajpūts *read* Rājpūts.
p. 27, n. 19, °प्यासजाति: *read* °प्या सजाति :
p. 29, l. 4, *for* महाग्रवण : *read* महोग्रवण:
p. 30, l. 19, *delete* the figure [6].
p. 31, l. 2 from below, *for* Saṅkaragaṇa *read* Śaṅkaragaṇa.
p. 31, n. 3, *for* *-lālana-* *read* *-lalanā-*
p. 32, l. 5, *for* Buddharājā *read* Buddharāja.
p. 32, l. 17, *for* *aganihōtra* *read* *agnihōtra*.
p. 33, l. 15, *for* Saṅkaragaṇa *read* Śaṅkaragaṇa.
p. 35, l. 10, *for* *dānach=* *read* *dānāch=*.
p. 35, l. 15, *for* Anantamāhāyī- *read* Anantamahāyī-
p. 36, l. 4, from below, *for* Anantamāhāyī *read* Anantamahāyī.
p. 43, n. 3, *for* Arthāśastra *read* Arthaśāstra.
p. 44, l. 20, *for* Vaiśāsha *read* Vaiśāsha.
p. 44, l. 21, *for* Bundēkhaṇḍī *read* Bundēlīkhaṇḍī.
p. 45, l. 1, *for* Yōgīnīpura *read* Yōginipura.
p. 46, l. 22, *for* -kṛityeshu *read* -kṛityēshu.
p. 46, l. 23, *for* =pravīraḥ *read* =pravīraḥ.
p. 46, l. 4 from below, *for* (Bia) *read* (Bai).

line 26 a god at Baḷagāmi named **Mallikāmōdēśvara**, "the Īśvara (Śiva) of Mallikāmōda," evidently established by or in honour of, and named after, Jayasiṁha II. **Kuntala** is well known as a general name for **the Western Chālukya territory** above the Ghauts. Kṛishṇavarṇā stands here for **Kṛishṇaverṇā**: this was a name of **the river Kṛishṇā** from its confluence with the **Verṇā**, Vēṇā, or Yeṇṇā, at Saṅgam-Māhulī, three miles east of Sātārā:[1] other forms of it are Kṛishṇaveṇṇā, Kṛishṇabeṇṇā, Kṛishṇavēṇā, and Kṛishṇavōṇī;[2] and sometimes the full name was replaced by simply Verṇā and Vōṇī.[3] The present record, being Sanskrit, uses *a* for the Draviḍian short *e* in the third syllable, and so gives the name as Kṛishṇavarṇā; another Sanskrit record, of A.D. 959, presents the name in the Prakrit form Kanhavannā.[4] In the expression *vikhyāta-Kṛishṇa-varṇṇē* there is probably also a further allusion to the fertile "black soil" for which a great part of the territories in question is so famous,—the *kaṛe bhūmi, kaṛe nela*, whence through *kaṛe-nāḍu*, "the black country", we have the name Karnāṭa, Kannaḍa."

After the preamble the document proceeds to business, and formulates **the grant** in the following terms (l. 58 to end):—"The fortunate sovereign king **Tribhuvanamalla-vallabha**, the darling of Fortune and the Earth, the great emperor, supreme lord, supreme master, ornament of **the race of Satyāśraya**, embellishment of **the Chālukyas**, being in good health, with greetings of good health issues a command to all whose dignity is therein concerned, lords of kingdoms, lords of provinces, village-headmen, sheriffs (*āyuktakas*), commissioners (*niyuktakas*), officials, presidents, and others:—

"Be it duly known to you (l. 60) that **in the twelfth Chālukya-Vikrama year**, in figures 12, of current time, in the year Prabhava, on the thirteenth day of the dark fortnight of Pushya, on Saturday, at the conjunction of the northern course [of the sun], We, the fortunate king **Tribhuvanamalla**, having bestowed many great gifts, at the time of the dispensation thereof, in Our victorious camp located in the city of **Kalyāṇa**, did on the petition of **Palata Pāṇḍya** grant to certain Brāhmaṇs coming from the Draviḍian lands, members of divers *gōtras* and fully versed in the books of divers Vedic schools, three hundred in number, the village named **Nirugunda** situate in **the seventy of Vikkiga**, forming part of the territory of **the five-hundred of Kōkali**, together with the land thereof, in fief.

"In **the forty-eighth Chālukya-Vikrama year** (l. 64), in figures 48, of current time, in the year Śōbhakṛit, on the twelfth day, being a Śravaṇa-dvādaśī, of the bright fortnight of Bhādrapada, on Monday, the fortunate king **Tribhuvanamalla**, having bestowed many great gifts, at the time of the dispensation thereof, in His victorious camp located in the city of **Vaijayantī**, did on the petition of **Rāya Pāṇḍya**, grandson of Palata Pāṇḍya, who was moved thereto by **Draviḍāditya**, Custodian of the Royal Offices and General Superintendent, grant the same village and likewise **Kṛishṇapallikā**, together with the lands thereof, under a charter, to the same Brāhmaṇs, five hundred in number. The said Brāhmaṇs are to pay to the owner of this land four hundred pieces of gold in proper form of almony.[5] It is given under charter, with a settlement of whatever is included in the *tribhōga*,[6] as being exempt from tolls, taxes, and opposing claims, immune from all payments, not to be looked at with the finger [of confiscation] of royal officers, carrying with it treasure and trouvaille, and wholly free. The **bounds** of this village are enumerated (l. 69): on the East, the Elephants' Rock (*gaja-pāshāṇa*), and to the South thereof the **Khalvāṭa hill**; on the South-East, the stream at a spot nearly west

[1] See *Dyn. Kan. Distrs.*, p. 334, note 2.

[2] See *ibid*, and *Epi. Ind.*, Vol. III, p. 91, verse 21, and *Ind. Ant.*, Vol. XXX, p. 376, note 5.

[3] See *Epi. Ind.*, Vol. III, p. 82, note 2, and p. 94, and note 7.

[4] *Epi. Ind.*, Vol. IV, p. 286, line 63: and see *Ind. Ant.*, Vol. XXX, pp. 373, 376.

[5] *Piṁḍ-ādāna-svarūpēṇa* that is to say, in the character of a quit-rent.

[6] For the explanation of this term see *Ind. Ant.*, Vol. XIX, p. 271.

of the village of **Talevāgya**, and the other stream at a spot nearly west of the village of **Kamaṇḍalukārpāsa** ; on the South, the stream at a spot nearly north of the village named **Tilaka** ; on the South-West, the rock, and to the north thereof, on the east of the village named **Lākshāgēha**, the Buffalo's Rock (*mahisha-pāshāṇa*); on the West, the pool of the Madhūka-tree, and to the North-West thereof the Āyasasāra tamarind tree ; on the North-West, the **Dīrghatuṅga hill** ; on the North, the anthill of the golden Acacia (*svarṇa-khadira*) ; on the North-East, the Akshara rock.[1] Thus the extent of the bounds.

" For the worship of the local god **Bhīmēśvara** (l. 74.) with fragrant flowers, incense, lights, oblations, etc., for the restoration of broken, burst, and worn-out [parts of sacred buildings] and for the supply of fresh plaster, for the provision of dancing, singing, instrumental music, refreshments, and attendance upon the sacred presence, and for the purpose of feeding Brāhmaṇs and ascetics, the hamlet of **Ādityapallikā** has been granted, together with the lands thereof, under charter, with a settlement of whatever is included in the *tribhōga*, as being exempt from tolls, taxes, and opposing claims, immune from all payments, not to be looked at with the finger [of confiscation] of royal officers, carrying with it treasure and trouvaille, and wholly free, for the entertainment of the god. The bounds of this hamlet are enumerated (l. 77) : on the East, South-East, South, and South-West the boundary is the same as that specified for the village of Nīrugunda ; on the West, the embankment of the Nāgara pool ; on the North-West, North, and North-East the stream of the Mango-lake (*chūta-hrada*). Thus the extent of the bounds of **Ādityapallikā**. [The village] with its boundaries thus previously known to the public, clearly marked out on the four sides of access, is to be protected by you, future kings, whether of Our dynasty or others.

" And thus says the Lord Vēda-Vyāsa (l. 80) :—" Sagara and many other kings have made grants of land ; whosoever holds the soil at any time has the fruit thereof for that time." The same [author] likewise speaks of the guilt involved in removal thereof :—"He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years ; one who takes away a single gold piece, a single cow, or a single inch of soil, goes to hell until the dissolution of the universe ; they who lay hands upon brāhmaṇic fiefs are born as black snakes lying in withered tree-trunks amidst the waterless wildernesses of the Vindhya." Likewise Rāmabhadra says :—" This general principle[2] of law for kings must be maintained by you in every age ; again and again Rāmabhadra makes this entreaty to all these future sovereigns ; I clasp my hands on my head in salutation to those future monarchs on the earth, whether born of my own line or of lines of other kings, who with souls free from sin preserve this my law in its entirety."

The record ends (l. 85ff.) with the specification of **the writer**:—" This was written by me, the Kāśmīra master **Mallaya Paṇḍita**, officer in charge of grants, son of **Aryama-Svāmi**, who was comparable to **Bhaṭṭa-Vilāsa**, of the Vatsa *gōtra* and **Sāma Vēda**, with the approval of **Vikramāditya**, son of **Kālidāsa**, Keeper of Charters, Head of the Office of Accounts, and most august General of the Forces. Good fortune ! Homage to the Blessed **Śāradā** !"

The record contains **two dates**, the first being that on which the village **Nīrugunda** was originally granted, the second that on which the grant was repeated, with some additions. The details of the **first date** are the Prabhava *saṁvatsara*, being the twelfth year of the Chālukya-Vikrama-varsha, *i.e.* of the reign of Vikramāditya VI ; the thirteenth *tithi* of the dark fortnight of Pushya (Pausha) ; **Vaḍḍavāra** ; the *uttarāyaṇa-saṁkrānti* or winter solstice. In respect of this date **Dr. Fleet** gives me the following remarks :—"The Prabhava

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[1] ? "the rock with letters (writing) on it." This might possibly be worth looking for.

[2] Literally, dyke or embankment.

saṁvatsara in question, as a lunar year according to the southern lunisolar system of the cycle, began on 8 March, **A.D. 1087**. The given *tithi* Pausha kṛishṇa 13 ended at about 16 hrs. 40 min. after mean sunrise (for Ujjain) on **25 December**, which was a **Saturday**. The winter solstice, as marked by the sun entering the sign Makara, occurred at 20 hrs. 40 min. on the preceding day; that is, at 3 hrs. 20 min. before the sunrise at the end of the Friday: and so any celebration of it would naturally be made on the Saturday. Accordingly, this date works out satisfactorily for **Saturday, 25 December, A.D. 1087**."

This date gives another instance of the use of the term **Vaḍḍavāra**, which is rare and noteworthy, to denote **Saturday**. The first component of the name, *vaḍḍa*, is derived from the Sanskrit *vṛiddha*, 'increased, augmented, made prosperous'. Saturn, we know, was held to be a very malignant planet: in fact, both he and Mars, the lord of Tuesday, had the name *krūra-dṛiś*, 'evil-eyed'. And a verse in Ranna's Kanarese *Sāhasa-Bhīma-vijaya*, written about A. D. 1000, represents the names **Maṅgalavāra** (the most usual term for Tuesday) and **Vaḍḍavāra** (Saturday) as euphemisms, adopted in order to make people forget the inauspicious nature of the two days.[1]

In the **second date** the details are the Śōbhakṛit *saṁvatsara*, being the forty-eighth year of the Chālukya-Vikrama-varsha; the twelfth *tithi*, here called *Śravaṇa-dvādaśī*, of the bright fortnight of Bhādrapada; Sōmavāra. **Dr. Fleet** gives me the following remarks about this date:—"The Śōbhakṛit or Śōbhana *saṁvatsara* began on 28 February, **A.D. 1123**. The given *tithi* Bhādrapada śukla 12 began at very closely about 12 hrs. 3 min. after mean sunrise (for Ujjain) on **Monday, 3 September**. This *tithi* is known as **Śravaṇa-dvādaśī** when it is joined with the Śravaṇa *nakshatra*.[2] On this occasion the moon entered Śravaṇa at about 6 hrs. 18 min. after mean sunrise on that same day, Monday, and was in that *nakshatra* when the given *tithi* began and for some eighteen and a half hours afterwards. This accounts for the *tithi* being here called by the special name, and used with the weekday on which it began instead of that on which it ended. Accordingly, this date answers quite regularly to **Monday, 3 September, A.D. 1123**."

As to the **places** mentioned in the record, **Nīrugunda**, *i.e.* **Nīrugunda** (ll. 64, 77), is of course the modern **Nilgunda** itself. The first component of the name is the Kanarese **nīr, nīru**, 'water': and the modern form gives another instance of the interchange between *r* and *l* in the vernaculars which is too well known to need illustration.[3] The second component, **gunda, kunda** (see also the next paragraph), is not found in dictionaries, but is probably connected with the Telugu *gunta*, explained in Brown's Dictionary, new edition, as 'a pit, hole, hollow, dell'; the Kanarese *kundi*, tentatively explained by Kittel as 'low or bent ground'; and the Tamil *kundu*, 'to sit or squat'. The whole name thus seems to mean **"watery lowland"**. The record places Nīrugunda, Nilgunda, in a group of villages known as the **Vikkiga twelve**, which was in the **Kōkali five-hundred** district (l. 63). The name Vikkiga cannot be traced now; unless (which is not very likely) it might be found in the "Bikkikatti" of the map, six miles towards the south-south-east from Nilgunda. The **Kōkali five-hundred** is evidently the **Kōgaḷi-nāḍ** which is mentioned in inscriptions of A.D. 982, 1071, and 1108;[4] its chief

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[1] The verse was given by Mr. Rice in *Ind. Ant.*, Vol. XXIII, p. 168. For previous notes on the use of the name Vaḍḍavāra, see remarks by Professor Kielhorn and Dr. Fleet in the same journal, Vol. XXII, pp. 111, 251-2.

[2] See Professor Kielhorn's "Festal Days of the Hindū Lunar Calendar," in *Ind. Ant.*, Vol. XXVI, p. 183.

[3] The change seems, indeed, rather a pointed one in such a word as *nīr*, but perhaps is not more so than it is in the case of *per*, *pēr*, 'great', which has taken the change in Pērūr, Bēlūr; see *Ind. Ant.*, Vol. XVIII, p. 271.

[4] See Dr. Fleet's note in *Ind. Ant.*, 1901, p. 106: the Indian Atlas sheet No. 59 of 1828, used by him, shows as "Kogala" the place which is shown as "Kōgali" in the quarter-sheet 59, N. W., of 1901. The Kōgaḷi district is mentioned as a five-hundred in records of A.D. 1037 and 1108; *Epi. Carn.*, Vol. 11, Dg. 126, Jl. 12.

town plainly still survives in the place in the Hūvina-Haḍagalli tāluka which is shown as "Kōgali" in the Indian Atlas sheet No. 59, N. W. (1901), in lat. 14° 56′, long. 76° 13′, fifteen miles towards the north-east from Harpanhaḷḷi and twenty-two miles in the same direction from Nīlgunda. The hamlets Âdityapallikā and Kṛishṇapallikā and the villages Talevāgya, Kamaṇḍalukārpāsa, Tilaka, and Lākshāgōha, which are mentioned in the specification of boundaries, cannot be traced in the map. On the occasion in A.D. 1087, when the grant was first made, the king was at his capital city, **Kalyāṇapura** (l. 62) : this is **Kalyāṇi** in the Bidar District of the Nizam's territory. On the occasion in A.D. 1123, when the grant was repeated, he was in camp at **Vaijayantīpura** (l. 65-6) : this is well known as an ancient name of **Banawāsi** in the North Kanara District, Bombay.

In connection with the word **gunda, kunda,** as the second component of the name Nīrugunda, Nīlgunda, **Dr. Fleet** gives me the following remarks :—" Some other places in the names of which this term occurs are as follows :—**Hungund,** a tāluka town in the Bijāpūr District, Bombay : its name is found as **Ponugunda** in an inscription of A.D. 1049 :[1] here *ponu* doubtless stands for *pon, hon, honnu,* 'gold'. **Muḷgund,** a village in the Gadag tāluka, Dhārwār District, Bombay : its name is given as **Muḷgunda** in inscriptions of A.D. 866 and 902,—the latter at the place itself :[2] here *muḷ* is, no doubt, *muḷu, muḷḷu,* 'a thorn' : in the spurious Kurtakōṭi grant, a final *u* is added, and the name is presented as **Muḷgundu.**[3] **Nīlgund,** a village in the same tāluka : its name, which is identical with that of Nīrugunda, Nīlgunda, and has the same derivation from *nīr,* 'water', is given as **Nīrgunda** in the inscription of A.D. 866 at the place itself, and as **Nīlagunda** (in Sanskrit verse), with the change from *r* to *l* established, in the Ḍambaḷ plates of A.D. 1379 :[4] in the inscription of A.D. 982 at the place itself, the name, for some inexplicable reason, is misspelt as **Nīrguṇḍa,** with the cerebral *ṇḍ*.[5] **Nawalgund,** a tāluka town in the Dhārwār District : here the first term is plainly *naval, navil, navilu,* 'a peacock'. **Nargund,** a town in the Nawalgund tāluka : the strict form of this name seems to be **Naṛagunda, Naṛugunda,** with *naṛa, naṛu,* 'fragrance, scent'.[6] **Wokkund,** the "Wakund" and "Wakkund" of maps, etc., a village in the Sampgaum tāluka of the Belgaum District, Bombay : this place is mentioned as **Oṅkunda,** and as marking the northern limit of the purest Kanarese, in chapter I, verse 37, of the Kanarese *Kavirājamārga,* written between A.D. 814 and 877 : the first term is perhaps *ondu,* 'one', which becomes *ok* in composition before a *k* ; or perhaps it represents *vana,* 'a wood, forest', a local pronunciation of which is *ona, wona* : e.g. *Pāṇḍavarig=ona-dēsa band-ante āditu,* in the Ballad of the Daughter-in-law of Channavva of Kittūr.[7] **Tāḷgund,** a village in the Shikārpūr tāluka of the Shimoga District, Mysore : in records at the place itself, this name is found as **Sthānakundūra** (Sanskrit) in the Early Kadamba inscription of about A.D. 501-50,[8] and as **Sthānakundur** (Kanarese) in an inscription of A.D. 1028 ;[9] as **Tāṇagundūr** in inscriptions

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[1] See *Ind. Ant.*, Vol. XXX, p. 264.

[2] *Epi. Ind.*, Vol. VI, p. 104, line 22 : and *JBBRAS*, Vol. X, p. 190, line 4. I think there is an inscription which mentions the place as Muḷugunda : but I cannot verify this just now.

[3] *Ind. Ant.*, Vol. VII, p. 220, line 29.

[4] See, respectively, *Epi. Ind.*, Vol. VI, p. 104, line 26, and *JBBRAS*, Vol. XII, p. 357, line 129.

[5] *Epi. Ind.*, Vol. IV, p. 206, line 20.

[6] See Kittel's Kannaḍa-English Dictionary, under *naṛa* (1) and *naṛu*.

[7] *Ind. Ant.*, Vol. XIX, p. 420, first verse.

[8] *Epi. Ind.*, Vol. VIII, p. 33, line 15 ; *Epi. Carn.*, Vol. VII, Shimoga, Sk. 176.

[9] *Pāli, Sanskrit, and Old-Canarese Inscriptions*, No. 215, line 13 ; *Epi. Carn.*, Vol. VIII, Sk. 177. In *Ind. Ant.*, Vol. IV, p. 278, line 13, *agrahāra-sthāna Kuṁndavige* is a misreading, due to the indistinctness of the photograph, for *agrahāra-Sthānakuṁndūra.*

of A.D. 935, 1091, and 1107;[1] and as **Ṭāṇagundūr**, with the cerebral *ṭ*, in an inscription of A.D. 1048:[2] an inscription of probably A.D. 1179 gives the name as **Tāṇagundūr** in lines 18 and 25, and indulges in a fanciful Sanskritization of it as **Sthāṇugūḍhapura** in line 5."[3]

As the **praśasti** of this **inscription** is of considerable importance, I append some notes shewing the **different readings** (excluding mere clerical errors and variations of spelling) which are found in the **parallel passages** of the following documents:—

1. The **Kauṭhēṁ plates** of Vikramāditya V, **A.D. 1009**, edited by Dr. Fleet in the *Ind. Ant.*, Vol. XVI, p. 15 ff; here quoted as K.

2. The **Miraj plates** of Jayasiṁha II, **A.D. 1024**, from ink-impressions lent by Dr. Fleet; here quoted as M.

3. The **Yēwūr inscription** of Vikramāditya VI, **A.D. 1077**, from ink-impressions lent by Dr. Fleet; here quoted as Y.

Line. 1.—Y. prefixes the verse of salutation to Śiva, *Namas=tuṁga-śiraś-chumbi-chaṁdra-chāmara-chāravē trailōkya-nagar-āraṁbha-mūla-staṁbhāya Śaṁbhavē.*

L. 2.—°*dashṭ-ākrishṭa*° in K., M., and Y.

L. 3.—For *Tribhuvanamalla-mahīpatir* K. reads *Akalaṁkacharita-bhūpatir*, Y. *Tribhuvanamalla-kshmāpatir*, M. *Jagadēkamalla-bhūpatir*. M. omits *gadyaṁ*.

L. 7.—*Kavalita-Nala-lakshmī*° K., *Kabaḷita-Naḷa-lakshmī*° Y.

L. 8.—*Ēkānta* Y.

L. 9.—Before *katipaya*° K. and M. add *cha*. M. adds *vrittaṁ* before *kaṁdaḥ*. Y. omits *kaṁdaḥ*.

L. 16.—°*bhārē* M.

L. 17.—*Rājya-strīṇāṁ* Y.

L. 18.—*Aśaktē* K., M., and Y.

L. 20.—K. reads *guṇākarasya* . . . *aḍamarī-krita-dig-valay-ōdita*° . . . [1]*aripṭa-kritaṁ*; Y. has *valay-ōddita* . . . *arishṭa-tidaṁ*. M. apparently has *arishṭa-kritaṁ*.

L. 21.—*Neḍamariḥ* K. and M.; *Tadamari* Y.

L. 25.—K. reads *svakaṁ* . . . *vaṁśaṁ saḥ vavritē*; Y. gives *śukaṁ prāpayantīva dhassaṁ śva saṁbabhrē Krishṇa-nandanān*, M. *svakaṁ prāpayann=iva vaṁśaṁ sa vavritē Krishṇa-naṁdanāṁ*.

L. 26.—Y. *vibhava-vibhāsī*.

L. 30.—For *Rāshṭrakūṭa-kula-saṁvaddhāv=ubhau* of our text K. reads *Rāshṭrakūṭā-kula-rājya-saṁvaṁdhibhiḥ*. M. gives °*kula-rājya-saṁbhavau*; Y. agrees with our text.

L. 31.—K. *prakōpāv* instead of *prarōhāv*.

Ll. 32-33.—The verse *Itthaṁ* . . . °*lakshmīṁ*, which appears in M. and Y., is omitted in K., which adds another verse (*Hūṇa-prāṇa-hara-pratāpa-dahanō*, etc.), which is given also in M. and Y.

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[1] *Epi. Carn.*, Vol. VII, Sk. 194, 322, 178 (*PSOCI*, No. 217, line 20), 192 (*PSOCI*, No. 218, line 18). In the case of Sk., 322, the transliterated text gives *Tāṇagundūr-kereyaṁ*, while the text in Kanarese characters has *Tāṇagunda-kereyaṁ*; the former is probably right; compare Sk. 194, a duplicate of the same record, where both the texts give *Tāṇagundūr-kkereyaṁ*.

[2] *PSOCI*, No. 157, edited by Dr. Fleet, with a plate, in *Ind. Ant.*, Vol. IV, p. 179, line 17; *Epi. Carn.*, Vol. VII, Sk. 120, where, however, the transliterated text stops just before this word.

[3] *PSOCI*, No. 221; *Epi. Carn.*, Vol. VII, Sk. 186. The date is in line 52. In *Epi. Carn.* the transliterated text gives the Śaka year as "? 1123", and the Kanarese text gives it as 1183. The third figure is doubtful in the photograph: Dr. Fleet originally read the year as 1113; but the specification of the *saṁvatsara* as Siddhārthin points to the figure having been corrected from 1 to 2, giving 1123, by mistake for 1121.

L. 36.—Instead of vv. 32 ff. K. gives a totally different version, nine verses long, in which first Satyāśraya's younger brother, whom it calls Yaśōvarman, is extolled for his conquests, then it mentions his queen Bhāgyavatī, the couple being compared to Vishṇu and Lakshmī, and then likens the birth of Vikramāditya V from her to that of Skanda from Umā and that of Rāma from Kauśalyā; and finally it eulogises Vikramāditya, who is compared to Indra. Instead of this, M. devotes two verses to the praise of Śatyāśraya's heroism, and then proceeds to verse 32 of our text, *Tasy=ānujaḥ śrī-Daśavarma-nāmā*, etc. Y. agrees with our text, except that it reads *Bhāgyavat=īti* instead of *Bhāgyavatī cha* on l. 37, as does M. also.

L. 38.—After verse 33 of our text, M. inserts three verses in praise of Vikramāditya V.

L. 40.—M. °*vikramāḍhyō*. After verse 35, M. adds another stanza, on the same topic.

L. 41.—Y. reads *gaṇḍaroḷ-gaṇḍa*°, "hero among heroes"; *oḷ* is the usual Old-Kanarese ending of the locative case; the *ul* of our text stands for *uḷ*, a variant of *oḷ*.

L. 42.—After verse 36, M. and Y. add another on the same topic. Our verse 37 is not in M., which now passes on to the documentary business.

L. 43.—To verse 39, Y. prefixes the word *maṁgaḷaṁ*, after which are appended some lines in Kanarese by a later hand.

L. 45.—Y. reads °*bhara-bhay-ōdbhīti*°.

L. 47.—After our verse 40, Y. adds another stanza in praise of Jayasiṁha II, and reads *auddhṛitya* instead of *auddhatya*.

L. 54.—Y. reads *upahata*°.

TEXT[1]

First plate.

1 [Ōm][2] [||*] [3]Jayaty=āvishkṛita[ṁ] Vishṇōr=vārāhaṁ kshōbhit-ārṇṇavaṁ | dakshiṇ-ōnnata-da[ṁ]shṭr-āgra-viśrāṁta-bhuvanaṁ vapuḥ | (||) [1*][4] [5]Śriyam=upaharatād=vaḥ Śrīpatiḥ krōḍa-rūpō

2 vikaṭa-viśada-daṁshṭrā-prānta-viśrāṁti-bhājaṁ | avahad=adaya-daṁshṭr-ākṛishṭa-vispashṭa-kāṁḍa-pratanu-visa-jaṭ-āgra-graṁthivad=yō dharitrīṁ | (||) [2*] [6]Kari-makara-ma-

3 karik-āṁkita-jala-nidhi-raśanāṁ vaśīkarōtv=avani-vadhū[ṁ] [|*] **Tribhuvanamalla**-mahīpatir=akalaṁka-yaśō-[ṁ]vu-rāśi-yalayita-bhuvanaḥ | (||) [3*] Ga[dyaṁ |]

4 Svasti samasta-bhuvana-saṁstūyamāna-**Mānavya-sagōtrāṇā**[ṁ] **Hārītiputrāṇāṁ** Kauśikī-vara-prasāda-lavdha-śvēt-ātapatr-ādi-rājya-chihnānāṁ sa-

5 pta-mātṛikā-parirakshitānāṁ Kārttikēya-vara-prasāda-lavdha-mayūra-pichchha-kuṁta-dhvajānāṁ bhagavan-Nārāyaṇa-prasād-āsādita-vara-varāha-lāṁchhan-ēkshaṇa-

6 kshaṇa-vaśīkṛit-ārāti-rāja-maṁḍalānāṁ samasta-bhuvan-āśraya-sarva-lōk-āśraya-Vishṇuvarddhana-Vijayādity-ādi-viśēsha-nāmnāṁ rāja-ratnānāṁ=udbhava-bhūmiḥ | Vṛittaṁ |

7 [7]Kavalita-**Nala**-lakshmīr=**Durjay-aurjitya-hārī** vihata-pṛithu-**Kadaṁv-āḍaṁvarō Maurya**-uirjit | nija-bhuja-vala-bhūmn=ōtpāṭayan=**Rāshṭrakūṭāṅ**=khilita-**Kala-**

8 **churi**-śrīr=asti **Chālukya-vaṁśaḥ** | (||) [4*] [8]Taj-jēshu rājyam=anupālya gatēshu rājasv=ēkānna-shashṭi-gaṇanēshu pur=ādhy-**Ayōdhyaṁ** | tad-vaṁśa-jās=tad-anu shōḍaśa bhūmipā-

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[1] From the ink-impressions.

[2] Expressed in writing by *ō* surmounted by an *anusvāra*.

[3] Metre: Ślōka (Anushṭubh).

[4] The verses are not numbered on the plates.

[5] Metre: Mālinī.

[6] Metre: Āryāgīti.

[7] Metre: Mālinī.

[8] Metre: Vasantatilakā.

9 lāḥ kshmāṁ **Dakshiṇāpatha**-jushaṁ vibharāṁ vabhūvuḥ | (||) [5*] Dushṭ-āvashṭabdhāyāṁ katipaya-purush-āṁtar-ā[ṁ]taritāyāṁ **Chālukya-kula**-saṁpadi bhūyaś=**Chālukya-vaṁśya** ēva | [1]Kaṁdaḥ ki-

10 rtti-lat-āṁkurasya kamalaṁ Lakshmī-vilās-āspadaṁ vajraṁ vairi-mahītṛi(bhṛi)-tā[ṁ] pratinidhir=dēvasya daitya-druhaḥ | rāj=āsīj=**Jayasiṁha-vallabha** iti khyātaś=charitrai-

11 r=nnijair=yō rējō chiram=ādi-rāja-charit-ōtkaṁṭhāḥ prajānāṁ haran | (||) [6*] [2]Yō **Rāshṭrakūṭa**-kulam=**I[ṁ]dra** iti prasiddhaṁ **Krishṇ**-āhvayasya sutam=ashṭa-śat-ēbha-sainyaṁ || (|)

12 nirjitya dagdha-nṛipa-paṁcha-śatō vabhāra bhūyaś=**Chalukya-kula**-vallabha-rāja-lakshmīṁ | (||) [7*] [3]Chaṭula-ripu-turaga-paṭu-bhaṭa-karaṭi-ghaṭā-kōṭi-ghaṭi-

13 ta-raṇa-rāgaḥ | sukṛita-Hara-charaṇa-rāgas=tanayō=bhūt=tasya **Raṇarāgaḥ** | (||) [8*] [4]Tat-tanayaḥ | **Pulakēśī** Kēśi-nishūdana-samō=bhavad=rājā | **Vā-**

14 **tāpi**-purī-vara-patir=akalita-khala-Kali-kalaṁka-kalaḥ | (||) [9*] [5]Vayam=api **Pulakēśi**-kshmāpatiṁ varṇṇayaṁtaḥ pulaka-kalita-dēhāḥ paśyat=ādy=ā-

15 pi saṁtaḥ | sa hi turaga-gaj-ēndra-grāma-sāra[ṁ] sahasra-dvaya-parimitam=ṛitvik-sāch=chakār=āśvamēdhē | (||) [10*] Tat-tanayaḥ | [6]**Nala**-nilaya-vilōpī **Maurya**-niryāṇa-hētuḥ prathita-

16 pṛithu-**Kadaṁva**-staṁva-bhēdī kuṭhāraḥ | bhuvana-bhavana-bhāg-āpūraṇ-āraṁbha-bhāra-vyavasita-sita-kīrttiḥ **Kīrttivarmā** nṛipō=bhūt | (||) [11*] Tad-anu tasy=ānujaḥ | [7]Sarvva-dvīp-ākrama-

17 ṇa-mahasō yasya nau-sētu-vaṁdhair=ullaṁghy=āvdhiṁ vyadhita pṛitanā **Rēvatī-dvīpa**-lōpaṁ | rājya-śrīṇām haṭha-patir=abhūd=yaś=cha **Kālachchuriṇāṁ** vabhrē bhūmiṁ saha sa saka-

18 lair=maṁgalair=**Maṁgalīśaḥ** | (||) [12*] [8]Jyēshṭha-bhrātuḥ sati suta-varē=py=arbhakatvād=aśaktēr=yasminn=ātmany=akṛita hi dhuraṁ **Maṁgalīśaḥ** pṛithivyāḥ | tasmin=pratyārpipad atha mahī[ṁ]

19 yūni **Satyāśrayē**=sau **Chālukyānāṁ** ka iva hi pathō dharmy=ataḥ prachyavēta | (||) [13*] [9]Jētur=ddiśāṁ vijita-**Harsha**-mahā-nṛipasya dātur=manōratha-śat-ādhikam=arthayadbhyaḥ | saty-ādi-

20 sarva-guṇa-ratna-gaṇ-ākarasya satyāśrayatvam=upalakshaṇam=ēva yasya | (||) [14*] [10]Adamarīkṛita-dig-valayō=rddita-dviḍ=amarī-parigīta-mahā-yaśāḥ | mṛiḍam=arishṭa-bhida[ṁ] ma-

21 nas=ōdvahan=**Niḍamariḥ**[11] kshitipō=jani tat-sutaḥ | (||) [15*] [12]Sutas=tadīyō guṇa-ratna-mālī bhū-vallabhō=bhūd=bhuja-vīrya-śālī | **Ādityavarm**=ārjita-[pu]ṇya-karmā tējō-

22 bhir=āditya-samāna-dharmā | (||) [16*] [13]Tat-sutō **Vikramādityō** vikram-ākrāṁta-bhū-talaḥ | tatō=pi **Yuddhamall**-ākhyō yuddhē Yama-samō nṛipaḥ | (||) [17*] Taj-janmā **Vijayādityō** vīrā-

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1 Metre : Śārdūlavikrīḍita. The *ādirājas* are Bharata, Nala, Nahusha, *etc.*

2 Metre : Vasantatilakā.

3 Metre : Āryā.

4 Metre : Āryā. The *daṇḍa* after *tat-tanayaḥ* should be omitted.

5 Metre : Mālinī.

6 Metre : Mālinī.

7 Metre : Mandākrāntā.

8 Metre : Mandākrāntā.

9 Metre : Vasantatilakā.

10 Metre : Drutavilambita.

11 The *i* of *Niḍa*° represents the Dravidian short *e*.

12 Metre : Trishṭubh upajāti, *pāda* 1 being Upēndravajrā, and *pādas* 2-4 Indravajrā.

13 Metre of vv. 17—22 : Ślōka.

23 n=ōk-āṁga-saṁgarō | chaturṇṇāṁ maṁḍalānām=apy=ajayad=Vijay-ōpamaḥ | (||) [18*] Tad-bhavō **Vikramādityaḥ Kīrttivarmā** tad-ātmajaḥ | yēna **Chālukya**-rājya-śrīr=aṁtarāyiṇy=a-

24 bhūd=bhuvi | (||) [19*] **Vikramāditya**-bhūpāla-bhrātā bhīma-parākramaḥ | tat-sūnuḥ **Kīrttivarm**=ābhūn=m[ṛi]t-prās-ārddita-durjanaḥ | (||) [20*] **Taila**-bhūpas=tatō jātō **Vikramāditya**-bhūpatiḥ |

Second plate : first side.

25 tat-sūnur=abhavat=tasmād=**Bhīma**-rājō=ri-bhīkaraḥ | (||) [21*] **Ayyaṇ-āryas**=tatō jajñō yad=vaṁśasya śriyaṁ svakāṁ | prāpayan[n*]=iva vaṁśaṁ svaṁ sa

26 vavrō **Kṛishṇa**-naṁdanāṁ | (||) [22*] [1]Abhavat=tayōs=tanūjō vibhava-vibhāsī virōdhi-vidhva[ṁ]sī [|*] tējō-vijit-ādityaḥ satya-dhanō **Vikramādi**-

27 **tyaḥ** | (||) [23*] [2]**Chēd-īśa**-vaṁśa-tilakāṁ **Lakshmaṇa**-rājasya naṁdanā[ṁ] nuta-śīlāṁ[|*] **Voṁthādēvīṁ** vidhivat=pariṇinyō **Vikramādityaḥ** | (||) [24*] [3]Su-

28 tam=iva Vasudēvād=Dēvakī Vāsudēvaṁ | Guham=iva Giri-jāmir=ddēvam=Arddhēndumaulēḥ | ajanayad=atha **Vo[ṁ]thādēvy**=atas=**Tai**-

29 **la**-bhūpaṁ | vibhava-vijita-Śakraṁ **Vikramāditya**-nāmnaḥ | (||) [25*] [4]Ari-kuṁti(bhi)-kuṁbha-bhēdana-ripu-durgga-kavāṭa-bhaṁjana-prabhṛitiḥ [|*] sahaja-

30 valasya Harēr=iva vāla-krīḍā=bhavad=yasya | (||) [26*] Kiṁ cha **Rāshṭrakūṭa**-kula-saṁvaddhāv=ubhau | [5]Aurjjityāch=charaṇāv=iva prachalitau sākshā-

31 t=Kalēḥ krāmataḥ | krūrau vaddha-śarīrakau guru-jana-drōha-prarōhāv=iva | kālāt=khaṁḍita-**Rāshṭrakūṭaka**-kula-śrī-valli-jāt-ā[ṁ]ku-

32 rau | līnau yēna sukhēna **Karkara-Raṇastaṁbhau** raṇa-prāṁgaṇē | (||) [27*] [6]Itthaṁ purā Diti-sutair=iva bhūta-dhātrīṁ yō **Rāshṭrakūṭa**-kuṭilair=gga-

33 mitām=adhastāt | uddhṛitya Mādhava iv=ādi-varāha-rūpō vabhrō **Chalukya-kula**-vallabha-rāja-lakshmīṁ | (||) [28*] [7]**Bhammaha-Raṭṭād**=abhavad=bhūpālād=**Rāshṭrakū**-

34 **ṭa-kula-tilakāt** | Lakshmīr=iva salila-nidhēḥ śrī-**Jākavv**-āhvayā kanyā | (||) [29*] [8]**Chālukya-vaṁś**-āṁvara-bhānu-mālī śrī-**Taila**-

35 bhūpāla upāyat=aināṁ | tayōś=cha lōk-ābhyudayāya yōgaḥ sa chandrikā-chandramasōr=iv=āsīt | (||) [30*] [9]Śrī-**Taila-bhūmipālā**-

36 t | śrī-**Jākavvā** samajījanat | śrīmat-**Satyāśrayaṁ** Skaṁdam=Aṁvikā Tryaṁvakād=iva | (||) [31*] [10]Tasy=ānujaḥ śrī-**Daśavarma**-nāmā | tad-vallabhā **Bhā**-

37 **gyavatī** cha dēvī | tayōr=abhūd=vikrama-śīla-śālī | śrī-**Vikramāditya**-nṛipas=tanūjaḥ | (||) [32*] [11]Asau nija-jyēshṭha-pituḥ parōkshaṁ vabhāra vā-

38 rāśi-vṛitāṁ dharitrīṁ | bhujēna kēyūra-latām=iv=ōchchair=vvidārit-ārāti-kada[ṁ]vakēna | (||) [33*] Tad-anu tasy=ānujaḥ | [12]Yasy=ākhila-vyāpi yaśō=

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1 Metre : Āryā.

2 The words *Chēd-īśa°* . . . *nuta-śīlāṁ* may be scanned as the first half of an Āryāgīti, the remainder as the latter half of an Āryā. Cf. Mahābhārata XIII. xiv. 188, which consists of an Āryā hemistich followed by the second hemistich of an Āryāgīti.

3 Metre : Mālinī.

4 Metre : Āryā.

5 Metre : Śārdūlavikrīḍita.

6 Metre : Vasantatilakā.

7 Metre : Āryā.

8 Metre : Trishṭubh upajāti, *pādas* 1 and 2 being Indravajrā and 3 and 4 Upēndravajrā.

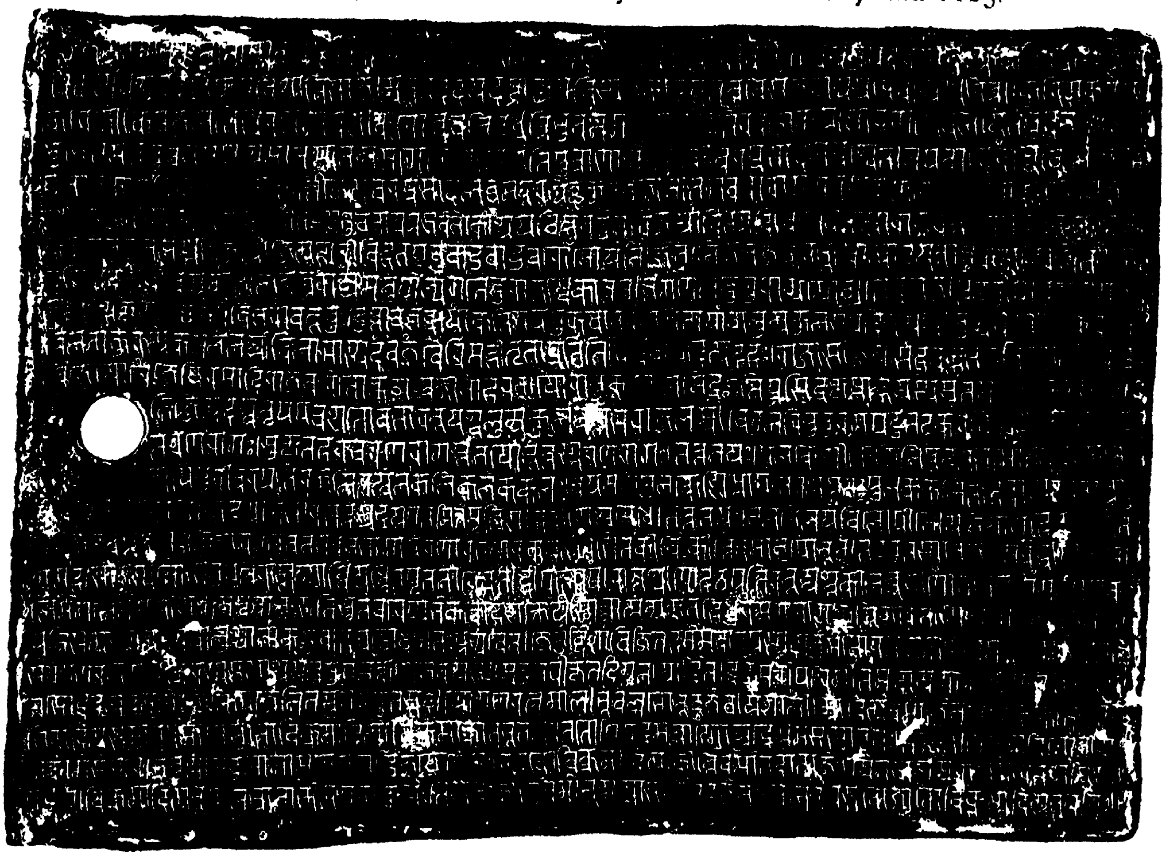
9 Metre : Ślōka. The *daṇḍa* after *°bhūmipālāt* should be omitted.

10 Metre : Trishṭubh upajāti, *pādas* 1, 2 and 4 being Indravajrā and 3 Upēndravajrā.

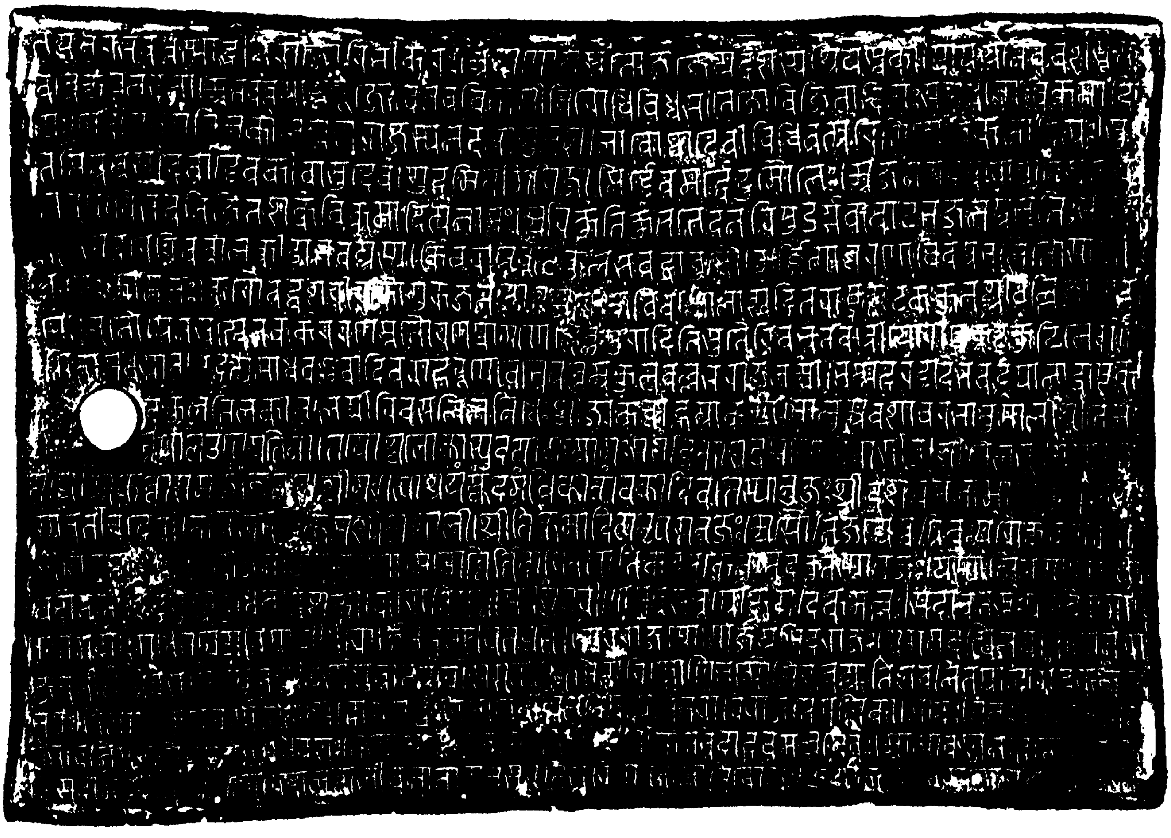
11 Metre : Trishṭubh Upēndravajrā.

12 Metre : Trishṭubh upajāti, *pāda* 1 being Indravajrā and 2-4 Upēndravajrā.

Nilgunda plates of Vikramaditya VI.: A.D. 1087 and 1123.



ii a.



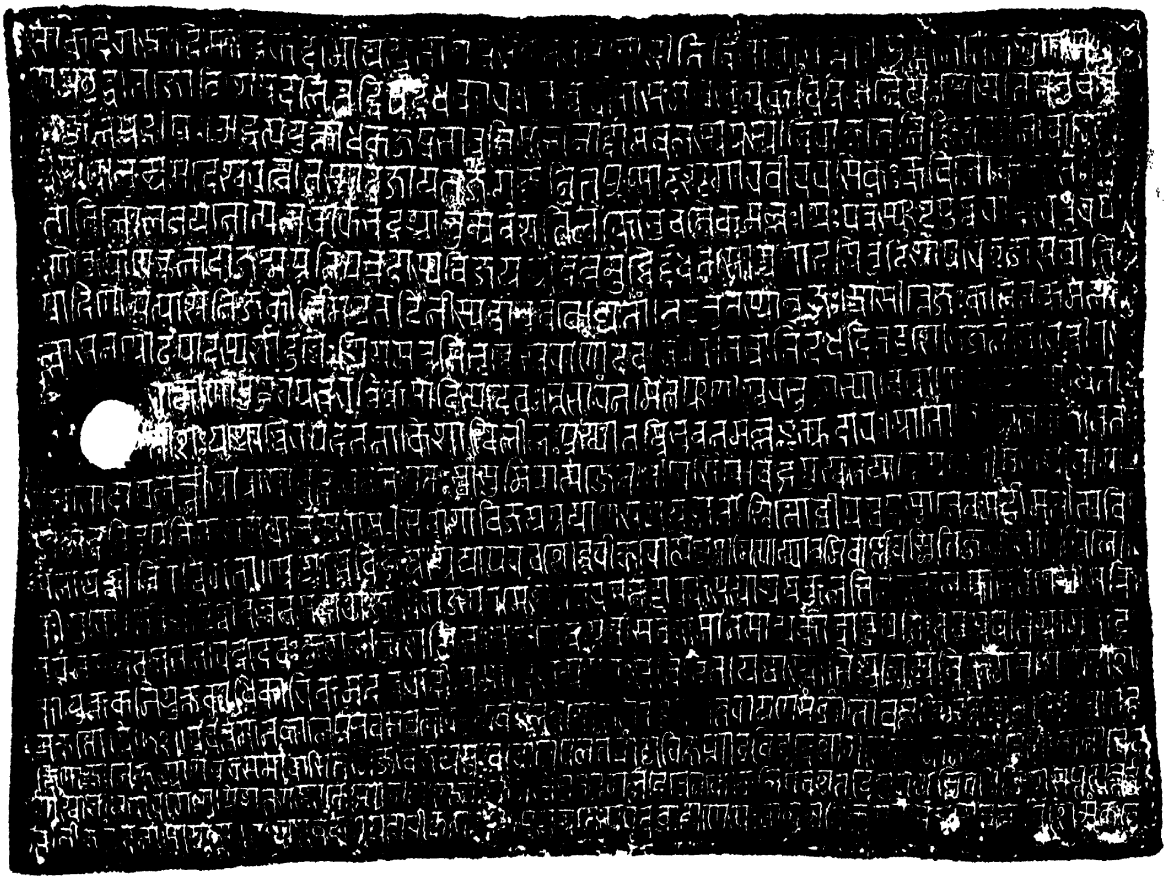
J.F. FLEET.

SCALE ·40

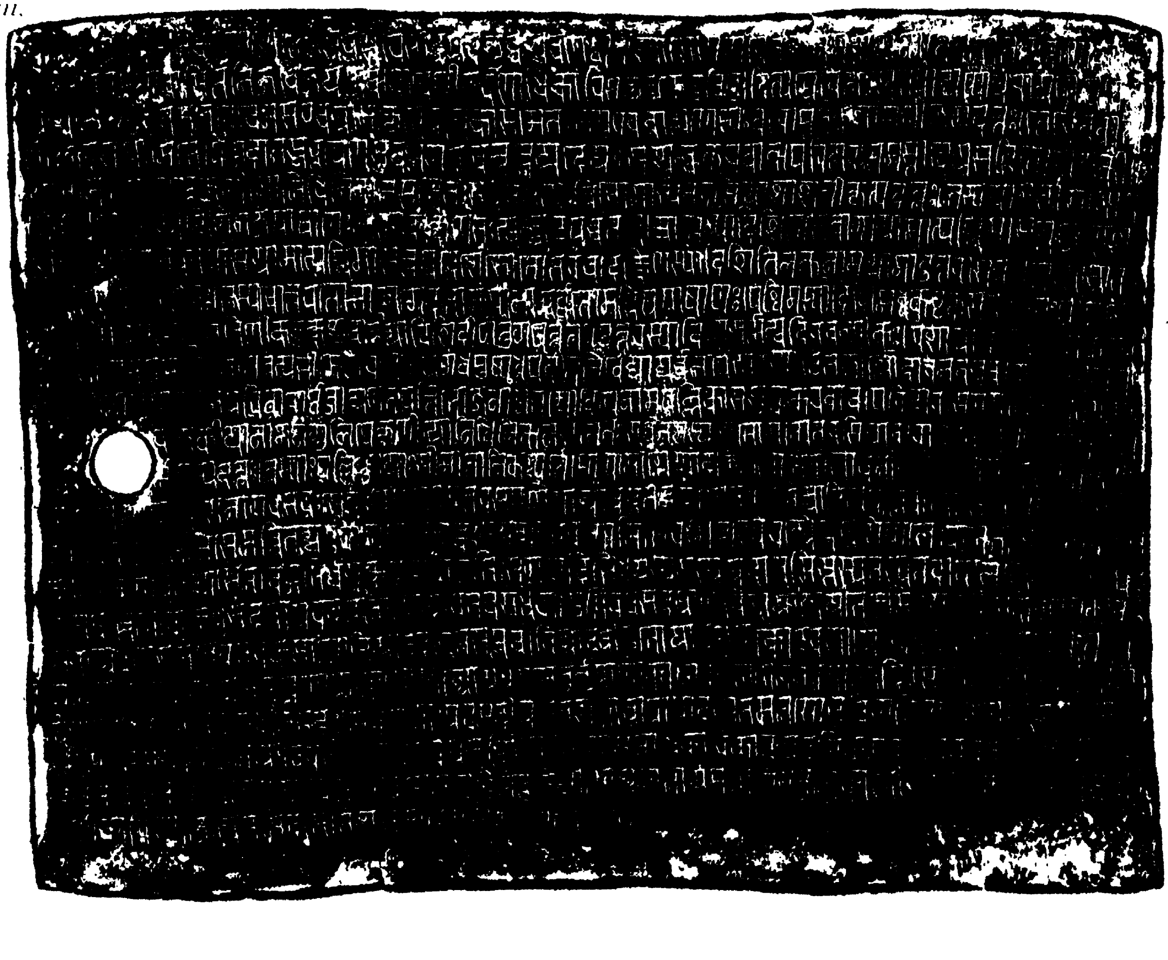
W. GRIGGS & SONS, LTD., PHOTO-LITH.

FROM INK IMPRESSIONS SUPPLIED BY MR. H. KRISHNA SASTRI.

ii b.



iii.



39 vadātam=akāmḍa-ḍugdh-āmvudhi-vṛiddhi-śaṁkāṁ I karōti mugdh-âmara-suṁdarīṇām= abhūt=sa bhūpō Jagadēkamallaḥ I (||) [34*] [1]Sad=āvana-sthaḥ[2] paṭu-vikramā-d=yō mad-āmdha-gaṁdh-ēbha-ghaṭā-vipāṭī I dhar-ōrjita-prasphurita-prabhāsō rarāja yō=sau Jayasiṁha-rājaḥ I (||) [35*] [3]Agamad=akhila-dhātrī yēna rā-

41 janvatītvaṁ nivasati nṛipa-lakshmīr=yasya śubhr-ātapatrē I sa sakala-namit-āri-kshōṇibhṛin-mauli-ratna-dyuti-śavalita-pādō gaṁḍarul-[g]aṁḍa-

42 bhūpaḥ I (||) [36*]. [4]Vikhyāta-Kṛishṇa-varṇṇē Taila-snēh-ōpalavdha-saralatvē [|*] Kuntala-vishayē nitarāṁ virājatē Mallikāmōdaḥ I (||) [37*] [5]Tataḥ pratāpa-jvalana-

43 prabhāva-nirmūla-nirdagdha-virōdhi-vaṁśaḥ I tasy=ātmajaḥ pālayitā dharāyāḥ śrīmān=abhūd=Āhavamalla-dēvaḥ I (||) [38*] [6]Ātm-āvasthāna-hētōr=abhilasha-

44 ti sadā maṁḍapa[ṁ] Mālav-ēśō I ddō(dō)lat-tālī-van-āṁtāny=anusarati sarin-nātha-kūlāni Chōlaḥ I Kanyākuvj-ādhirājō bhajati [cha tara-]

Second plate: second side.

45 sā kaṁdarās=tā Himādrēr=uddāmā yat-pratāpa-prasara-ta(bha)ra-bhav-ōdbhīti-vibhrāṁta-chittāḥ I (||) [39*] [7]Amlāna-Tē(Tai)la-guṇa-sa[ṁ]graha-

46 ṇa-pravṛiddha-tējō-viśēsha-dalita-dvishad-aṁdhakāraḥ I anvarthatāṁ samanusṛitya kavi-pradhānair=yaḥ prōchyatē nanu Chalu-

47 kya-kula-pradīpaḥ I (||) [40*] [8]Auddhatya-yukt-Āṁdhakaja-prabhāva-nirmūlan-ōddāma-valasya yasya I virājatē nirjjita-Mīnakētō[r=dō-]

48 vasya Chālukya-mahēśvaratvaṁ I (||) [41*] [9]Tasmād=ajāyata jagaj-janita-pramōda-śṛiṁgāra-vīra-rasikaḥ kavi-lōka-kāṁtaḥ I kāṁ-

49 tā-vilōla-nayan-ōtpala-chāru-chaṁdraś=Chālukya-vaṁśa-tilakō Bhuvanaikamallaḥ I (||) [42*] [10]Yaḥ patraṁ sphuṭa-pushkar-âkshara-dharaṁ pā-

50 ṇau kṛipāṇa-chchhalād=ā-janma-pratipanna-dāsya-vijaya-śrī-dattam=uchchair=ddadhat I sākshyaṁ grāhayituṁ diśāṁ parivṛiḍhān[11]=sarvān=iva

51 prāhiṇōt=pratyāśaṁ nija-kīrttim=abhra-taṭinī-sparddh-āṇuvaṁdh-ōdyatāṁ I (||) [43*] Tad-anu tasy=ānujaḥ I [12]Āsīt=tōjaḥ-kalita-kamal-ō-

52 llāsana-prauḍha-pāda-sparśād=uchchaiḥ śriyam=avanibhṛich-chhēkharāṇāṁ dadhānaḥ I dhvāṁta-bhrāṁtiṁ dadhad=iva dṛiśōr=aṁjanaṁ vairi-vīra-s[m]ō-

53 r-âkshīṇāṁ muhur=apaharan=Vikramāditya-dēvaḥ I (||) [44*] [13]Bhū-bhāraṁ namita-phaṇ-īśvara[ṁ] bhujābhyāṁ vibhrāṇaḥ paṭaha-palāyita-[ksh]i-

54 t-īśaḥ [|*] yaś=ch=ōchchair=apahṛita-nāki-śākhi-līlaḥ prakhyātas=Tribhuvanamalla ity=udāraḥ I (||) [45*] [14]Yātō=nvēshṭuṁ Janaka-janitāṁ

[1] Metre : Trishṭubh Upēndravajrā.

[2] The division of the word *sadāvanasthaḥ* depends upon the interpretation. Applying it literally to the king, we should write *sad=āvana-sthaḥ*, "always active in protection"; applying it to a lion, the *upamāna* of the king, we should write *sadā vana-sthaḥ*, "always haunting the forest".

[3] Metre : Mālinī. [4] Metre : Āryā.

[5] Metre : Trishṭubh upajāti, *pāda* 1 being Upēndravajrā and 2-4 Indravajrā.

[6] Metre : Sragdharā. [7] Metre : Vasantatilakā.

[8] Metre : Trishṭubh upajāti, *pādas* 1, 2 and 4 being Indravajrā and 3 Upēndravajrā.

[9] Metre : Vasantatilakā. [10] Metre : Śārdūlavikrīḍita.

[11] *Parivṛiḍha* in the sense of *prabhu* (Pāṇini VII. ii. 21) : "he sent forth in every region of the sky his fame, eager to rival the stream of the [autumnal] clouds, as it were, in order to make all the Regents of the quarters of space accept the evidence [of his glory]."

[12] Metre : Mandākrāntā. [13] Metre : Praharshiṇī. [14] Metre : Mandākrāntā.

55 vallabh-ōdāra-lakshmīṁ bhrātrā sārddhaṁ hari-vala-yutaḥ svāṁ Sumitr-ātmajēna I tīrē sindhōr=Vahu-mukha-bhayād=ētya Vaibhīshaṇa-śrī-dhāmnā

56 nēmē Draviḍa-patinā yaś=cha Chālukya-Rāmaḥ I (||) [46*] [1]Sarv-āśā-vijaya-prayāṇa-samaya-jñāt-ākhil-ōrvvī-patha-prasthān=ēva mahīm=atītya vi-

57 malā yat-kīrttir=avdhiṁ gatā I prōkshyas=tē vijaya-śriyā=para-vaśō dūrī-karōty=ēsha mām=ity=ākhyātum=iv=ārṇṇava-sthiti-jushaḥ Śaurēs=trilō-

58 kī-gurōḥ I (||) [47*] Sa tu śrīpṛithvīvallabha-mahārājādhirāja-paramēśvara-parama-bhaṭṭāraka-Satyāśraya-kula-tilaka-Chāluky-ābharaṇa-śrīmat-Tri-

59 bhuvanamalla-vallabha-narēṁdra-dēvaḥ kuśalī kuśalinaḥ sarvān=ēva yathā-saṁvaddhyamānamānakān[2]=rāshṭrapati-vishayapati-grāmakūṭa-

60 k-āyuktaka-niyuktak-ādhikārika-mahattar-ādīn=samādiśaty=astu vaḥ saṁviditaṁ I yathā=smābhiś=Chālukya-Vikrama-varshē dvādaśē

61 aṁkatō=pi || 12 || pravarttamāna-kālē Prabhava-saṁvatsarē Pushya-vahula-trayōdaśi(śī)-Vaḍḍavār-ōttarāyaṇa-saṁkrāṁtau vahūni mahā-dānāni dat[t*]vā tad-da-

62 kshiṇā-kālē Kalyāṇapura-samāvāsita-nija-vijaya-skaṁdhāvārē Palata-Pāṁḍya-vijñaptyā Draviḍa-dēś-āgatēbhyō nānā-gōtrēbhyō nānā-vēda-

63 śākhā-śāstra-pāragēbhyas=triśata-saṁkhyākēbhyō vrāhmaṇēbhyaḥ śrīmat-Tribhuvana-malla-dēvēna Kōkali-paṁchaśata-dēśa-maddhya-sthita-Vikkiga-saptaty-antarvva-

64 rtti I Nīruguṁda-[3]nāmā grāmaḥ I dhārā-pūrvakam=agrahārī-kṛitya dattaḥ I paṁchaśatēbhya ēva vrāhmaṇēbhyaḥ Chālukya-Vikrama-varshē ashṭā-chatvā-riṁśē aṁkatō=

Third plate.

65 pi || 48 || pravarttamāna-kālē Śōbhakṛit-saṁvatsarē Bhādrapada-śuddha-Śravaṇa-dvādaśyāṁ Sōmavārē vahūni mahā-dānāni dat[t*]vā tad-dakshiṇā-kālē Vai-

66 jayantī-pura-samāvāsita-nija-vijaya-skaṁdhāvārē śrī-karaṇ-ādhikāri-sarvv-ādhyaksha-Draviḍāditya-prērita-Palata-Pāṁḍya-pautra-Rāya-Pāṁḍya-vijña-

67 ptyā śrīmat-Tribhuvanamalla-dēvēna sa pa(ē)va grāmaḥ Kṛishṇapallikā-samētaḥ tēbhya ēva vrāhmaṇēbhyaḥ dhārā-pūrvakaṁ śāsanī-kṛitya dattaḥ I tair=ēva vrāhma-

68 ṇaiḥ tad-dēsa-svāminē piṁḍ-ādāna-svarūpēṇa suvarṇṇa-śata-chatushṭayaṁ dēyaṁ I sa-śulka-kara-vādhā-parihāraḥ samast-ādēya-sahitō rājakī-

69 yānām=anaṁguli-prēkshaṇīyō nidhi-nidhāna-samētaḥ sarvva-namasyaḥ tribhōg-ābhy-aṁtara-sidhyā(ddhyā) śāsa(sa)nī-kṛitya dattaḥ I tasya grāmasya sīmāntā-

70 ni kathyaṁtē I prāchyāṁ diśi gaja-pāshāṇaḥ I tatō dakshiṇataḥ Khalvāṭa-parvvataś=cha I āgnēyyāṁ diśi Talevāgya-grāmāt=paśchim-āsanna-pradēśē

71 srōtaḥ I Kamaṁḍalukārpāsa-grāmāt=paśchim-āsanna-pradēśē srōtō=ṁtaraṁ cha I dakshiṇasyāṁ diśi Tilaka-nāma-grāmād=uttar-āsanna-pradēśē srōtaḥ I

72 nairṛityāṁ diśi śailaḥ I tasya ch=ōttaratō Lākshāgēha-nāma-grāmāt=pūrvvatō mahisha-pāshāṇaḥ I paśchimasyāṁ diśi madhūka-vṛiksha-saraḥ I tataḥ paśchim-ō-

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[1] Metre: Śārdūlavikrīḍita.

[2] Read -saṁvaddhyamānakān=.

[3] Read *antarvvartti-Nīruguṁda-*, omitting the punctuation.

73 ·ttarataḥ āyasa-sāra-tiṁtriṇīka-vṛikshaś=cha [|*] vāyavyāṁ ·diśi **Dīrghatuṁga-parvvataḥ** | uttarasyāṁ diśi svarṇṇa-khadira-valmīkaḥ | aiśānyāṁ diśy=akshara-pāshāṇaḥ |

74 iti sīmāṁta-pramāṇāni | tatratya-**Bhīmēśvara-dēvāya** gaṁdha-pushpa-dhūpa-dīpa-naivēdy-ādy-archchan-ārthaṁ khaṁḍa-sphuṭita-jīrṇṇ-ōddhāra-nava-sudhā-karm-ārthaṁ nṛitya-gī-

75 ta-vādya-bhōga-pādamūla-parivār-ārthaṁ vrāhmaṇa-tapasvi-bhōjan-ārthaṁ cha | **Āditya-nāma-pallikā**[1] sa-śulka-kara-vādhā-parihāraḥ samast-ādōya-sahitō

76 rājakīyānām=anaṁguli-prēkshaṇīyō nidhi-nidhāna-samētaḥ sarvva-namasyas=tribhōg-ābhyaṁtara-sidhyā(ddhyā) dhārā-pūrvvakaṁ dēva-bhōg-ārthaṁ śāśa(sa)-

77 nīkṛitya dattaḥ | tasyāḥ pallikāyāḥ sīmāṁtāni kathyaṁtē | prāchyām=āgnēyyāṁ dakshiṇasyāṁ nairṛityāṁ cha **Nīruguṁda**-grām-ōkta-sīm=ēva sī-

78 mā | paśchimasyāṁ diśi **Nāgara**-saraḥ-sētuḥ | vāyavyām=uttarasyām=aiśānyāṁ cha chūta-hradaḥ srōtaḥ | iti **Ādityapallikāyāḥ** sīmāṁta-pramāṇāni |

79 ēvaṁ pūrvva-prasiddha-sīmā-samanvitaś=chatur-āghāṭa-viśuddhaḥ sa yushmābhir-āgāmibhir=asmad-vaṁśyair=anyaiś=cha bhūmipālaiḥ pālanīyaḥ | tathā ch=ō-

80 ktaṁ | bhagavatā **Vēda-Vyāsēna** | [2]Vahubhir=vvasudhā dattā rājabhiḥ **Sagar**-ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya tadā phalaṁ | (||) Apaharaṇē pi

81 cha dōshas=tēn=aiv=ōktaḥ | [2]Sva-dattāṁ para-dattāṁ vā yō harēta vasuṁdharāṁ | shashṭi-varsha-sahasrāṇi vishṭhāyāṁ jāyatē kṛimiḥ | (||) [2]Suvarṇṇam=ēkaṁ gām=ēkāṁ bhū-

82 mēr=apy=ēkam=aṁgulaṁ | haraṁ(n) narakam=āpnōti yāvad=ā-bhūta-saṁplavaṁ | (||) [2]Viṁdhy-āṭavīshv=atōyāsu śushka-kōṭara-śāyinaḥ | kṛishṇa-sarpā hi jāyaṁtē vra-

83 hma-dēy-āpahāriṇaḥ | (||) **Rāmabhadrēṇ**=āpy=uktaṁ | [3]Sāmānyō=yaṁ dharma-sētur=nṛipāṇāṁ kālē kālē pālanīyō bhavadbhiḥ | sarvvān=ētān=bhāvinaḥ pārthi-

84 v-ēṁdrān=bhūyō bhūyō yāchatē **Rāmabhadraḥ** |(||) [4]Mad-vaṁśa-jāḥ para-mahī-pati-vaṁśa-jā vā pāpād=apēta-manasō bhuvi bhāvi-bhūpāḥ | yō pālayaṁti mama

65 dharmaṁ=imaṁ samastaṁ tēbhyō mayā virachitō=ṁjalir=ēsha mūrddhni || May=ēdaṁ śāsanādhikārik-ākshapaṭalika-mahāprachaṁḍa-daṁḍanāyaka-**Kālidā**-

86 **sa-suta-Vikramādity**-ānumatyā | Vatsa-gōtra-Sāma-vēdi-**Bhaṭṭa-Vilās**-ōpamān-**Āryama-svāmi-sūnunā Kāśmīra**-Bhaṭṭa-**Mallaya-pa[ṁ]ḍitēna** dā-

87 n-ādhikāriṇā likhitam=idam=iti śubham || Śrī-Śāradāyai namaḥ ||

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[1] The adjectives and participles agreeing with this feminine are in the masculine gender !

[2] Metre : Ślōka.

[3] Metre : Śālinī.

[4] Metre : Vasantatilakā.

No. 20.— TALCHER GRANT OF KULASTAMBHA.

BY R. D. BANERJI, M.A.

The Copper plate edited below, belongs to the Chief of the Talcher State in Orissa and was sent to Bābū Nāgēndra Nātha Vasu Prāchyavidyāmahārṇava, then Honorary Archæological Surveyor to the Mayurbhanj State of Orissa, in 1907. It has been published by him in three different publications, once in English and twice in Bengali :—

(1) *The Archæological Survey of Mayurabhanja*, Vol. I, pp. 157 ff.
(2) *Baṅgēra Jātīya Itihāsa, Vaiśya Kāṇḍa*, pp. 303-04.
(3) *Journal of the Baṅgīya Sāhitya Parishad*, Vol. XVIII, part I, pp. 59 ff.

A photograph of the Copper plate was published on the first and the third occasion, but as the plate was covered with powdered chalk before photographing it, the reproduction was neither exactly mechanical nor perfect. I obtained a loan of the plate through Mr. L. S. S. O'Malley, I.C.S., Superintendent, Orissa Feudatory States. After careful examination, I found that on all three occasions a number of mistakes had crept into the published text. The most important defect was the reading of the name of *Kāñchanastambhaḥ* as *Kāñchanasūbhana*, l. 3.

The inscription has been incised on both sides of a single plate of copper measuring 8¼" × 5⅝", and the letters measure ¼" on the average. A round seal of the same metal is affixed to the left of the plate, on the reverse of which is the word "Talcher" scratched thinly in Roman letters. The impression on the seal is circular and consists of a plain circle with a row of lotus petals along its circumference. The circle is divided into two unequal parts by two raised parallel lines, in the larger and upper of which is a deer couchant with a bough or some foliage in its mouth and a crescent and a conch over its back. Below it, just above the dividing lines, is the name of the king, *śrī-Kulastambhadēva*. The lower part of the circle below the lines is occupied by an expanding lotus flower. The inscription records the grant of a piece of land to Bhaṭṭa Viśvarūpa, the grandson of Yadu, and the son of Anantarūpa, in the village of Siṅga in the Western part (*paśchima-khaṇḍē*) of the Eastern District (*Pūrvva-vishaya*). The value of the land granted is given in the last line as *rūpya* 44. Three generations of the dynasty are mentioned in the inscription :—

Kāñchanastambha.
|
Kalahastambha (Vikramāditya).
|
Raṇastambha *alias* Kulastambha.

The record was inscribed by one Dūrvvadāsa, and it is apparently complete, though it ends abruptly with the word *chatuḥsīmā-parya*.

The characters of the inscription belong to the 9th century A.D., and the language is incorrect Sanskrit, though the mistakes are not so many as Bābū Nāgēndra Nātha Vasu Prāchyavidyāmahārṇava thinks.[1] The learned gentleman is not quite correct when he asserts that the figure of a boar and an elephant goad (*aṅkuśa*), the emblems of the Early Chalukyas, are to be found on the seal.

[1] *Baṅgīya-Sāhitya-Parishat-Patrikā*, Vol. XVIII, p. 60.

Two grants of this prince, Kulastambhadēva, found in the Rāghava monastery at Purī have been edited by Bābū Manmōhan Chakravartti[1]. The name of the country read as *Kēdāla* in those plates is very clearly written as *Kōdālō* in the Talcher plate,[2] and this is probably the correct reading. If this be admitted, then Bābū Nāgēndra Nātha Vasu Prāchyavidyāmahārṇava's identification of this country with the *Paśchima-Kēdāra*, said to have been discovered by him in certain three hundred years old genealogical works on palm-leaf,[3] must be abandoned. I edit the inscription from the original plate :—

First Side.

1 Ōm[4] svasti [||*] Jayati[5] bhūjaga-bhōga-paramāṇavaḥ [|*] sarvajña-sarvakṛid-vyāpi-Hara-pā-

2 -dāvja(bja)-rēṇavaḥ [||*] Svasti [||*] Tribhuvana-viditō(a)-Śūlkīkāṁśa-vaṁśa-bhushaṇō rājā

3 āsīt **Kāñchanastaṁbhaḥ** | nija-bhuja-vajra-vinirjita-durddhara-vairī-vāraṇa[6]-girī-

4 ndrāj=jātas=tatō mahānṛipatiḥ śrīmata-**Vikramādityaḥ**[7] parama-nāmadhēya[ḥ*]

5 śrīmat-**Kalahastaṁbhaḥ** tasmād=asādhāraṇa-sāhasādyataḥ[8] pratāpa-

6 bhasmīkṛita-vairi-vīgrahas=[9]tri-vargga-sammānita[10] sādhu-sammataḥ pṛithivyām [|*]

7 Tatō vyajāyata sakala-bhupāla[11]-maulī-mālā-lālita-charaṇa-yu-

8 galō [12]nīrmala-karavāla-kiraṇa-kalāpa-bhāsurō **Kōdālō**-dhivāsī[13]

9 śrī-Stambhēśvarī-lavdha[14]-vara-prabhāvō(prasādō) mahānubhāvaḥ Paramamāhēśva-

10 rō mātāpitṛi-pād-ānudhyāyī samadhigata-pañcha-mahāśavdō[15] ma-

11 hārājādhirājaḥ śrī-**Raṇastambhaḥ** parama-nāmadhēyaḥ Paramabhaṭṭāraka[ḥ*]

12 śrī-**Kulastaṁbha-rāṇakaḥ**[16] kuśalī maṇḍalē=smin=varttamāna-bhavishyat-mahā-[17] s[ā]-

13 maṁta-rājāputrān[18]=niyukta-dāṇḍapāśikān=anyāny=api [19]rāja-prasadina chāṭṭa-bhaṭṭa-

14 mahāsāmaṁta-bhōga-janapad-ādyān=adhikaraṇa-janāna[20] yathārha[ṁ*] mānayati vō(bō)-

15 dhayati sa[mādiśati] jñāpayati viditam=astu bhavatāṁ :[21] paśchima-khaṇḍē pū-

Second Side.

16 [-rvva-visha]yē **Siṅga-grāmaḥ** chātuḥ[22]-sīm-āvachchhinnaḥ tāmra-śāsanaḥ[23] chandr-ārka-

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[1] *Journal Beng. As. Soc.*, Vol. LXIV, part I, pp. 124 ff.

[2] [The stroke read as an *ā-mātrā* in the first *akshara* is more probably a superfluous sign of interpunction.—Ed.]

[3] *Baṅgīya-Sāhitya-Parishat-Patrikā*, Vol. XVIII, p. 60.

[4] Expressed by a symbol.

[5] Read *Jayanti bhujaga-*. [See below, p. 158, foot-note 15.—H. K. S.]

[6] Read *-vairi-vāraṇa-*.

[7] Read *śrīmad-Vikramādityaḥ*

[8] Read *-sāhas-ōdyataḥ* [or, *-sāhas-ādityaḥ*.—Ed.].

[9] Read *-vigrahas=*.

[10] Read *-sammānitaḥ*.

[11] Read *-bhūpāla-mauli-*.

[12] Read *nirmala-*.

[13] Read *Kōdāl-ādhivāsī*.

[14] Read *-labdha-*.

[15] Read *-śabdō*.

[16] The *-ṇa-* of *-rāṇakaḥ* is written below the line.

[17] Read *-bhavishyan-mahā-*.

[18] Read *-rājaputrān=*.

[19] Read *=anyān=api rāja-prasādinas=chaṭṭa-*.

[20] Read *-janān*.

[21] Superfluous *visarga*, used as a sign of interpunctuation.

[22] Read *chatuḥ-*.

[23] Read *-śāsanatas=*.

17 [kshiti]-samakālaṁ mātā-pitrōr=ātmanaś=cha puṇya-yaśō-bhivṛiddhayō (||) bhaṭṭa-

18 putra-Visvarūpaḥ[1] Autatha-syagotrāyaḥ[2] triyarishaya-pravarōdbhavatiḥ[3] Ma-

19 ṅgalavilā-vinirgata-(|)bhaṭṭaputra-(t)Yadu-suta(|)-Aṇantarūpa-sutaḥ[4] da[kshi*]ṇā-

20 yana-saṁkrāntau |[5]ākshaya-nidhi-dharmmōṇ=ākaratvēna pratipāditaḥ [||*]u-

21 ktañ=cha dharmma-śāstrā [||*] Vahubhir[6]=vvasudhā dattā rājabhiḥ Sagarābhiḥ[7] [|*] yasya yasya

22 yadā bhumis=tasya tasya tadā phalaṁ || Mā bhūd=aphala-śaṅkā vaḥ paradatt=ē-

23 ti pārthivāḥ [|*] svadattā[t] phalam=ānantya[ṁ*] paradattānupālanē || Svadattām(=pa-

24 radattām)=paradattām=vā yō harēta vasundharāṁ ||(|) sa vishṭhāyāṁ kṛimir=bhūtvā

25 pitṛibhiḥ saha pachyatō || [8]Vahun=ātra kim=uktēna . saṁkshōpād=idam-uchya-

26 tō ||(|) svalpam=āyuś=chalā bhōgā dharmmō lōka-dvaya-kshamaḥ || Iti[9]

27 kamala-dal-āmvu-vindu-lōlāṁ[10] śrīyam=anuchintya[11] || Vatya[12] Siṅga-grāmaḥ tṛi-

28 ṇ-ōdaka rūpya 40 4[13] Dūrvvadāsēna utkīrṇa[ṁ*] iti || chatuḥ-sīmā-parya

TRANSLATION[14]

(Line 1.) Ōm. Hail. Victorious is the dust of all-knowing, all-performing and (all-) pervading Hara's (Śiva's) foot-lotuses, where the atoms are the coils of the snakes.[15]

(Ll. 2—11.) Hail. There was a king **Kāñchanastambha**, an ornament in the **Śūlkikāṁśa**[16] family, known in the three worlds. From him who with the thunderbolt of his arm conquered the kings of mountains, *viz.* the elephants of his unbearable foes, was born the great lord of men with the high name, the illustrious **Vikramāditya**. The illustrious **Kalahastambha** (was born) from him, a sun (*āditya*) of uncommon force; who by his glowing heroism turned the frames of his enemies to ashes; who was honoured by the three castes; who was honoured by the good ones on earth. From him was born the *Mahārājādhirāja* with the high name, the illustrious **Raṇastambha**, whose pair of feet was revered by the row of the heads of all kings; who was resplendent with the bundle of rays of his spotless sword; who resided in **Kōdāla (or Kēdāla)**, who had been granted the highest favour from the illustrious **Stambhēśvarī**, the very powerful; the devout worshipper of Mahēśvara; who meditated on the feet of his mother and father; who had obtained the five great sounds.

(Ll. 12—15.) (He) the *Paramabhaṭṭāraka*, the *Rāṇaka*, the illustrious **Kulastambha**, being in good health, duly honours, reminds, orders and instructs the present and future *Mahāsāmantas*, *Rājaputras*, *Niyuktas*, *Dāṇḍapāśikas*, and other royal servants, the people in

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[1] Read *Viśvarūpāya.*

[2] Read *Autathya-sagōtrāya.*

[3] Read *tryārshēya-pravar-ōdbhavatē.*

[4] Read *-Anantarūpa-sutāya.*

[5] Read *akshaya-.*

[6] Read *Bahubhir=.*

[7] Read *Sagar-ādibhiḥ.*

[8] Read *Bahun=.*

[9] Read *Iti.*

[10] Read *-āmbu-bindu-lōlāṁ śriyam=.*

[11] The remainder of the verse has been omitted.

[12] Read *ēsha.*

[13] [The last figure is probably 2 and not 4.—*Ed.*]

[14] By the Editor.

[15] Mr. Krishṇa Sastri suggests the reading: *bhuvan=ābhoga-[pramāṇa*]-paramāṇavaḥ*, which would give a much better sense, "where the atoms are of the size of the world".

[16] According to Manmohan Chakravati this is a corruption of *Chālukya.*

the *bhōgas* of the *Chāṭas*, *Bhaṭas*, and *Mahāsāmantas*, and others, the people in office, in this *maṇḍala*,—

(Ll. 15—20.) Be it known to you (that) the village **Siṅga** in the Western part of the East District, bounded by its four boundaries, has by means of a copper plate charter, for so long a time as moon, sun, and the earth (endure), been given, in order to increase the merit and fame of my mother and father and myself, to the *Bhaṭṭaputra* Viśvarūpa, of the Autathya *gōtra*, belonging to the *pravaras* of three *ṛishis*, the son of Anantarūpa, the son of the *Bhaṭṭaputra* Yadu, who has come from **Maṅgalavilā**, on the occasion of the *Dakshiṇāyana-saṁkrānti*, in the way of an eternal treasure, with exemption from taxes.

And it has been said in the *Dharmaśāstra*. (Follow four and a half of the customary benedictive verses.)

(Ll. 27—28.) This Siṅga village, with pasture and water (yields) 42 rupees. Engraved by Dūrvadāsa. Up to its four boundaries.[1]

No. 21.—DALAVAY-AGRAHARAM PLATES OF VENKATAPATIDEVA-MAHARAYA I ;—SAKA-SAMVAT 1508.

By T. A. Gopinatha Rao, M.A. ; Trivandrum.

The subjoined inscription is engraved on nine copper-plates shaped in the usual manner of the later Vijayanagara plates; *i.e.* with a curved top, in which is bored a hole which receives the ring and seal, and with raised rims. The first side of the first plate and the second side of the last plate—the two exposed sides—are left blank. The plates, with the exception of the first, are numbered with Telugu-Kannaḍa numerals, which are engraved on the left margin near the ring-hole. The 6th and 7th plates have been wrongly numbered as 7 and 8 respectively, while the 8th is marked 6. The inscription is well preserved. On my account, Mr. M. K. Nārāyaṇasāmi Ayyar, B.A., B.L., High Court Vakil, Madras, requested Mr. Kuppu Rao of Dāḍikkombu to secure for him from Anantāchārya of the Daḷavāy-Agrahāram Street, Madura, this and some other sets of copper-plates; Mr. Kuppu Rao was kind enough to procure them on loan for Mr. Nārāyaṇasāmi Ayyar, who in his turn helped me with excellent sets of impressions of these copper-plates. I edit the record published below from the impressions supplied by him.

The **alphabet** of the document is Nandināgarī; the solitary word *Śrī-Veṅkaṭēśa* used as their signature by kings of the third Vijayanagara dynasty, is in the Telugu-Kannaḍa characters. The **language** of the record is Sanskrit. The one orthographical peculiarity worth noticing is that, as in one or two other grants of the Vijayanagara dynasty,[2] distinction is made between initial long *ē* and short *e*. The ordinary *ē* is retained to express the short vowel sound; a secondary *e* symbol over the short *e*, which makes really *ai* in other inscriptions, converts it into a long *ē*. The vowel *ai* is written with two secondary *e* symbols on the short *e*. For example, *ēkām*, l. 172; *ētyēka*, l. 207; *ēkaiva*, l. 327 and *aiśānyāṁ* in l. 116. Other minor peculiarities are noted in the foot-notes under the text of the inscription.

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[1] The last words are probably meant as an addition to *Siṅgagrāmaḥ*, l. 27. The grant is, so far as I understand, complete.

[2] Cf. *Ep. Ind.*, Vol. IX, p. 328.

The grant under notice belongs to the reign of Veṅkaṭapatidēvarāya-Mahārāya I. The genealogy of the third Vijayanagara dynasty is, as usual, traced from the Moon, thus :—

Moon.
|
Budha.
|
Purūravas.
|
Āyu.
|
Nahusha.
|
Yayāti.
|
Pūru.
:
(In his race) Bharata.
:
(In his race) Śantanu.
:
(The fourth from him) Vijaya (Arjuna).
|
Abhimanyu.
|
Parikshit.
:
(The eighth from him) Nanda.
:
(The ninth from him) Chaḷikka.
:
(The seventh from him) Rājanarēndra.
:
(The tenth from him) Bijjaḷēndra.
:
(The third from him) Vīra Hemmāḷirāya.
:
(The fourth from him) Tāta-Pinnama.

The regular genealogy begins from Tāta-Pinnama and runs as follows :—

Tāta-Pinnama.
|
Sōmidēva.
|
Rāghavadēva.
|
Pinnama, the Lord of Āraviḍu.
|
Bukka, *md.* Ballāmbikā.
|
Rāmarāja, *md.* Lakkāmbikā.
|
Śrīraṅgarāja, *md.* Tirumalāmbikā.
|
Rāmarāja. — Tirumalarāya, *md.* Veṅgaḷāmbā. — Veṅkaṭādri.

(sons of Tirumalarāya:) Śrīraṅgarāya. — Veṅkaṭapatidēvarāya.

Sōmidēva of the above table is said to have taken seven forts from his enemies during the course of a day (V. 7). Pinnama is called the lord of Āraviḍu. His son Bukka is said to have established firmly Sāḷuva Nṛisiṁha on the throne (V. 8). His son Rāmarāja, a great devotee of Vishṇu, defeated Sapāda and took the Avanigiri-durga, drove off Kāsappoḍaya and

captured Kandanavōli-durgam (*i.e.* Kurnool). Here he was poisoned by his relatives but by the grace of Vishṇu he was saved, (Vv. 11-12).

The genealogy given in this grant agrees as far as Tirumalarāya, with those given in the Koṇḍyāta,[1] the Kaḷḷakurśi,[2] the Kūniyūr[3] and the Viḷāppākkam grants[4]. Like the last one, the present record also mentions only Raṅga II. and Veṅkaṭapati I. as the sons of Tirumalarāya omitting Rāma III. and Raghunātha, who are mentioned in the Koṇḍyāta grant.

The present inscription is dated the Śaka year 1508, computed by the moon, the arrows, the sky and the *vasus*, which corresponds to the cyclic year Vyaya. On the *Utthāna-dvādaśī tithi* of the bright half of the month Kārttika, Veṅkaṭapatidēva-Mahārāya granted, at the request of Vīrabhūpa, the village of Gaṅgavarappaṭṭi, under the name of Vīrabhūpa-samudram, to a number of Brāhmaṇas. The grant was made in the presence of the god Veṅkaṭēśa of Tirupati. As in the other grants, Veṅkatapatidēvarāya I. is described as having vanquished Malikibharāma's son Mahamandaśāhu, (V. 30), who has been identified by Dr. Hultzsch with the Golkoṇḍa king Muhammad Shāh, son of Ibrāhīm Shah, who reigned from 1581-1611, A. D.

We know from the Viḷāppākkam grant that Veṅkaṭapatidēva had five wives; of these Veṅkaṭāmbā, Rāghavāmbā, Pedōbamāmbā and Kṛishṇamāmbā are mentioned in our inscription; mention is not made of Koṇḍāmbikā, perhaps because at the time of the issue of this grant, which is fifteen years earlier than that of the Viḷāppākkam grant, he had not married this lady.

The *birudas* of Veṅkaṭapatidēva (Vv. 32-39) are identical with those given in the other grants, and have already been explained by the editors of those grants.

Veṅkaṭapatidēva, like many other kings of the Vijayanagara dynasty, was a great devotee of the god Veṅkaṭēśa of Tirupati. A life size bronze statue of this king is placed in the temple at Tirumala on the Tirupati hills, and some sort of *pūjā* is offered daily to it and also to the bronze images of the great Kṛishṇadēvarāya and his two heroic queens, Chinnādēvī and Tirumaladēvī.

The prince Vīrabhūpa, at whose request the grant was made, was the son by Lakshmamā, of Kṛishṇa-nṛipati and the grandson of Viśvanātha.[5] He bears the *birudas Samaya-drōhara-gaṇḍa, Ayyāvaḷī-puravar-ādhīśvara, (Ailāvaḷīpura* of other records), and *Dakshiṇasamudrēśa* (V. 7). Vīrabhūpa, the grant relates, constructed a *maṇḍapa* with finely sculptured pillars in the temple of Sundaranāyaka at Madura (V. 68). He gave to the goddess Mīnākshī of the same place an armour studded with gems (*ibidem*). A Tamil work called the *Tiruppaṇi-mālai*, which describes in detail the donations made by various persons to the temple of Mīnākshī and Sundarēśvara of Madura, states[6] that Kṛishṇa-Vīrappa-Nāyaka constructed (re-constructed ?) the *Veḷḷiyambalam*, the northern *Gōpuram*, the shrine called *Śevvīśvaram*, the kitchen, as also the thousand pillared *maṇḍapa*, the *Mūrttiyammaṇ-maṇḍapa*, the *Śuṛṛu-maṇḍapa* of the second *prākāra*, and the *Vīrappa-maṇḍapa* with sculptured pillars. He also covered the pillars of a *maṇḍapa* of the temple of Mīnākshī with gold. *Vīrappa-maṇḍapa* is perhaps the one that is referred to in the present grant.

This and the other grants of Veṅkaṭapatidēvarāya mention that the king was anointed on the throne by his family priest Tātāchārya. Who this Tātāchārya was, how he became the family priest of the kings of Vijayanagara, and when and in what circumstances the latter embraced Vishṇuism,—all these are interesting questions which have hitherto remained

[1] *Ind. Ant.*, Vol. XIII, pp. 125 ff.

[2] *Ind. Ant.*, Vol. XIII, pp. 153 ff.

[3] *Ep. Ind.*, Vol. III, pp. 236 ff.

[4] *Ep. Ind.*, Vol. IV, pp. 269 ff.

[5] Cf. the genealogy of these Nāyakas of Madura, *Ep. Ind.*, Vol. III, p. 239.

[6] Vv. 52-54.

unexplained. Chapters 23 to 26 of the *Prapannāmṛita*, a work on the hierarchy of the Śrīvaishṇavas, give a succinct account of the family of the Tātāchāryas, the descendants of Śrīśailanātha, better known by his familiar name Periya Tirumalai-nambi. The family to which the Tātāchāryas belong, is called the Śrīśaila-*vaṁśa* after this original ancestor of theirs. He was the maternal uncle of the great Śrīvaishṇava *āchārya* Rāmānuja, and also one of the five disciples of Yāmunārya, who was the immediate *guru* of Rāmānuja. In the Śrīśaila-*vaṁśa* were born two brothers, Narasiṁhāchārya and Raṅgāchārya. These were great specialists in expounding the epic Rāmāyaṇa, like all the members of the family beginning from Periya Tirumalai-nambi. They both went to Ēṭṭūr with a desire to earn money by expounding the Rāmāyaṇa. Not finding Ēṭṭūr sufficiently paying, they drifted on to Vijayanagara, the capital of the kings of that dynasty. There, the king Virūpāksha was then ruling in great splendour. His relatives, envious of his prosperity, attempted to assassinate him, but he escaped to the adjacent country, gathered enough soldiers, and returned to Vijayanagara one night and killed the whole lot of his relatives in their beds. Thus suddenly murdered and left without any obsequies, they all became *piśāchas*, and began to haunt the house in which they had been killed. So, Virūpāksha built for himself a new palace and lived in it. However, the trouble due to the ghosts did not cease, and no amount of peace-offering would effect any change in their attitude towards him. At this juncture the two brothers happened to go to Vijayanagara; they went straight into the haunted house, mistaking it for the residence of the king. The place was well lit and the ghost prince was holding a *darbār* into which the two brothers were ushered by a ghost servant. On being questioned by the ghost king who they were and what they wanted, the younger brother introduced his elder brother as a great expounder of the Rāmāyaṇa, and stated that they both went there to seek the royal patronage. The ghost prince commanded them daily to read and explain the Rāmāyaṇa to him in his palace and promised in return for it a *dīnāra* a day and a large sum of money on the day on which the portion relating to the *paṭṭābhishēka* of Rāma was to be read. They agreed to the proposal, and the recital of the Rāmāyaṇa went on day after day, when finally they were rewarded amply for their trouble on the *paṭṭābhishēka* day. The ghosts, as an effect of the virtue of listening to the Rāmāyaṇa, went direct to the *Sāntānika-lōka*, being freed from their ghost existence. This service of the brothers of the Śrīśaila-*vaṁśa* did indirectly a great good to the reigning prince by removing from him all the troubles he was suffering in the hands of the ghosts. He discovered his benefactors and requested them to recite the Rāmāyaṇa in his palace also and loaded them at the end with riches and himself became the disciple of the elder brother, Narasiṁhāchārya (who is better known to the Śrīvaishṇavas as Ēṭṭūr Siṅgarāchārya) and changed the royal signature from Virūpāksha to Veṅkaṭēśa.

The ninth in descent from this Narasiṁhāchārya was Tātārya. He was the contemporary of a Rāmadēva,[1] with whom he retired to Chandragiri. This Tātārya lived contemporaneously with Vādhūla Doḍḍayāchārya of Chōḷaśiṅgapuram (Sholingur), the author of the *Chaṇḍamārutam*, a work written in refutation of the *Advaitadīpikā* of Appayya Dīkshita. We know from the Viḷāppākkam grant that Appayya Dīkshita was a contemporary of Veṅkaṭapatidēvarāya I. Hence, the Tātārya mentioned above (also known as the *Pañcha-mata-bhañjanam* Tātāchārya, a name which he derived from his work, *Pañcha-mata-bhañjana*), Doḍḍayāchārya and Appayya Dīkshita were of the same time. Lakshmīkumāra Tātāchārya, who was more familiarly known as *Kōṭi-kanyakā-dānam* Tātāchārya, was the son of *Pañcha-mata-bhañjanam* Tātāchārya. This Lakshmīkumāra was the *guru* of Veṅkaṭapatidēvarāya, who granted his whole kingdom to his *āchārya*.[2] This same person should, therefore, be the *guru* who is

[1] Could this be Rāmarāja, the elder brother of Veṅkaṭapatidēvarāya I.?

[2] *Rāj=āsīt sarvadēśasya Rāmarāyād=anantaraṁ śrī-Veṅkaṭapatir=nāma mahātmā bhagavatparaḥ |*
Lakshmīkumāra-Tātāryaṁ mahātmānam=atiśrayat sa mahān Veṅkaṭapatirāyaḥ śrīmān mahāyaśāḥ |
tadrājyaṁ dēśikādhīnaṁ vidhāya guru-bhaktimān guru-kaiṁkarya-nirataḥ Kulaśēkharavat sthitaḥ ||

mentioned in copper-plate grants as having performed the *paṭṭābhishēka* ceremony for the king. That he was in great power at that time, is evidenced by the large number of inscriptions of Tātāchārya found on the walls of the Varadarājasvāmin temple at Conjeeveram, whither he had removed his quarters in a later period of his life. The author of the *Prapannāmṛita* was the disciple of Raṅganātha, the grandson of Lakshmīkumāra Tātāchārya and belonged to the family of Āndhrapūrṇa (Vaḍuganambi), one of the favourite disciples of Rāmānuja.

Below are given two lists, the one detailing the donees and the shares they each received etc., and the other giving the names of places occurring in the document, which are as far as possible identified therein with the modern names.

The person who composed the *śāsana* was Kṛishṇa-kavi Kāmakōṭi, the grandson of Sabhāpati and the engraver was Vīraṇāchārya, the son of Gaṇapaya. A considerable number of the verses of our document are found in the Maṅgalampāḍ grant of Veṅkaṭa I.,[1] where it is stated that the composer of the verses was one Chidambara-kavi, sister's son of Śivasūrya, the king of poets; whereas the Kūniyūr plates, the Viḷāppākkam, Koṇḍyāta and Kaḷḷakuṛśi grants, which contain many of the same verses as our document, are said to be the composition of Rāma, the son of Kāmakōṭi and the grandson of Sabhāpati; a similar grant belongs to the Kūḍli Śṛiṅgōri Svāmi's *maṭha*[2], and the writing is claimed there by Kṛishṇakavi Kāmakōṭi, the grandson of Sabhāpati. Thus there is a great deal of divergence in the statement as to the actual authorship of the composition. It appears that some one of the earlier members of the family, Sabhāpati or some one else, for instance, was the actual author, and every time his verses were repeated and added to in drawing up fresh documents by the various later members of the family, the composition was claimed to be his by the copyist. The copyist in the present case appears, as in the case of the Kūḍli *maṭha* plates, Kṛishṇa-kavi.

List of donees, etc.

No.	Name of the donee.	Father's name.	Gōtra.	Śākhā.	Native place.	Number of *vṛittis*.
1	The god Kāḷahastīśvara	......	......	.....	......	1
2	The god Lakshmī-nārāyaṇa.	......	......	......	......	1
3	The teacher of Ṛig-vēda	......	......	......	......	1
4	Do. of Yajur-vēda					
5	Gōvinda Bhaṭṭa	Uḍeya Bhaṭṭā	Bhāradvāja	Ṛik	Vāṇivāḷa	2
6	Nārāyaṇa Bhaṭṭa	Puṭṭi Bhaṭṭa	Do.	Do.	Hōtūr	2
7	Hastaka Veṅkaṭaya	Honnarasa	Do.	Yajus	Ānēgundi	2
8	Rāyasam Koṇḍapārya	Pinna Mādhavayārya	Kauṇḍinya	Do.	Maḍavāḍala	2
9	Hastaka Nāgappaya	Viruppparasa	Kāśyapa	Ṛik	......	1
10	Śrīnivāsārya	Mahābhāshya Narasambhaṭṭa.	Pūtimāsha	Do.	......	1

[1] *A Collection of the inscriptions on copper-plates and stones in the Nellore district* by Alan Butterworth and V. Venugopaul Chetty, pp. 25 ff.

[2] *Epigraphia Carnatica*, Vol. VII, Part 1, pp. 61 ff.

List of donees, etc.—*contd.*

No.	Name of donee.	Father's name.	Gōtra.	Śākhā.	Native place.	Number of *vṛittis*.
11	Nārāyaṇa	Narasambhaṭṭa	Pūtimāsha	Ṛik	Alabūr	1
12	Tirumalārya	Do.	Do.	Do.	Śirivaram	1
13	Ānanda Bhaṭṭa	Gōpīnātha	Ātrēya	Do.	Do.	1
14	Tammaṇa Bhaṭṭa	Do.	Pūtimāsha	Do.	......	1
15	......	Yajñēśvara Bhaṭṭa	Gautama	...	......	...
16	Sōmayājin	Siṁhādri	Kāśyapa	Ṛik	Togaruchōṭi	1
17	Śrīnivāsa Bhaṭṭa	Basavā-Bhaṭṭa	Kauśika	Yajus	......	2
18	Tirumalārya	Veṅkaṭa	Jāmadagni	Ṛik	Hosakere	1
19	Madanabhārata Koṇḍu	Nāgā-Bhaṭṭa	Śrīvatsa	Yajus	......	2
20	Yallambhaṭṭa	Chiṭṭi Bhaṭṭa	Bhāradvāja	Ṛik	Talamuḍipi	1
21	Veṅkaṭa Bhaṭṭa	Rāmachandra Bhaṭṭa	Ātrēya	Do.	......	1
22	Śrīnivāsa Bhaṭṭa	Lakshmīnṛisiṁha	Śrīvatsa	Do.	......	1
23	Aubhaḷa Nārasiṁha	Śrīnivāsārya	Do.	Do.	Kambhāḷūr	1
24	Raghupati	Jaggarasa	Vasishṭha	Do.	Ākuvalla	1
25	Narasam-Bhāgavata	Annamarasa	Mauna-Bhārgava	Do.	......	1
26	Gōpāla	Nāgā-Bhaṭṭa	Kauṇḍinya	Yajus	Oḍayāḷūr	1
27	Gōvinda Bhaṭṭa	Appāji	Harita	Do.	Veḍeyāḷūr	1
28	Pāṇḍuraṅgaya	Chanḍu Bhaṭṭa	Viśvāmitra	Ṛik	Uḍayaḷūr	1
29	Nārasiṁha Bhaṭṭa	Kṛishṇambhaṭṭa	Do.	Do.	Muḷuvāy	1
30	Kṛishṇambhaṭṭa	Janārddana	Do.	Do.	Uḍayāḷūr	1
31	Lakshmaṇa	Dēvarāja Bhaṭṭa	Bhāradvāja	Yajus	Do.	2
32	Lōkanātha	Yajñanārāyaṇa Bhaṭṭa	Do.	Do.	......	1
33	Viṭṭhala Bhaṭṭa	Sagara Nārāyaṇa Bhaṭṭa.	Kauśika	Do.	......	2
34	Veṅkaṭa Bhaṭṭa	Tirumala Bhaṭṭa	Bhāradvāja	Do.	......	3
35	Dharmarāja Bhaṭṭa	Śrīnivāsa Bhāgavata	Saṁkṛiti	Yajus	......	2
36	Tiruveṅkaṭanāthārya	Rāmā-Bhaṭṭa	Maudgalya	Do.	......	1
37	Uppā-Bhaṭṭa	Chūḍāmaṇīndra	Ātrēya	Ṛik	Mosalimaḍu	1
38	Ananda Bhaṭṭa	Tirumalārya	Bhāradvāja	Yajus	Akshatala (?)	1
39	Chidambara Bhaṭṭa	Tirumala Bhaṭṭa	Harita	Do.	Kaḷye	1
40	Kamalanābha Bhaṭṭa	Chakrambhaṭṭa	Śrīvatsa	Do.	Gutti	1
41	Kōnēri Bhaṭṭa	Tirumalārya	Kauṇḍinya	Do.	Hosakere	1

List of donees, etc.—*contd.*

No.	Name of the donee.	Father's name.	Gōtra.	Śākhā.	Native place.	Number of *vrittis*.
42	Anantārya	Nārāyaṇārya	Śrīvatsa	Yajus	Mēlnāḍu	1
43	Tirumalārya	Tirumala Bhaṭṭa	Viśvāmitra	Do.	Baṇḍāra (?)	½
44	Lakshmaṇaya	Viśvarūpam Tirumala Bhaṭṭa.	Bhāradvāja	Do.	......	½
45	Kōṭiśaṅkara Bhaṭṭa	Kāśinātha Bhaṭṭa	Śrīvatsa	Do.	......	1
46	Basavā-Bhaṭṭa	Liṅgambhaṭṭa	Kāśyapa	Ṛik	......	1
47	Virūpāksha Bhaṭṭa	Liṅgambhaṭṭa	Do.	Do.	......	2
48	Vaidyanātha	Gaṅgādhara Bhaṭṭa	Viśvāmitra	Do.	......	½
49	Annambhaṭṭa	Koṇḍu	Kauṇḍinya	Yajus	Pandiḷḷapalli	½
50	Liṅgambhaṭṭa	Kāḷahasti Bhaṭṭa	Ātrēya	Ṛik	Inukuṇṭa	1
51	Puṇḍarīkāksha	Chandrayajvan	Do.	Yajus	Garuḍādri	1
52	Kariy-Tirumalārya	Tukkadēva	Do.; Jaimini	...	......	2
53	Tippaṇa Bhaṭṭa	Saṅkaṇa Bhaṭṭa	Ātrēya	Ṛik	......	1
54	Aḷagambhaṭṭa	Lakshmaṇa Bhaṭṭa	Kauṇḍinya	Yajus	Muṭṭukūri	1
55	Tirumala Bhaṭṭa	Raṅgu Bhaṭṭa	Ātrēya	Do.	Do.	1
56	Viśvagarbha-Aubhaḷa	Tirumalārya	Kāmakāyana Viśvāmitra.	Ṛik	......	1
57	Gōvinda Bhaṭṭa	Do.	Bhāradvāja	Yajus	Śivapuram	1
58	Veṅkaṭaya	Bhāgavata Appaḷaya	Śrīvatsa	Do.	Mammaka (?)	2
59	Lakshmīnārāyaṇēndra	Vēdam Śēshādri Bhaṭṭa	Kauśika	Do.	......	1
60	Vyāsarāya	Rāghavārya	Harita	Ṛik	Marichēṭi	½
61	Ānanda Bhaṭṭa	Timmaṇa Dāsa	Viśvāmitra	Do.	......	1
62	Puṇyakōṭi	Nārāyaṇa Bhaṭṭa	Do.	Do.	Madhura ...	1
63	Rāmā-Bhaṭṭa	Rāmā-Bhaṭṭa	Kāśyapa	Yajus	Chaṭṭipaḷḷi ...	1
64	Lakshmaṇa Bhaṭṭa	Gōvinda	Gautama	Do.	Barige (?)	1
65	Raṅganāthārya	Nārāyaṇa Bhaṭṭēndra	Viśvāmitra	Ṛik	Madhura	1
66	Appāji	Narasōpādhyāya	Kauṇḍinya	Yajus	Uḍayāḷūr	2½
67	Raṅgappa	Nāgarasa	Ātrēya	Ṛik	Aruṅgoṇḍa	1
68	Tirumala Bhaṭṭa	Tirumala Bhaṭṭa	Śrīvatsa	Yajus	Sonna	1
69	Do.	Nāgā-Bhaṭṭa	Ātrēya	Ṛik	Aruṅgoṇḍa	2
70	Do.	Do.	Do.	Yajus	Maṇiśchēri	1
71	Lakshmarasa	Do.	Viśvāmitra	Ṛik	......	3
72	Mādapa	Chauḍu Bhaṭṭa	Bhāradvāja	Yajus	......	1

List of donees, etc.—*contd.*

No.	Name of the donee.	Father's name.	Gōtra.	Śākhā.	Native place.	Number of *vṛittis*.
73	Krishṇambhaṭṭa	Padmanābhādhvarīndra	Śrīvatsa	Yajus	Yaḍavalli	1
74	Chandappa	Nārāyaṇa Paṇḍita	Vādhūla	Do.	......	4
75	Kōnēri Bhaṭṭa	Vyāsarāya	Bhāradvāja	Do.	Kōḷāla	½
76	Hari Bhaṭṭa	Kōnēri Bhaṭṭa	Harita	Ṛik	Muḷvāyi	½
77	Aḷaghārya	Tirumala Bhaṭṭa	Vāsishṭha	Do.	Biḍurehaḷḷi	1
78	Koṇḍu Bhaṭṭa	Vidyādhara Bhaṭṭa	Bhāradvāja	Yajus	Stavalam (?)	1
79	Śokkapa	Akkapārya	Vasishṭha	Ṛik	Yadappaṭu	1
80	Liṅgarāja	Chennamarāju	Kauśika Viśvāmitra.	Do.	......	1
81	Jayarāya	Tirumala Bhaṭṭa	Ātrēya	Do.	......	1
82	Veṅkaṭaya	Kāyaṇa	Kapi	Do.	Kalabarige	2
83	Brahmēśvara		......	Yajus	......	1
84	Śrīnivāsa Bhaṭṭa	Raghunātha	Pūtimāsha	Ṛik	Beḷḷūr	1
85	Nārāyaṇārya	Do.	Do.	Do.	Do.	1
86	Tirumala Nārasiṁha	Śrīnivāsa	Bhāradvāja	Do.	Vāṇivāḷa	1
87	Varada Nārasiṁhārya	Krishṇambhaṭṭa	Do.	Do.	Do.	1
88	Bhānu Bhaṭṭa	Yaḷḷambhaṭṭa	Svatantra-Kapi	Do.	Kōśige	1
89	Rāghava Bhaṭṭa	Vyāsarāya	Harita	Do.	Marichēṭi	1
90	Uḍayambhaṭṭa	Gōvinda Bhaṭṭa	Do.	Do.	Bidirahaḷḷi	1
91	Aubhaḷa Bhaṭṭa	Kōnēri Bhaṭṭa	Do.	Do.	Marichēṭi	½
92	Dēvarāja Bhaṭṭa	Rāmārya	Śāṇḍilya	Do.	Muśśaṭṭihaḷḷi	1
93	Tammaṇa Bhaṭṭa	Śiṅgari Bhaṭṭa	Bhāradvāja	Yajus	......	1
94	Nārāyaṇa	Krishṇambhaṭṭa	Viśvāmitra	Ṛik	Kampila	1
95	Narasambhaṭṭa	Vishṇu Bhaṭṭa	Vāsishṭha	Do.	Kontage	1
96	Chika Tirumalārya	Viṭṭhala Bhaṭṭa	Kāśyapa	Do.	......	1
97	Giri Bhaṭṭa	Narasambhaṭṭa	Harita	Yajus	Muśśeṭṭihaḷḷi	1
98	Tirumala Bhaṭṭa	Janārdana Bhaṭṭa	Ātrēya	Ṛik	Harisamudram	1
99	Nārāyaṇārya	Tirumala Bhaṭṭa	Bhāradvāja	Yajus	Pappūri	1
100	Liṅgambhaṭṭa	Sūri Bhaṭṭa	Gautama	Do.	Nandyāla	1
101	Paṇḍari Bhaṭṭa	Virūpāksha Bhaṭṭa	Kāśyapa	Ṛik	Lakshmīpuram	1
102	Yādavārya	Achyuta Bhaṭṭa	Kauṇḍinya	Yajus	......	1
103	Tirumala Bhaṭṭēndra	Narasambhaṭṭa	Viśvāmitra	Ṛik	Paṇḍari(?)	1

List of donees, etc.—*concld.*

No.	Name of donee.	Father's name.	Gôtra.	Śâkhâ.	Native place.	Number of *vṛittis*.
104	Tammaṇa Bhaṭṭa	Narasambhaṭṭa Sûri	Âtrêya	Ṛik	......	1
105	Chennu Bhaṭṭa	Narasârya Kêśava Bhaṭṭa.	Bhâradvâja	Yajûs	Krânâla	1½
106	Veṅkaṭa Bhaṭṭa	Peddi Bhaṭṭêndra	Śâṇḍilya	Do.	Chennâvajjula (?)	½
107	Vyâsarâya Bhaṭṭa	Gôvinda Bhaṭṭa	Bhâradvâja	Ṛik	Vânivâḷa	3
108	Timmaṇa Bhaṭṭa	Mallaṇârâdhya ?	Do.	Do.	......	½
109	Giri Bhaṭṭa	Mahâbhâshya Śrînivâsa.	Pûtimâsha	Do.	......	½
110	Tirumala Bhaṭṭa	Uppaṇa Bhaṭṭa (?)	Kauṇḍinya	Yajus	Ghaḍayakaṇṭi	2
111	Veṅkaṭa Bhaṭṭa	Râghava Bhaṭṭa	Vasishṭha	Ṛik	. .	1
112	Kamalanâbha Bhaṭṭa	Lakshmîdharârya	Kâśyapa	Yajus	Bâḷâpura	2
113	Dêvarâjârya	Tirumala Gaṅgayâḍi	Bhâradvâja	Do.	Oḍayâḷûr	3
114	Varada Bhâgavata	Liṅgârya	Vishṇuvardhana	Ṛik	Yeḍḍalûr	1
115	Aṇṇâji	Aṇṇambhaṭṭa	Bhârgava	Do.	Kottapalli	1
116	Veṅkaṭâdri	Râmachandrârya	Âtrêya	Ṛik	Râmachandrapura	1
117	Kupparasa	Kâmarasa	Kauṇḍinya	Śukla Yajus.	Kumbhaghôṇam	1
118	Bhâskarârya	Raṅganâtha Bhaṭṭa	Kauśika	Ṛik	Ghaḍiyâram (?)	1
119	Karaṇikya Daṁvaṇa	Lakshmîkânta	Kauśika Viśvâmitra.	Do.	Periyakoḷam	2
120	Karaṇika Timmarasa	Tiparasa	Śrîvatsa	Do.	Do.	1

Names of places occurring in the grant.

A.—In the description of the grant, vv. 44-63.

No.	Name of the place.	Modern name.	District.	Taluka.
1	Hastinâvatî	......	......	......
2	Dhârâpuram	Dhârâpuram	Coimbatore	Dhârâpuram.
3	Âlaṅguḷam	......	......	......
4	Neḍuṅguḷam	Neḍuṅguḷam	Madura	Madura.
5	Periyakuḷam	Periyakuḷam	Do.	Periyakuḷam.

Names of places occurring in the grant—*contd.*

No.	Name of place.	Modern name.	District.	Taluka.
6	Śuṇḍekkāyikkaṇamā, cf. No. 29.	Near Suṇḍaikkāyppāḷayam or near Kaṇavāypaṭṭi(?)	Coimbatore, or, Madura.	Dhārāpuram, or, Dindigul, or, Periyakuḷam.
7	Vaighayāru . . .	Vaigai river . .	......	......
8	Pūlattūr hill and village . .	Pūlattūr . . .	Madura . .	Kodaikkanal.
9	Mūṅgilaṇai	......	......	......
10	Haridrā river	Mañjaḷār . . .	......	......
11	Pūjārināyakan hill . . .	Perhaps situated near Puśārippaṭṭi.	Madura . .	Dindigul, or Palni.
12	Bṛihatkulyā	......	......	......
13	Gardabhakkaṇamā, (Kaḻudaikkaṇamā).	......	......	......
14	Tummalapaṭṭi	Tumbalapaṭṭi . . .	Madura . .	Palni.
15	Bairināyani-ūru . . .	......	......	......
16	Pullamañjanpaṭṭi . . .	......	......	......
17	Yaḍamalai hill . . .	......	......	......
18	Gorlavārapaṭṭi . . .	Gollappaṭṭi . . .	Madura . .	Palni.
19	Vēḍappaṭṭi	Vēdappatti . . .	Do.	Periyakuḷam.
20	Muppaḍi Jagganāyakappaṭṭi .	......	......	......
21	Mēlaikkōṭṭappaṭṭi . . .	......	......	......
22	Meṭṭuppaṭṭi	Meṭṭuppaṭṭi . . .	Madura . .	Dindigul.
23	Vittirunda-Perumāḷ temple .	......	......	......
24	Kāṭṭināyakapaṭṭi . . .	......	......	......
25	Tenkaraḍu hill . . .	......	......	......
26	Śēvaghanpaṭṭi . . .	Śēvagampaṭṭi . .	Madura . .	Dindigul.
27	Vēlāyudhan-kōṭṭai . . .	Vēlāyudampāḷayam .	Do.	Do.
28	Battulakkuṇṭa . . .	Butlaguṇḍu . . .	Do.	Do.
29	Śuṇḍekkāyikkaṇavāyippaṭṭi .	Kaṇavāyppaṭṭi . .	Do.	Do. or Periyakuḷam.
30	Pālamānpaṭṭi	Pālappaṭṭi (?) . .	Do.	Dindigul.
31	Santēppāḷeyam . . .	Sandaiyūr (?) . .	Do.	Do.
32	Mūrttināyanipaṭṭi . . .	......	......	......
33	Guyyamanāyanippaṭṭi	Gullapuram (?) . .	Madura . .	Periyakuḷam.
34	Kīḷēkkōṭṭappaṭṭi . . .	Kīḷakkōṭṭai . . .	Do.	Dindigul.
35	Kāpulappaṭṭi	Kāppiliyappaṭṭi . .	Do.	Palni.
36	Sīlināyanippaṭṭi . . .	Vīlināykaṇpaṭṭi or Śīlayampaṭṭi.	Do.	Dindigul or Periyakuḷam.
37	Toṇḍēkkutyappan forest . .	......	......	......

Names of places occurring in the grant—*contd.*

No.	Name of place.	Modern name.	District.	Taluka.
38	Kāṭṭināyanpaṭṭi	......	......	......
39	Tōravali	......	......	......
40	Vīrabhūpasamudra, *alias* Gaṅgavarappaṭṭi.	Ganguvarpaṭṭi	Madura	Periyakuḷam.

B.—In the enumeration of grantees, vv. 80—198.

1	Vāṇivāḷa	......	......	......
2	Hōtūr	......	......	......
3	Ānēgundi	Ānēgundi	Raichur	Gaṅgāvatī.
4	Maḍavāḍala	......	......	......
5	Alabūr	Alavūr	Chingleput	Conjeeveram.
6	Śirivaram	Śivaram	Do.	Do.
7	Togaruchēṭi	Togarchēḍu	Kurnool	Nandyal or Ramallakota.
8	Hosakere	Hosakere	Tumkuru	Gubbi or Maddagiri.
9	Talamuḍipi	Talamuḍipi	Kurnool	Nandikotkur.
10	Kambhāḷūr	......	......	......
11	Oḍayāḷūr	Oḍayāḷūr	Tanjore	Kumbhakonam.
12	Muḷuvāy	Muḷubāgalu	Kolar	Mulbagal.
13	Mosalimaḍu	Musalamaḍugu	Kurnool	Nandikotkur.
14	Akshatala (?)	......	......	......
15	Kaḷye	Kalya (?)	S. Kanara	Udipi or Uppinangadi.
16	Gutti	Gutti	Anantapur	Gooty.
17	Mēlnāḍu	......	......	......
18	Baṇḍāra (?)	......	......	......
19	Pandiḷḷapalli	Pandillapalle	Guntur	Bapatla.
20	Inukuṇṭa	......	......	......
21	Garuḍādri	......	......	......
22	Muṭṭukūṟu	Muṭṭukūṟu	N. Arcot	Chittoor.
23	Sivapuram	Sivapuram (?)	Tanjore	Kumbhakonam.
24	Mammaka (?)	......	......	......

Names of places occurring in the grant—*concld.*

No.	Name of place.	Modern name.	District.	Taluka.
25	Marichēṭi	......	......	......
26	Madhura	Madura	Madura	Madura.
27	Chaṭṭipalli	Seṭṭipaḷḷi	Godāvary	Yellavaram.
28	Barige (?)	......	......	......
29	Aruṅgoṇḍa	Aragoṇḍa	N. Arcot	Chittoor.
30	Sonna (?)	......	......	......
31	Maṇiśchēri	......	......	......
32	Yaḍavalli	......	......	......
33	Kōḷāla	Kōlār	Kolar	Kolar.
34	Bidurehaḷḷi	Bidarehaḷḷi	Bangalore	Hoskote.
35	Stavalam (?)	......	......	......
36	Yadappaṭu	......	......	......
37	Kalabarige	Gulbarga	Gulbarga	Gulbarga.
38	Beḷḷūr	Beḷḷūru	Kolar	Kolar.
39	Kōśige	Kōsgi Town	Bellary	Adoni.
40	Muśśaṭṭihaḷḷi	......	......	......
41	Kampila	Kampili	Bellary	Hospet.
42	Kontage	Kondage	Tanjore	Kumbhakonam.
43	Harisamudram	Haresamudram	Bellary	Rayadrug.
44	Pāppūri	......	......	......
45	Nandyāla	Nandyal	Kurnool	Nandyal.
46	Lakshmīpuram	......	......	......
47	Paṇḍari	Paṇḍharpūr	Sholapur	Paṇḍharpūr.
48	Krānāla	......	......	......
49	Chennāvajjula (?).	......	......	......
50	Ghaḍayakaṇṭi	......	......	......
51	Bāḷāpura	Baḷḷāpura (?)	Kolar or Bangalore.	Chikka or Dodda-Ballapur.
52	Yeḍḍalūr	......	......	......
53	Koṭṭapalli	......	......	......
54	Rāmachandrapuram	......	......	......
55	Kumbhaghōṇam	Kumbhakōṇam	Tanjore	Kumbhakonam.
56	Ghaḍiyāram (?)	......	......	......
57	Periyakoḷam	Periyakuḷam	Madura	Periyakulam.

TEXT[1]

First Plate.

1 श्रीवेंकटेशाय नमः । [2]यस्य संपर्कपुंखेन[3] नारीर-
2 मभूश्शिला[4] । यदुपास्यं सुमनसां (सुमनसां) तद्वस्तुद्वंद्व-
3 माश्रये ।[। १*] [2]यस्य द्विरदवक्त्राद्याः पारिषद्याः परश्शतं[5] [।*] विघ्नं नि-
4 घ्नंति भजतां विष्वक्सेनं[6] तमाश्रये ।[। २*] [2]हरेर्लीला[7]वराहस्य दं-
5 ष्ट्रादंडस्स पातु वः । हेमाद्रिकलशा यत्र धात्री [8]छत्रश्रियं दधौ ।[। ३*]
6 [2]जयति क्षीरजलधेर्जातं सर्व्वेक्षणं हरेः । आलंबनं चकोरा-
7 णाममरायुष्करं महः ।[। ४*] [9]पौत्रस्तस्य पुरूरवा बुधसुतस्तस्या-
8 युरस्यात्मजः संज्ञज्ञे[10] नहुषो ययातिरभवत्तस्माच्च पूरु-
9 स्ततः । तद्वंशे भरतो बभूव नृपतिस्तत्सततौ[11] शंतनुस्तत्तुर्यो
10 विजयोभिमंन्युरुदभूत्तस्मात्परिक्षित्ततः[12] ।[। ५*] [13]नंदस्तस्याष्टमोभू-
11 त्समजनि नवस्तसा[14] राजचक्रिक्ष्मापस्तत्सम[:*] श्रीपतिरुचि-
12 रभवद्राजपूर्वो नरेंद्रः । तस्यासीद्विज्जलेंद्रो दशम इह नृपो वी-
13 रहेमाडिरायस्तार्त्तिको[15] मुरारौ कृतनतिरुदभूत्तस्य माया-
14 पुरी[श]ः ।[। ६*] [16]तत्तुर्योजनि तातपिंनमहीपालो निजालोकनच-
15 स्तामित्रगणस्ततोजनि हरं[17] दुर्गाणि समाह्वितात् । [18]अन्हैके-
16 न स सोमिदेव(नृपदेव)नृपतिस्तस्यैव जज्ञे सुतो वीरो राघ-
17 वदेवराडिति तत[:*] श्रीपिंनमोभूट्पः[19] ।[। ७*] [20]आरवीटिनगरीवि-
18 भोरभूदस्य बुक्कधरणीपतिस्सुतः । येन साळुवनृसिंहराज्य-
19 म[प्ये]धमानमहसा स्थिरीकृतं ।[। ८*] [21]स्वःकामिनी[:*] स्वतनुकांतिभिरा-
20 [चि]पंतीं बुक्कावनीपतिलको बुधकल्पशाखी । कल्याणिनीं

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[1] From impressions supplied by Mr. M. K. Nārāyaṇasāmi Ayyar.

[2] Metre: Anushṭubh.

[3] Read °पुङ्खेन.

[4] Read °भूच्छिला.

[5] Read परश्शतम्.

[6] Read विष्वक्सेनम्.

[7] Read हरेर्लीला°.

[8] Read छत्र°.

[9] Metre: Śārdūlavikrīḍita.

[10] Read संजज्ञे.

[11] Read °त्संततौ.

[12] Read °मन्यु°.

[13] Metre: Sragdharā.

[14] Read नवमस्तस्य.

[15] Read °स्तार्तीयीको.

[16] Metre: Śārdūlavikrīḍita.

[17] Read हरन्दु°.

[18] Read अह्नैकेन.

[19] Read °भून्नृपः.

[20] Metre: Rathōddhatā.

[21] Metre: Vasantatilaka.

Second Plate; First Side.

21 कमलनाभ इवाब्धिकन्यां बक्कांबिकामुदवहद्बहु-
22 मान्ययशोभां ।[। ९*] [1]सुतेव कलशांबुधेस्सुरभिकामुगं माधवात्कु-
23 मारमिव शंकरात्कुलमहीभृतः कन्यका । जयंतममरप्र-
24 भोरपि शचीव बुक्काधिपा[च्छ्र]तं[2] जगति बल्लमालभत रामरा-
25 जं सुतं ।[। १०*] [3]सहस्रैस्सामंत्या सहितमपि यश्चिंतु(धु)जनुषां [स]पा-
26 दस्यानीकं समिति भुजशौर्येण महता । विजित्यादत्तेषा-
27 दवनिगिरिदुर्गं विभुतया विधूर्तेंद्रः कासप्योऽयमपि
28 विद्राव्य सहसा ।[। ११*] [4]कांदनवोलिदुर्गमुबकांदकदम्युदयो
29 बाहुबलेन [यो] बंहुतरेण[5] विजित्यं हरिः । संनिहितस्य त-
30 स्य चरणांबुषु सन्ततया ख्यातिभिरर्पितं सुधयति स्म नि-
31 वेश्य विषं ।[। १२*] [6]श्रीरामराजक्षितिपस्य तस्य चिंतामणेर-
32 र्थिकदंबकानां । लक्ष्मीरिवांभोरुहलोचनस्य लक्कांबिका-
33 सुभ्य महिष्यलासीत् ।[। १३*] [7]तस्याधिकैस्समभवत्तनयस्तपोभि[:*]
34 श्री[रं]गराजनृपतिश्शशिवंशदीपः । यासन् समुल्लस-
35 ति धामनि यस्य चित्रं नेत्राणि वैरिसुदृशां च निरंज-
36 नानि ।[। १४*] [8]सतीं तिरुमलांबिकां चरितलीलयारुंधती-[9]
37 प्रथामपि तितिक्षया वसुमतीयशो बंध(ध)तीं । हिमांशुरिव
38 रोहिणीं हृदयहारिणीं सद्गुणैरमोदत सधर्मिणीम-
39 यमवाप्य वीराग्रणीः ।[। १५*] [10]रचितनयविचारं रामराजं च
40 धीरं वरतिरुमलरायं वेंकटाद्रिक्षितीशं । अजनय-
41 त स [11]येतानानुपूर्व्या [कुमारा]निह तिरुमलदेव्यामे[व]

Second Plate; Second Side.

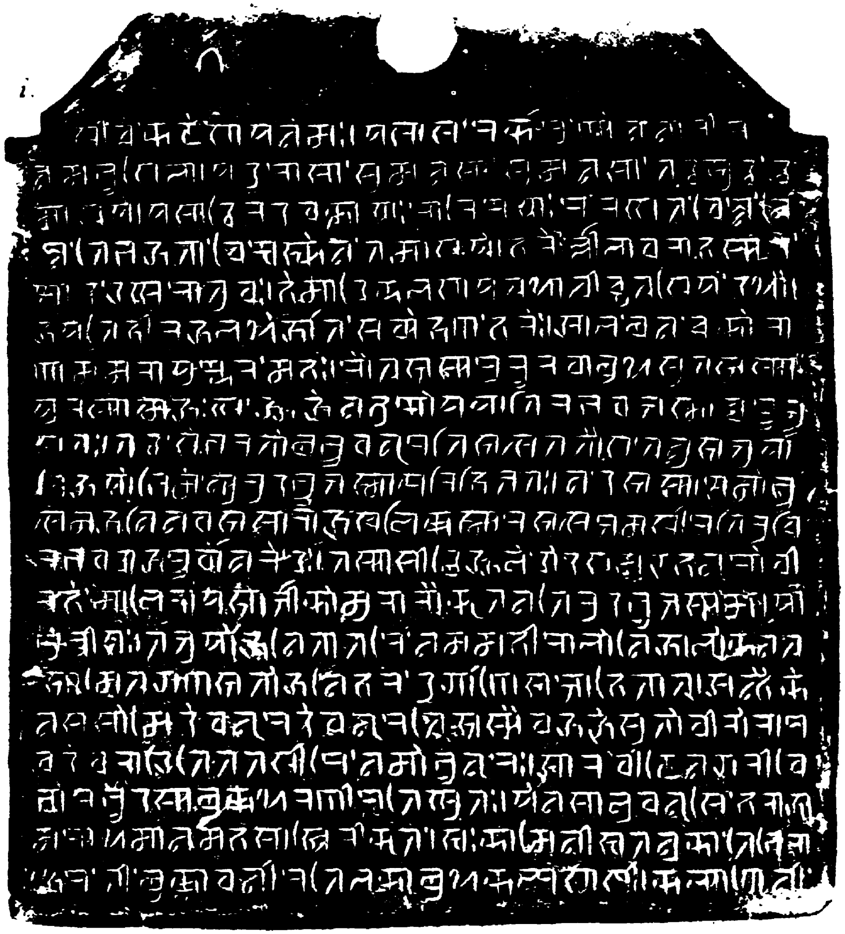
42 राजा महौजाः ।[। १६*] [12]सकलभुवनकंटकानरातीन्समि-
43 ति निहत्य स रामराजवीरः । भरतमनुभगीरथादिराज-
44 प्रथितयशाः प्रशशास चक्रमुर्व्याः ।[। १७*] [13]वितरणपरिपाटीं य-
45 स्य विद्याधुरीणा[14] नश्वरसुखरवीणामादगीतां निशम्य । च-

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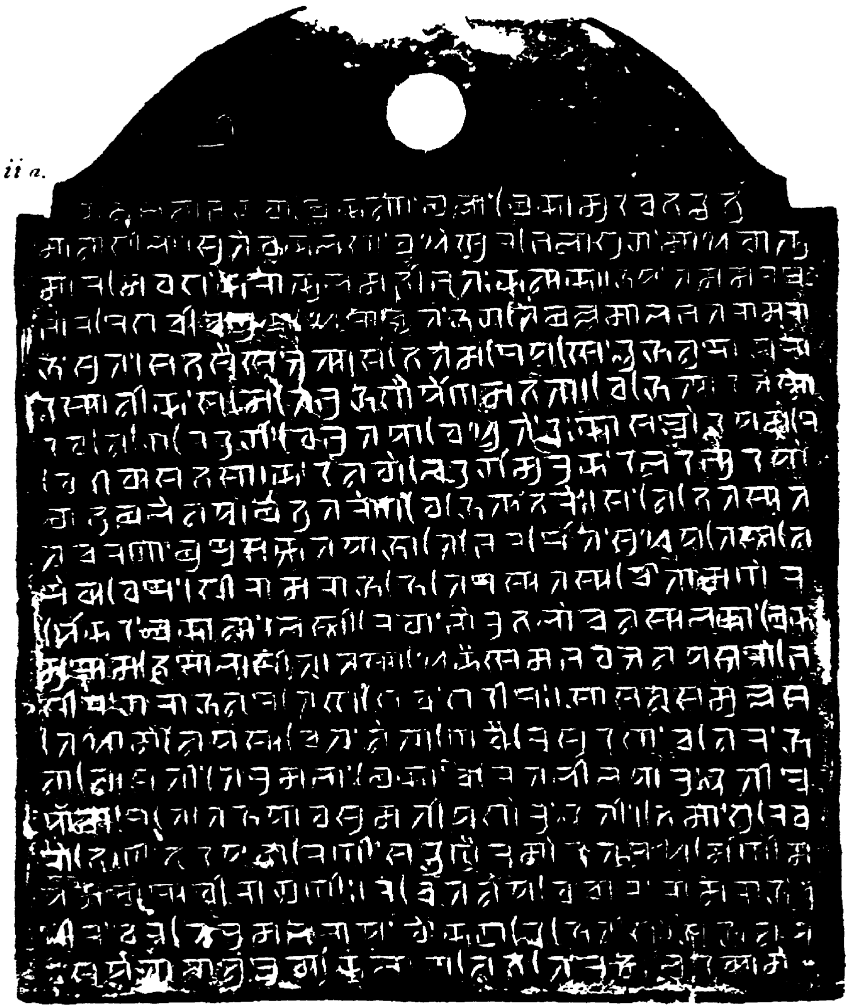
[1] Metre: Pṛithvī.
[2] Read °च्छ्रुतं.
[3] Metre: Śikhariṇī.
[4] Metre: Śailaśikhā.
[5] Read बहुतरेण विजित्य.
[6] Metre: Indravajrā.
[7] Metre: Vasantatilakā.
[8] Metre: Pṛithvī.
[9] Read °रुन्धती°.
[10] Metre: Mālinī.
[11] Read स एता°.
[12] Metre: Mālinī.
[13] Metre: Pushpitāgrā.
[14] Read विद्याधरीणां.

Dalavay Agraharam plates of Venkatapatideva I.—Saka 1508.

i.



ii a.

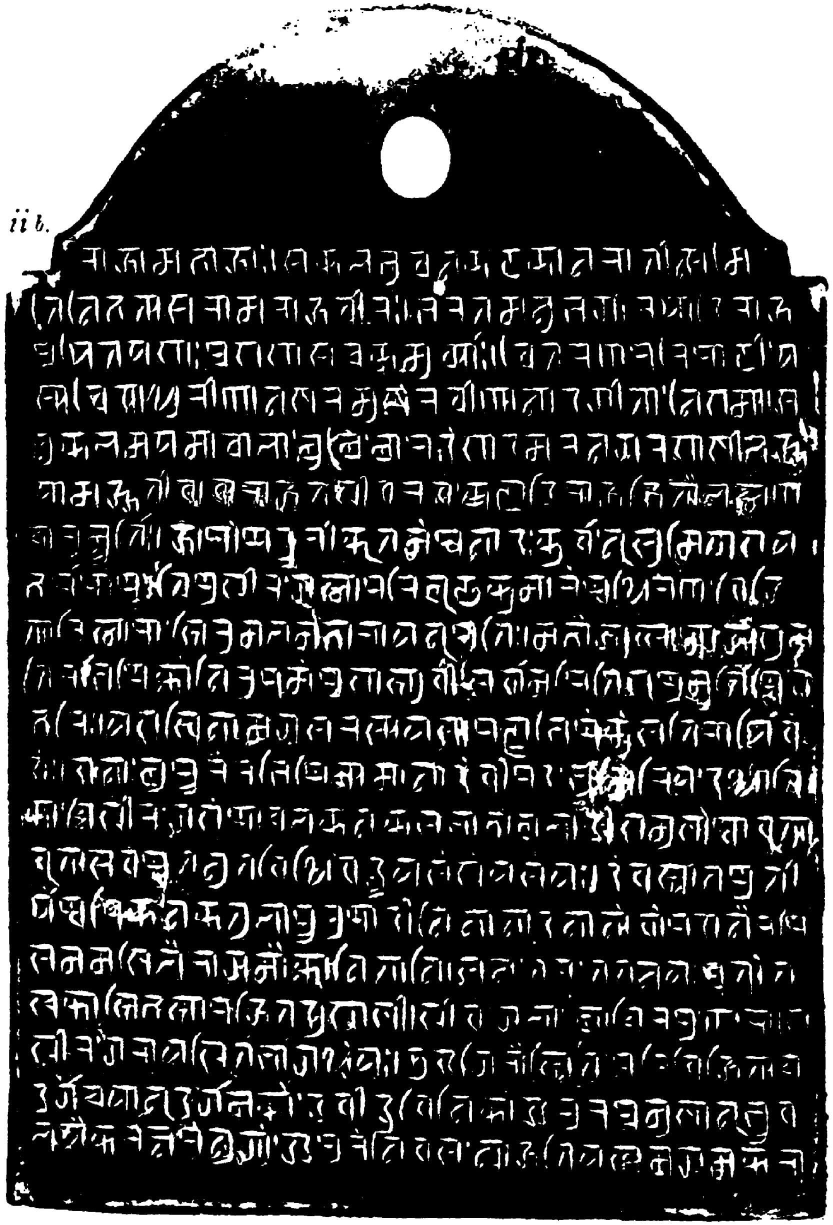


S. KONOW.

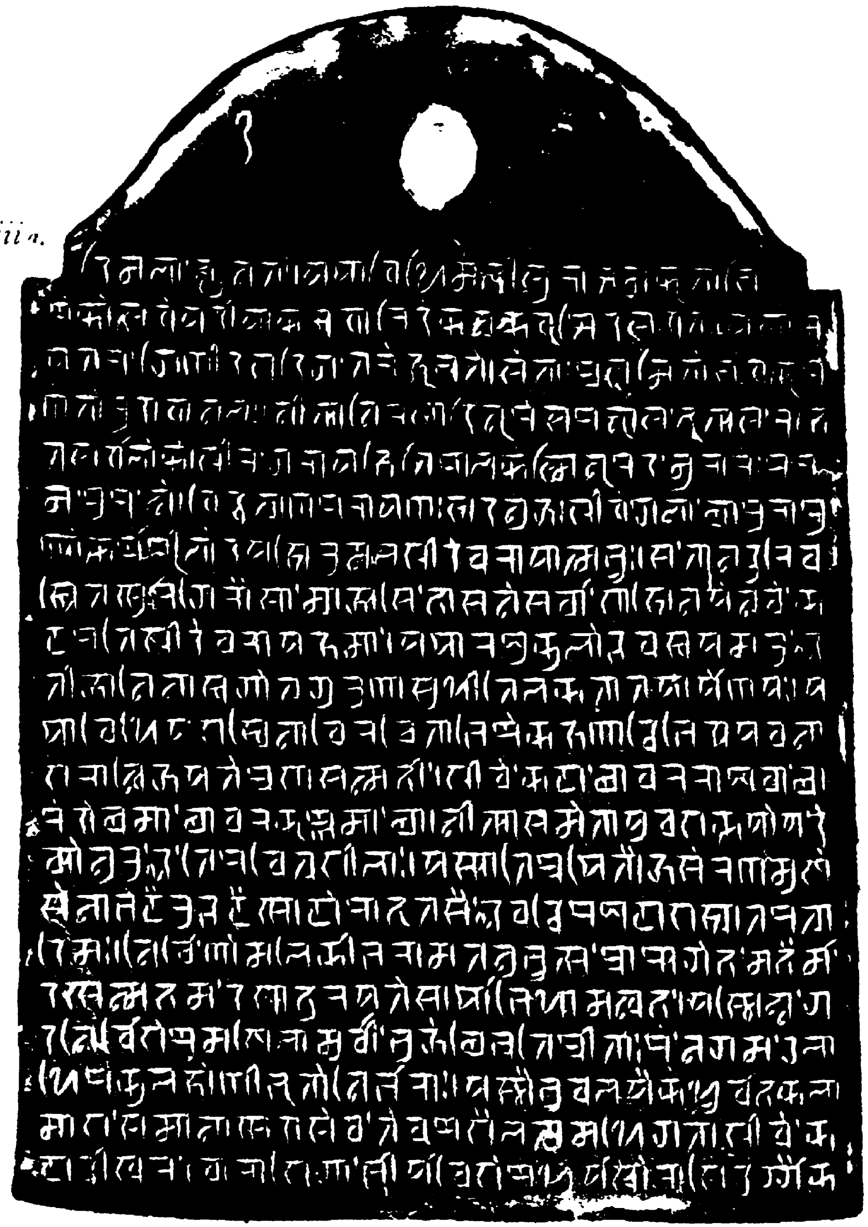
SCALE ·55

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ii b.



iii a.



46 गुणाक्षमयमावाक्षांबुधिंबापदेयादमरतमरयावी तक्ष-
47 या मज्जतीव ।[। १८*] [1]व्यराजत श्रीवरवेंकटाद्रिराज[:*] क्षितौ लक्षण-
48 चारुमूर्तिः । आ(ज्या)चोषदूरीकृतमेघनादः कुर्वंन्[3] सुमि[त्रा]श्रय-
49 हर्षपो[षं] ।[१९*] [2]जिषु श्रीरंगक्ष्मापरिवृढकुमारेष्वधिरणं विजि-
50 त्यारिक्ष्मापांश्चिरममलमच्युतरायनृपतिः । महोजाक्षांम्रा[ज्ये] [4]श्च[म]-
51 तिरभिषिक्तो निरुपमि प्रशास्त्युर्वीं सर्वामपि [5]तिसृषु मूर्तिष्वि[व]
52 हरिः ।[। २०] [1]यशस्विनामग्रसरस्य यस्य पट्टाभिषिके सति पार्थि[वें]-
53 द्रोः । दानांबुपूरैरभिषि[च्य]माना देवीपदं भूमिरियं दधाति ।[। २१*]
54 [6]कांचिश्रीरंगशेषाचलकनकसभाहोबलाद्रीशमुख्येष्वाहृत्या-
55 हृत्य सव(र्वे)ष्वतनुत विधिवद्भूयसी श्रेयसी यः । देवस्थानेषु तो-
56 र्थेष्वपि कनकतुलापूरुषादीनि नानाद[ा*]नान्येवोपदानैरपि
57 सममखिलैरागमो(मो)क्तानि तानि ।[। २२*] [1]अनंतरं [7]ततनयः प्रतीत-
58 स्वकान्ति हस्तापजितद्युमाली । श्रीवेंगळांबाचिरपुण्यराशि(शिः)
59 श्रीरंगराय[:*] श्रितभागधेयः ।[। २३*] [8]उदयगिरौ स्थितः परिविजित्य च
60 [9]दुर्गचयान् दुर्गम[कों]डवीडुविनिकोंडपुरप्रमुखान्[10] [।*] भूव-
61 लयैकरत्नपेनुगोंडपुरे[11] निवसंत्राजति[12] यस्समग्रमकरा-

Third Plate ; First Side.

62 दिमलांछनतः[13] ।[। २४*] [14]यथाविधि मं(म)हीसुरोत्तमकृताभि-
63 षेकोत्सवे [15]यदीयकरवारिदे कनकवृष्टिदे सर्वतः । [16]यसोम-
64 यतरंगिणी दशदिगंतरे [17]जृभते(।) सतां प्रशमितोभवत्क्षप-
65 णतोवदावानलः ।[। २५*] [1]नीत्या निरस्तादिनृपे सप[त्ना][18] संहृत्य संर[क्षि]-
66 तसर्वलोके । श्रीरंगरायक्षितिपालकेस्मिन् पदं सुरारेः पर-
67 मं प्रपन्ने ।[। २६*] [19]विद्या(द्या)पारायण(:)स्तदनुजः श्रीवेंगळांबापुरापु-
68 ण्योत्कर्षफलोदयस्तिरुमलश्रीदेवरायात्मभूः । संतानद्रुरिव

1 Metre : Upajāti.
2 Metre : Śikhariṇī.
3 Read कुर्वन्.
4 Read साम्राज्ये सुमति°.
5 Read तिसृषु.
6 Metre : Sragdharā. Read कांची°.
7 Read तत्तनयः.
8 Metre : Śailaśikhā.
9 Read दुर्ग°.
10 Read °विनिकोण्ड°.
11 Read पेनुगोण्ड°.
12 Read निवसन्राजति.
13 Read °लाञ्छनतः.
14 Metre : Prithvī.
15 Read यदीय°.
16 Read यशो°.
17 Read जृम्भते.
18 Read सपत्नान्.
19 Metre : Śārdūlavikrīḍita.

69 स्थितश्च[र]गिरौ साम्राज्यसिंहासने सर्वां शास्ति नयेन वेंक-
70 टपतिश्रीदेवराय[:*] क्षमां ।[। २७*] [1]यथा रघुकुलोद्भव[:*] स्वयमरुंध-
71 तीजानिना स्वगोत्रगुरुणा सुधीतिलकतातयार्येण यः । य-
72 थाविधि यशस्विना विरचिताभिषेक[:*] क्षणाद्विभिद्य यवना-
73 शरान्विजयते प्रशासन्महीं ।[। २८*] [2]श्रीवेंकटांबा वरराघवांबा
74 पेदोबमांबा वरलक्ष्ममांबा । नीत्या समेता युव(इव) शक्तयो यं दे-
75 व्योनुरुंधंति पवित्रशीलाः ।[। २९*] [3]यस्यातिप्रथितोजसि[4] रणमुखे
76 सेनाभटैरुद्भटैस्साटोपाहृतसैंद(ध)वद्विपघटाशस्त्रातपत्रा-
77 दिमः । निर्विंणो[5] मलिकीभरामतनुभूस्संप्राप्य[6] गेहं मदीयं-
78 दस्मन्महमंदशाहुरयते सार्थाभिधामन्वहं ।[। ३०*] [7]यस्मिन्नंग-
79 दनिर्विशेषमखिलामूर्वीं भुजे बिभ्रति प्रीताः पन्नगमंडला-
80 धिपकुलक्षोणीभृतो निर्भराः । यस्मै भूवलयैकधूर्वहकला-
81 माशंसमानास्सदा सेवंते द्रुपदशैलतामधिगता[:*] श्रीवेंक-
82 टाद्रीश्वरं ।[।३१*] [8]वाराशिगांभीर्यविशेषधुर्यश्चौराशिदुर्गैक-

Third Plate; Second Side.

83 विभाऊवर्य्यः । पराष्टदिशायमनःप्रकामभयंक-
84 रशार्ङ्गधरांतरंगः ।[। ३२*] [9]हतरिपुरनिमेषानीकहो याच-
85 कानां होसविरुदरगंडो रायराहुत्तमिंडुः[10] ।[। ३२*॥] [11]सारवीररम-
86 या समुल्लसं(स)च्चारवीटिपुरहारनायक[कः] । [12]कुंडलीश्वरमहा-
87 भुज[:*] [13]श्रयंश्चंडलीकधरणीवराहतां ।[। ३३*] [14]राज्ञां वरो रणमु-
88 खरामभद्रश्चिति[15] श्रुतः । वर्णितबिरुदो नानावर्णश्रीमंडलीक-
89 गंड इति ।[। ३४*] [16]आत्रेयगोत्रजानामग्रसरो भूभुजासुदारय-
90 शाः ।[। ३५*] [17]एबिरुदरायराहुतवेश्यैकभुजंगबिरुदभरितश्रीः ।

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1 Metre: Pṛithvī.

2 Metre: Indravajrā.

3 Metre: Śārdūlavikrīḍita.

4 Read °जसी.

5 Read निर्विषणी.

6 Read तनुभूः संप्राप्य.

7 Metre: Śārdūlavikrīḍita.

8 Metre: Upajāti.

9 Metre: Mālinī.

10 Read °मिण्डः. The missing half of the stanza can be supplied from other inscriptions, cf. *e.g.* above, Vol. IV, p. 275, v. 28, मद्दितचरितधन्यो मंनियाम् साहुवादिप्रकटितबिरुदश्री: पाटितारातिलोकः.

11 Metre: Rathōddhatā.

12 Read कुण्ड°.

13 Read श्रयन्मण्डलीक°.

14 Metre of the first half Anushṭubh and of the second Āryā.

15 Read °भद्र इति श्रुतः

16 Metre: Āryā. The second half of v. 35 is missing as in several other grants. It can be supplied, *e.g.* from the Vilāpāka grant, above, Vol. IV, p. 275, v. 32, अतिबिरुदतुरगधट्टो मतिगुरुरारट्टमगधमाळ्वपदः.

17 Metre: Āryā.

91 रम्यतरश्रीशिंगोल्लियरायद(दि)ग्गापट(ड)विनाददीपेण ।[। ३६*] [1]चोलनृप-

92 [2]पत्युपमायितशंडुगण्डोग्रवकपजितासमकांड्ड:[3] । आपगीत-

93 प्युवरायरगंड:[4] पोषणनिर्भरभूनवखंड:[5] ।[। ३७*] [6]राजाधिराज-

94 विरुदो राजराजसमाकृति: । मूवरायरगंडाको[7] मेदुसंवि-

95 यशोभर: ।[। ३८*] [8]यित्यादिविरुदैर्वैदितत्या[8] नित्यमभिष्टुत: ।[। ३९*]
[9]सोयं

96 नीतिजितादिभूपतितति[:*] सुचा[म*]शाखो सुधीसार्थानां भुज-

97 तेजसा स्ववशयं[10] कर्णाटसिंहासनं[11] । य[12] शैलेरपि चाद्रिमाद्रि वि-

98 मतां[13] संहृत्य शास्त्यमुदा (।) सर्वोर्वी प्रचकास्ति वेंकटपतिश्रीदे-

99 वरायाग्रणी: ॥ [४० ॥*] [14]वसुव्योमकवेंदुगणिते शकवत्सरे । संवत्स-

100 [रे] व्ययाभिख्ये मासि कार्त्तिकनामनि ।[। ४१ ॥*] [14]पक्षे वलक्षे [15]पुंण्याया-
[सु]-

101 त्यामब्दादशोतिथौ । श्रीवेंकटेशपादाब्ज(ब्ज)संनिधौ श्रेयसां निधौ ।[। ४२ ॥*]

102 [14]नानाशाखाभिधागोत्रसूत्रेभ्यश्शास्त्रवित्तया । विख्यातेभ्यो द्विजा-

Fourth Plate; First Side.

103 तिभ्यो वेदविद्भ्यो विशेषत: ।[। ४३ ॥*] [14]वक्किते कुण्डिनाख्या श्रीध्या(ध)-
[रा]-

104 पुरवंत्यके । पालंगुरुस्थके चापि श्रीनेडुंगुरुनोडुके[16] ।[। ४४ ॥*] [14]वसति(तिं)

105 ख्यातपेरियकुरुसीमनि चं श्रितं । शुंडेकायिकणामश्रीमंगळा-

106 देवीसुमध्यगं ।[। ४५ ॥*] [14]श्रीवेंघयाकपूलतूर्च्छैलयोर्मध्यमाश्रितं[17] । ख्यात-

107 मूंगिलपीग्रामवर्य्यां[18] निर्गत्य संततं ।[४६ ॥*] [14]प्रवहत्या[19] हरिद्राख्यतरंगि-

108 ण्या समन्वितं । [20]येतन्मूंगिलपीग्रामहरिद्रासेतुबंधत: ।[। ४७ ॥*] [14]कुल्यया

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[1] Metre: Dōdhaka.

[2] Read °गण्डसी°.

[3] Read °काण्ड:.

[4] Read °गण्ड:.

[5] Read °खण्ड:.

[6] Metre: Anushṭubh.

[7] Read °गण्डाङ्को.

[8] Read इत्यादि°. The second half of the stanza can be supplied from V. 38 of the Vilāppākkam grant, जय जीवेति वदिभिः जनितानन्दनिबन्धना.

[9] Metre: Śārdūlavikrīḍita.

[10] Read स्ववशगम्.

[11] Read °सिंहासनं.

[12] Read या शैलोऽपि.

[13] Read विमतान्.

[14] Metre: Anushṭubh.

[15] Read पुण्यायां°.

[16] Read °नाडुके.

[17] Read °पूर्वतूर्यं च°.

[18] Read °वर्यां निर्गत्य.

[19] Read प्रवहन्त्या.

[20] Read एतन्मूङ्गिलप°.

109 चापि सहितं निखरंखा निरंतरं । पूजार्हिनायकाख्य(ा)लीखज्ञात्मा-

110 ग्रिमाश्रितं ।[। ४८ ॥*] [1]श्रुतमूंगिलपैग्रामात्सीमांतावितस्थिते: । प्राच्ये-
[र्यो]

111 विश्रुतवृक्षलुञ्जायाश्रिता(तं) दिशं ।[। ४९ ॥*] [1]पूलसूग्रा(र्ग्रा)मसीमांत-
ग्रैलाह-

112 च्चिपात[:*] स्थितं । [1]गर्दभजपग्रामध्यादपि तुंमलपट्टित: ।[। ५० ॥*] [1]नैर्ऋतं
प्रथि-

113 तार्वेरिनायनिझरोख पश्चिमं । पुन्नमंजम्पट्टितो यडमलाख्यगि-

114 रेरपि ।[। ५१ ॥*] [1]गोलवारम्पट्टिनाख्यो ग्रामाद्वायव्यताश्रितं । वेडम्पट्टेर्मुप्प-

115 ल्लिजभ्गिनायकपट्टितोपि च ।[। ५२ ॥*] [1]मेलैकोडवरम्पट्टिग्रामकाच्च श्रितो-

116 त्तरं । [मे]डुप्पट्टिग्रामकादप्येतत्सीमांतव[र्त्ति]न: । [। ५३ ॥*] [1]ऐग्राम्यां[3] वीत्तिवं-

117 दपेरुमाळालयादितं । काट्टिनायकपल्याख्यग्रामाग्राच्येन भास्व-

118 ता ।[। ५४ ॥*] [1]तेन्करट्टूराख्यग्रैलेंद्राहच्चिणाग्रासुपेयुषा । ग्रैवधम्पट्टिनाख्यो-

119 पि ग्रामाद्विख्यातिमेयुषः ।[। ५५ ॥*] [1]ग्रामाद्वेलायुधन्कोट्टैनामकात्पश्चि-

120 मेन च । उत्तरत्वमितेन श्रीवसुलकुंटत[:*] श्रुतात् ।[। ५६ ॥*] [1]श्रीपुंडे-
क्कायिल्ल-

121 [प]वायिप्पट्टिग्रामकेण च । पालमाम्पट्टिना संतेप्पाळेयग्रामकेण च ।
[। ५७ ॥*] [1]त-

122 मीय्य(य)लापि च वरमूर्त्तिनायनिपट्टिना । . ख्यातेन श्रीगुख्यमनायनिप्पट्टि-

123 वरेण च ।[। ५८ ॥*] [1]कोळेकोडवरम्पट्टिग्रामकेणापि भास्वता । कापुलप्प-
ट्टिना ग्रोभि-

124 [ना]यनिप्पट्टिनापि च ।[। ५९ ॥*] [1]इत्येतैरष्टभिर्ग्रामग्रासैस्संयुक्तमुत्तमं[4] ।

125 . वर्येन विनिष्पन्नकुख्याग्रासुपग्रोभितं ॥ [६० ॥*]

Fourth Plate; Second Side.

126 [1]प्रतीततोंडिकुलप्पन्नाननेन समन्वितं । काट्टिनायम्पट्टितो-

127 रवलिसंकद्वयेन च ।[। ६१ ॥*] [1]मूंग्लपैसुंकेनोभयमार्गसुंकीसमन्वितं । वीर-

128 भूपसमुद्राख्यामपरां समुपाश्रितं ।[। ६२ ॥*] ग्रामं गंगवरपट्टिनामानं स-

129 स्यग्रोभितं । सर्वमान्यं चतुस्सीमासंयुतं च समंतत: ।[। ६३ ॥*] [1]निधि-
निचे पा-

[1] Metre: Anushṭubh.

[2] Read ऐशान्यां.

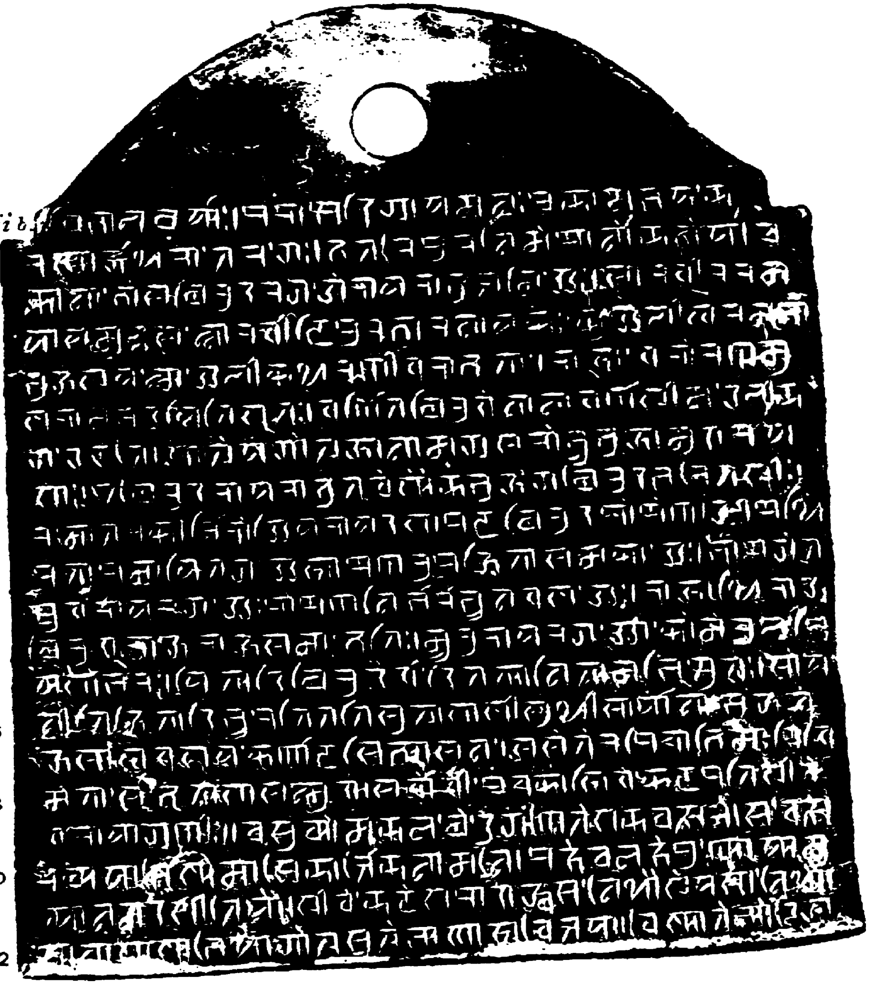
[3] Read वर्धय°.

[4] Read °युक्तमु°.

Dalavay Agraharam plates of Venkatapatideva I.—Saka 1508.

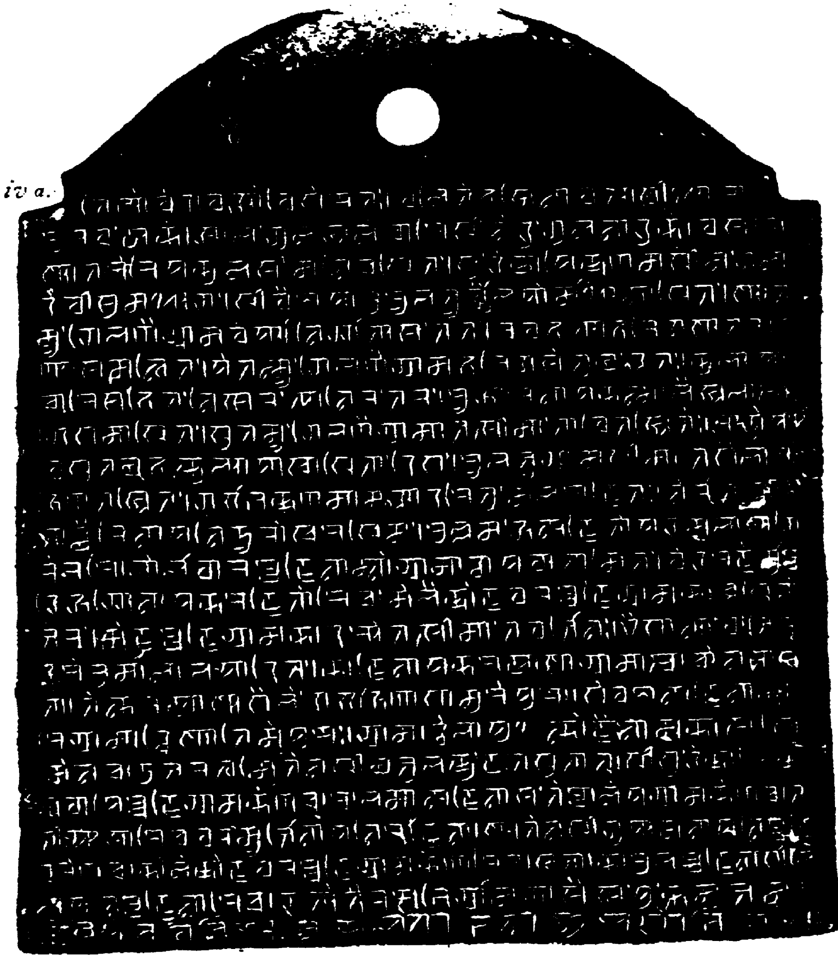
iii b.

84 86 88 90 92 94 96 98 100 102



iv a.

104 106 108 110 112 114 116 118 120 122 124

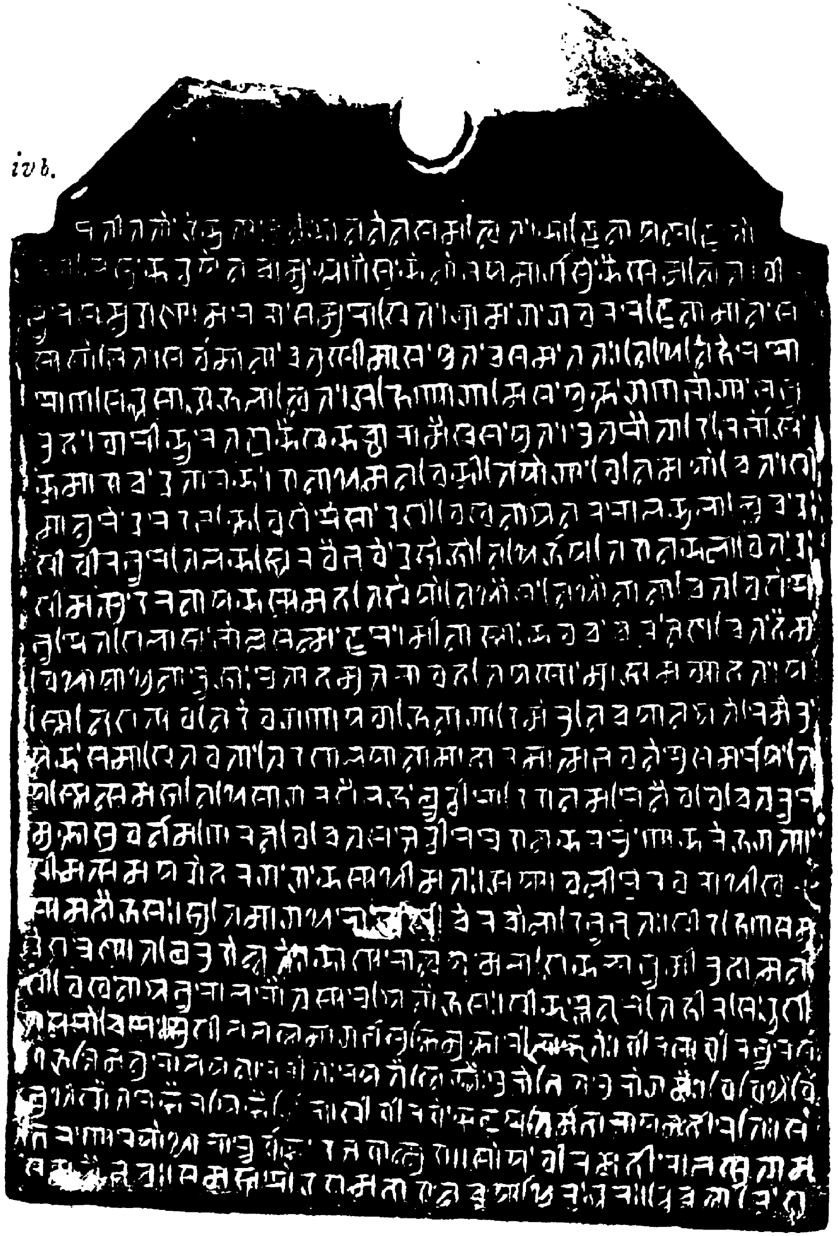


S. KONOW

SCALE ·55

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ivb.





130 पाषाणसिकताख्य(ध्य)जलान्वितं । अक्षिण्यागामिसंयुक्तं गणभोग्यं सभू-
131 रुहं ।[। ६४ ॥*] [1]वापीकूपतटाकैश्च कच्छारामैश्च संयुतं । पुत्रपौत्रादिभिर्भोग्यं
132 क्रमादाचंद्रतारकं ।[। ६५ ॥ *] [1]दानाधमनविक्रीतियोग्यं विनिमयोचितं
।[। ६६*] [2]श्री-
133 मानुपेंद्रपदभक्तिविशेषसांद्र[:*] श्रीविश्वनाथनरपालकुलाब्धिचंद्र: ।
134 श्रीवीरभूपतिलक[:*] स्थिरवैभवेंद्रस्तेजोनिधिर्जयति दानकलावितंद्र: ।[। ६७*]
135 [3]श्रीमत्सुंदरनायकस्य महति श्रेयोनिधौ संनिधौ नानाचित्रविशेष-
136 भूषितशिलास्तंभोल्लसन्मंडपं[4] । मीनाक्ष्या: कवचं च रत्नखचितं हैमं
137 विधायाधुना पूजा: प्रत्यहमुत्तरा वहति [5]यस्सांम्राज्यमव्याहतं ।[। ६८*] [2]य-
138 स्मिन्द्विसत्यवनिदेवगणाय वाजिनागादिमिकनिचयानथ तेपि मेकं [।*]
139 येकं[6] समाश्रितवतां चिदमालयानामाहारमात्मभवनेषु समर्पयंति ।[। ६९*]
140 [2]यस्मिन्समस्तनिधिसागरशैलजंबूद्वीपादिदानमपि नैव विचित्ररूपं [।*]
141 [7]मुक्तासुवर्नमणिरत्नविचित्रसमहीपप्रदानकरपुंण्यकरे[8] जगत्यां [॥ ७०*]
142 [1]श्रीमत्समयद्रोहरगंडांकस्य धीमत: । मध्यावकीपुरवराधीश्व[र]-
143 स्य महौजस: ।[। ७१*] [1]स्तुतिमागध[पांड्यश्री]चेरचोळादिभूभृत: । श्रीद-
क्षिणसमु-
144 द्रेशप्रख्यातबिरुदोन्नते: ।[। ७२*] [1]काश्यपान्वयम(वा)राशिकल्पभूमीरुहा-
त्मन: [।*]
145 श्रीविश्वनाथभूपालपौत्रस्य प्रथितौजस: ।[। ७३*] [1]श्रीकृष्णनृपतिक्षीरसिंधुशो-
146 तकरोचिष: । सुशीलत्वसमागर्भ[10]सुक्तिमुक्ताफलाकृते: ।[। ७४*] [1]वीरस्य
वीरभूप[स्य]
147 विक्रमिमनुपालयन् । परीत: [प्र]यतै[:*] स्निग्धै: पुरोहितपुरोगमै:
।[। ७५*] [1]विविधै[र्वि]-
148 बुधै[:*] श्रीतप[थि*]कैरथि(धि)कैर्गिरा । श्रीवीरवेंकटपतिमं(म)हारायमही-
पति: ।[। ७६*] [1]स
149 [11]हिरंण्यपयोधारापूर्वकं दत्तवान्मुदा ।(।) सोयं वीरमहीपालसुनाम-
150 समवैभव: ।[। ७७*] [1]समस्तषोडशमहादानचर्याधुरंधर:[12] । द्विचत्वारिंश-

[1] Metre: Anushṭubh.
[2] Metre: Vasantatilakā.
[3] Metre: Śārdūlavikrīḍita.
[4] Read °न्मण्डपं.
[5] Read यस्सा°.
[6] Read एकं.
[7] Read °सुवर्ण°.
[8] Read °पुण्य°.
[9] Read °सिन्धु°.
[10] Read शुक्ति°.
[11] Read हिरण्य°.
[12] Read °धुरंधर.

Fifth Plate; First Side.

151 दधिकाग्रतवृत्तिसमंन्वितं[1] ।[। ७८*] [2]ज्ञात्वा ग्राममिमं
152 गंगवरप्पद्दिभिधाजुषं[3] । नानागोत्रद्विजातिभ्यो
153 धारापूर्वमदान्मुदा । वृत्तिमंतोत्र लिख्यंते विप्रा वेदांत-
154 पारगाः ।[। ७९*] [2]काळहस्तीश्वराभिख्यग्रामदेवाय शंभवे । नित्य-
155 पूजाविधानार्थमेका वृत्तिरिहार्पिता ।[। ८०*] [2]लक्ष्मीनारायणाख्या-
156 य ग्रामदेवाय विष्णवे । येका[4] समर्पिता वृत्तिरस्याराध्यु(धु)मन्व-
157 निशं ।[। ८०*] [2]ख्याताभ्यां[5] ऋग्यजुर्वेदाध्यापकाभ्या[6] महत्तया । नित्याधी-
158 तिविधानाय वृत्तिरेकात्र कल्पिता ।[। ८१*] [2]वाग्निवाळोडेयभट्टत-
159 नुजन्मात्र बंह्वृचः[7] । गोविंदभट्टो द्वे वृत्ती भारद्वाजान्वयोश्नु-
160 ते ।[। ८२*] [2]भारद्वाजकुला[8] त्पोतूपुंड्डिभट्टात्मसंभवः । द्विवित्तिरंच[9] श्रीन[ा]-
161 रायणभट्टोपि [7]बंह्वृचः ।[। ८३*] [2]भारद्वा[जा*]न्ववार्य्या(र्या)नेगुंडि(दि)च्चोक्करसात्म-
162 जः । वृत्तिद्वयं हस्तकवेंकटयोर्भेति याजुषः ।[। ८४*] [2]याजुषो मडवा-
163 डलपिनमाधवयार्यजः । द्विवृत्ति(त्ती) रायसंकोडपार्य्यः कौंडि-
164 न्यगोत्रभूः ।[। ८५*] [2]काश्यपान्वयसंभूतो विरुप्परससंभवः । येका[10]
165 वृत्तिं हस्तकनागप्पयोर्भेति [7]बंह्वृचः ।[। ८६*] [2]बंह्वृच[7] श्रीमद्राभाच-
166 नरसंभट्टनंदनः । पूतिमाषान्वयश्रीनिवासार्य्योप्येक-
167 वृत्तिमान् ।[। ८७*] [2]मलबूर्नरसंभट्टसूनुर्बंह्वृचग्रेस[रः][11] । [12]येकवृ-
168 त्तिः पूतिमाषकुलो नारायणसुधीः ।[। ८८*] [2]पूतिमाषान्वयश्री-
169 तिरुमलार्य्योपि बंह्वृचः[7] । वृत्तिमेकां गिरिवरं नरसंभ-
170 ट्टजोश्नुते ।[। ८९*] [2]बंह्वृचे[13]द्रग्निरिवरं गोपि(पी)नाथसुधीसुतः । षा-
171 नंदभट्टोप्यत्रैकवृत्तिरात्रेयगोत्रजः ।[। ९०*] [2]पूतिमाषान्वयो
172 गोपि(पी)नाथभट्टतनु(नू)द्भवः । एकां तंमणभट्टोत्र वृत्तिम-
173 [श्ने]ति बंह्वृचः[7] ।[। ९१*] [2]श्रीयज्ञेश्वरभट्टस्य तनुभूर्नीलमान्वयः[14] ।[। ९२*]

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1 Read °समन्वितं.
2 Metre: Anushṭubh.
3 Read °रप्पद्यभिधा°.
4 Read एका.
5 Read °भ्याम्°.
6 Read °भ्यां.
7 Read बह्वृचः.
8 Read °कुलो.
9 Read द्विवृत्तिरत्र.
10 Read एकां.
11 Read °बह्वृच°.
12 Read एक°.
13 Read बह्वृचेन्द्र°.
14 The second half of the verse has been omitted.

Fifth Plate; Second Side.

174 [1]सूनुस्सोगनपेटि सिंह्माद्रेः [2]काश्यपान्वयः । [3]बंह्वृचस्सोम-

175 याज्यत्र वृत्तिमेका(ं) संमश्नुते[4] ।[। ९३*] [1]बसवाभट्टसुमतेस्तनयः कौशि-

176 कान्वयः । यजुश्शखी[5] श्रीनिवासभट्टश्चात्र द्विवृत्तिमान् ।[। ९४*] [1]बंहृचश्री-[3]

177 होसकेरेवेंकटाख्यसुधीसुतः । [6]जामदग्नान्वयतिरुमलार्य्योत्रैक-

178 वृत्तिकः ।[। ९५*] [1]याजुषश्रीवत्सगोत्रो नागाभट्टात्मसंभवः । द्विवृत्तिमान्मद-

179 नभारतकोंडुसुधीरिह ।[। ९६*] [1]बंह्वृच[7]स्तलसुडिपिचिट्टिभट्टस्य नंदनः ।

180 यज्ञंभट्टोत्रैकवृत्तिर्भारद्वाजान्वयोद्भवः । [९७*] [1]श्रीरामचंद्रभट्टस्य सूनुरात्रे-

181 यगोत्रजः । [8]येकां वेंकटभट्टोत्र वृत्तिं प्राप्नोति बंह्वृचः[7] ।[। ९८*] [1]सूनु-
र्लक्ष्मीनृसिं-[9]

182 हस्य श्रीवत्सान्वयभूस्सुधीः । वृत्तिमेकां श्रीनिवासभट्टः प्राप्नोति बंह्वृ-[7]

183 चः. ।[। ९९*] [1]श्रीवत्सगोत्रः कंभाळूश्रीनिवासार्य्यसंभवः । श्रीभळूश्रीनार-
सि(सिं)हो [7]बं-

184 ह्वृचोत्रैकवृत्तिकः ।[। १००*] [1]वसिष्ठगोत्रः ख्यातात्कुवल[ञ्ज]गरसात्म-

185 जः । [7]बंह्वृचश्रीरघुपतिरेकां वृत्तिमिहाश्नुते ।[। १०१*] [1]मौनभार्ग-

186 वगोत्रोत्रमरसत्यात्मसंभवः । श्रीनरसंभागवतो [7]बं-

187 ह्वृचोत्रैकवृत्तिकः ।[। १०२*] [1]कौंडिन्यगोत्रश्रीनागाभट्टजो याजुषो-

188 त्तमः । अत्रैकवृत्तिरोडयाळूर्गोपालसुधीरपि ।[। १०३*] [1]याजुषश्रीमद्देडे-

189 याळूरप्पाजिमनीषिजः । अत्रैकवृत्तिर्गोविंदभट्टस्य हरितान्वयः ।[। १०४*]

190 [1]उडयाळूर्चौडुभट्टपुत्रो [7]बंह्वृचधीश्वरः । विश्वामित्रान्वचा[10] त्रिपादृतिः[11]

191 पांडुरंगयः ।[। १०५*] [1]विश्वामित्रकुलो सुळुवायकृष्णांभट्टभवः कृती । वृत्ति-

192 मेकां नारसिं[ह*]भट्टोत्राप्येति बंह्वृचः[12] ।[। १०६*] [1]आर्चिकसूनुरुडयाळूर्जना-

193 र्दनधीमतः । विश्वामित्रान्वयः कृष्णांभट्टोप्यत्रैकवृत्तिकः ।[। १०७*] [1]उडया-

194 ळूर्देवराजभट्टजो याजुषाग्रणीः । द्विवृत्तिरिह भारद्वाजगोत्रो ल-

Sixth Plate; First Side.

195 क्ष्मणसुधीः ।[। १०८*] [1]नंदनो[13] श्रीयज्ञनारायणभट्टस्य याजुषः ।

196 लोकनाथसुधीर्भारद्वाजगोत्रेकवृत्तिमान्[14] ।[। १०९*] [1]याजुषस्सगर-

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[1] Metre: Anushṭubh.

[2] Read सिंहाद्रेः काश्य°. The verse is defective.

[3] Read बह्वृ°.

[4] Read सम°.

[5] Read यजुश्शाखी.

[6] Read जामदग्न्या°.

[7] Read बह्वृ°.

[8] Read एकां.

[9] Read सूनुर्न°.

[10] Read °न्वयज.

[11] Read °र्वृत्तिः.

[12] Read बह्वृ°.

[13] Read नन्दनः.

[14] Read °गोत्रैक°.

197 नारायणभट्टवरात्मजः । अत्र द्विवृत्तिमान्विठ्ठलभट्टः कौशिका-
198 न्वयः ।[। ११०*] [1]तनय[:*] श्रीतिरुम[ल*]भट्टवर्य्यस्य याजुषः । भार-
द्वाजान्व-
199 यो वेंकटभट्टोत्र त्रिवृत्तिकः ।[। १११*] [1]श्रीसंहतिकुलश्रीनिवासभागवता-
200 त्मजः । वृत्तिद्वयं धर्मराजभट्टश्चाप्नोति याजुषः ।[। ११२*] [1]मौद्गल्यगोत्रसंभू-
201 तो रामाभट्टात्मसंभवः । तिरुवेंकटनाथार्य्यो याजुषोप्येकवृत्ति-
202 मान् ।[। ११३*] [1]आत्रेयगोत्रो मोसलिमडुचूडामणींद्रभूः । अप्पाभट्टो भव-
203 त्येकवृत्तिमानत्र [2]बंद्रुचः ।[। ११४*] [1]याजुषो[त्र]तत्रश्रीतिरुमलार्य्यवं-
204 रोद्भवः । आनंदभट्टो भारद्वाजान्वयोप्येकवृत्तिमान् ।[। ११५*] [1]याजु-
205 षेंद्रः काळ्येतिरुमलभट्टस्य नंदनः । [श्री]चिदंबरभट्टोप्ये-
206 कवृत्तिर्हरितान्वयः ।[। ११६*] [1]गुत्तिचक्रभट्टसूनु[:*] श्रीवत्सान्वय-
207 संभवः । एत्येकवृत्तिं कमलनाभभट्टो[प्य*]त्र याजुषः ।[। ११७*] [1]यजु-
208 श्शाखो होसकेरेश्रीमत्तिरुमलार्यजः । कौंडिन्यगोत्रः कोने-
209 रिभट्टोप्यत्रैकवृत्तिकः ।[। ११८*] [1]पुत्रो मेरुनाटिनारायणार्यवर्य-
210 स्य याजुषः । श्रीवत्सगोत्रनन्तार्यो वृत्तिमेकामिहाश्नुते ।[। ११९*]
211 [1]याजुष[:*] श्रुतवंडारश्रीतिरु(रु)मलभट्टभूः । अर्धवृत्तित्रिकमला-[3]
212 र्यो विश्वामित्रगोत्रजः ।[। १२०*] [1]विश्वरूपंतिरुमलभट्टजातोत्र याजुषः [।*]
213 भारद्वाजकुलो [4]वृत्तेरर्धंलक्षणयोश्नुते ।[। १२१*] [1]श्रीवत्सगोत्रश्रीकाशि-
214 नाथभट्टतनु(नू)द्भवः । कोटिशंकरभट्टोप्येकवृत्तिं याति याजुषः ।[। १२२*]
215 [1]श्रीलिंगभट्टसुमतेस्तनयः काश्यपा[न्व]यः । वृत्तिमेकामेति बस-

Sixth Plate; Second Side.

216 वाभट्टोप्यत्र बंद्रुचः[5] ।[। १२३*] [1]काश्यपान्व[य*]संभूतो लिंगभट्टत-
217 नु(नू)द्भवः । द्विवृत्तिमानिह विरूपाक्षभट्टश्च बंद्रुचः[5] ।[। १२४*] [1]विश्वा-
मित्रा-
218 न्वयो गंगाधरभट्टस्य नंदनः । वैद्यनाथसुधीरर्धवृत्तिमानि-
219 ह बंद्रुचः[5] ।[। १२५*] [1]कौंडिन्यगोत्रः पंदिकुंपत्तिकौंडुसुधीसुतः । अनंतभ-
220 ट्टोत्रार्धवृत्तिमश्नुते याजुषाग्रणीः ।[। १२६*] [1]हरुकुंटख्यातकाळहस्ति-
221 भट्टात्मसंभवः । आत्रेयगोत्र्येकवृत्तिर्लिंगभट्टोत्र बंद्रुचः[5] ।[। १२७*]
222 याजुषो गरुडाद्रिश्रीचंद्रयज्ज्ववरात्मजः । आत्रेयगोत्रश्रीपुंड-

[1] Metre: Anushṭubh.

[2] Read बभ्रु°.

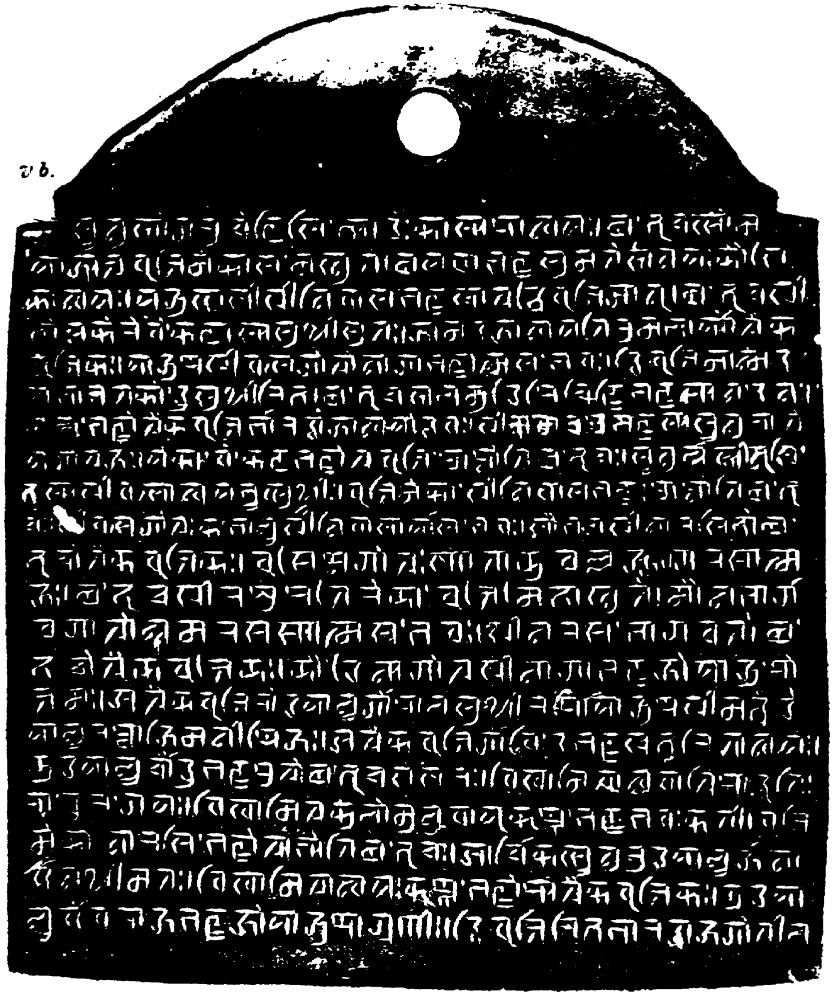
[3] Read °वृत्तित्रिव°.

[4] Read वृत्तेरर्धं च°.

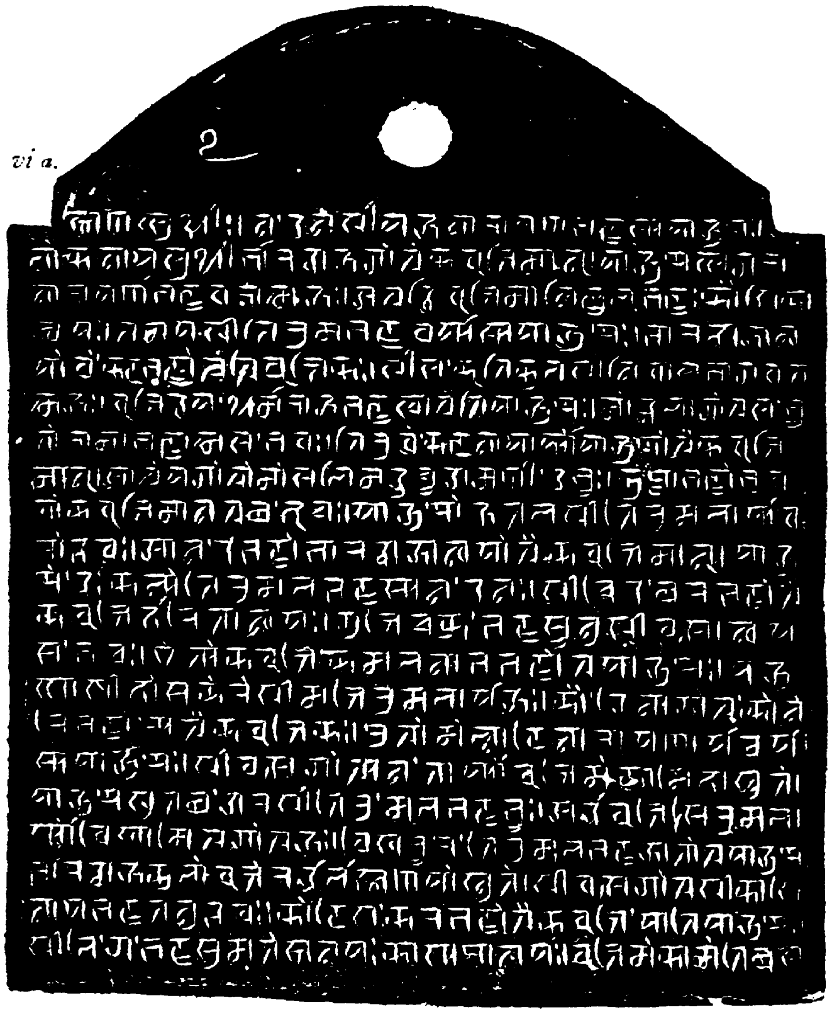
[5] Read बह्व°.

Dalavay Agraharam plates of Venkatapatideva I.—Saka 1508.

v b.



vi a.



S. KONOW.

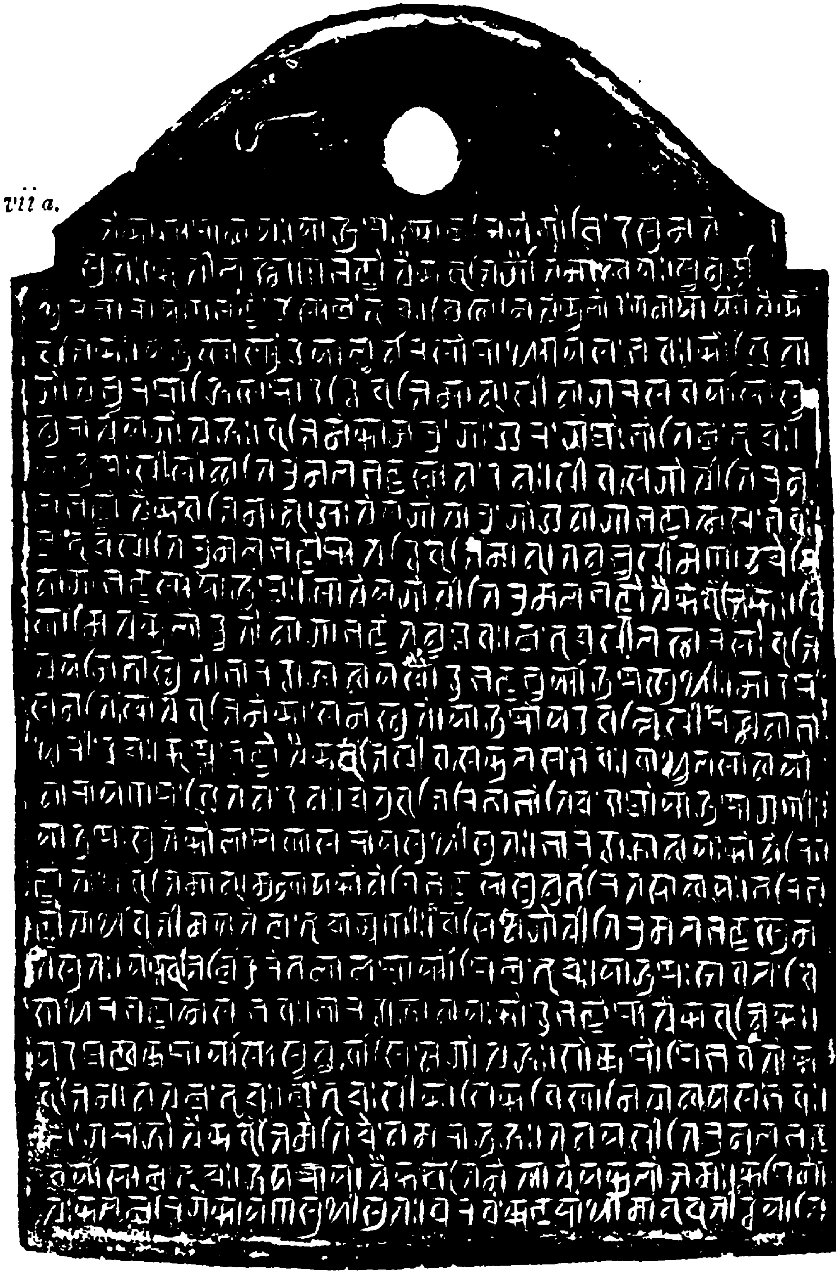
SCALE 55

W. GRIGGS & SONS, LTD., PHOTO-LITH

vi b.



vii a.



223 टीकाचार्योप्येकवृत्तिकः ।[। १२८*] [1]आत्रेयगोत्रजो जैमिनिसूत्रसुब्बदेवभूः ।
224 वृत्तिद्वयं करियूतिरमलार्योऽश्नुते सुधीः ।[। १२९*] [1]आत्रेयगोत्रश्रीसंक-
225 षभट्टस्यात्मसंभवः । थैकां[2] तिप्पणभट्टोप वृत्तिमभ्येति बंह्वचः[3] ।[। १३०*]
[1]श्रीकौ-[4]
226 ण्डिन्यान्वयसुद्दुकूरिलक्ष्मणभट्टजः । अप्येकामळगंभट्टो याजुषो वृत्ति-
227 मश्नुते ।[। १३१*] [1]सुद्दुकूरंगुभट्टस्य[5] सूनुरात्रेयगोत्रभूः । वृत्तिमेकां
तिरुमल-
228 भट्टः प्राप्नोति याजुषः ।[। १३२*] [1]कामकायनश्रीविश्वामित्रस्तिरुमलार्यजः ।
229 विश्वगर्भोभळ्सुधीर्बंह्वचोप्येकवृत्तिकः[6] ।[। १३३*] [1]याजुषेंद्रशिवपुरंश्री[म*]त्ति-
230 रुमलार्यजः । भारद्वाजान्वयो गोविंदभट्टोप्येकवृत्तिकः ।[। १३४*]
[1]याजुष[:*] श्री[मंम]-
231 [क]भागवताप्पळयसंभवः । श्रीवत्सगोत्रो वृत्ति[7] द्वे याति वेंकटयसुधीः ।[। १३५*]
232 [1]वेदंश्रेषाद्रिभट्टस्य तनुभूः कौशिकान्वयः । लक्ष्मीनारायणेंद्रोपि याजुषो-
233 प्येकवृत्तिकः ।[। १३६*] [1]तनयो मरिचेटिश्रीराघवार्यस्य बंह्वचः[8] । व्यास-
रायोत्ता-
234 ढंवृत्तिमयते हरितान्वयः ।[। १३७*] [1]सूनुस्तिंमणदासस्य विश्वामित्रान्वयोद्भ-
235 वः । आनंदभट्टोप्यचेकां[9] वृत्तिमभ्येति बंह्वचः[10] ।[। १३८*] [1]विश्वामित्रकुलो
नारा-
236 यणभट्टवरात्मजः । वृत्तिमेकां मधुरपुण्यकोटी[11]ष्याति बंह्वचः[10] ।[। १३९*] [1]त-
237 नुभू[:*] श्रीचट्टिपल्लिरामाभट्टस्य याजुषः । रामाभट्टोप्येकवृत्तिमश्नु-

Seventh Plate; First Side.

238 ते काश्यपान्वयः ।[। १४०*] [1]याजुषः ख्या[त*]वरिगे गोविंदसुमते[:*]
239 सुतः । कृती लक्ष्मणभट्टोप्येकवृत्तिर्गौतमान्वयः ।[। १४१*] [1]सूनुर्मं-
240 धुरनारायणभट्टेंद्रस्य बंह्वचः[10] । विश्वामित्रकुलो रंगनाथार्योप्येक-
241 वृत्तिकः ।[। १४२*] [1]यजुश्शाख्युडयाळूंरसोपाध्यायसंभवः । कौडि(ण्डि)न्य-
242 [12]गोत्रभूरपाजिल्लपादरिवृत्तिमान् ।[। १४३*] [1]श्रीनागरसवर्यस्य सू-
243 नुरात्रेयगोत्रजः । वृत्तिमेकामवंगोंडरंगप्पोऽभ्येति बंह्वचः[3] ।[। १४४*]

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[1] Metre: Anushṭubh.
[2] Read एकां.
[3] Read बह्वृ°.
[4] Read °कौण्डि°
[5] Read °भट्टस्य.
[6] Read °बह्वृ°.
[7] Read वृत्ती.
[8] Read बह्वृ°.
[9] Read °प्येकां.
[10] Read बह्वृ°.
[11] Read कोटिर्याति.
[12] Read °गोत्रभूरप्पाजि°.

244 [1]याजुष: श्रीसोमतिरुमलभट्टस्य नंदन: । श्रीवत्सगोत्री तिरुम-
245 लभट्टोप्येकवृत्तिमान् ।[। १४५*] [1]शाखेयगोत्र्यवंगोड[2]नागाभट्टात्मसंभव:[।]
246 बंह्वृच[:*][3] श्रीतिरुमलभट्टोप्यत्र द्विवृत्तिमान् ।[। १४६*] [1]तद्भू[:*] श्रीमणी-
खे(?)[रि]-
247 नागाभट्टस्य याजुष: । शाखेयगोत्री तिरुमलभट्टोप्येकवृत्तिक: ।[। १४७*] [1]वि-
248 श्वामित्रकुलोद्भूतो नागाभट्टतनूभव: । [3]बंह्वृचश्रीलक्ष्मरसो वृत्ति-
249 त्रयमिहाश्नुते ।[। १४८*] [1]भारद्वाजान्वयश्रीडुभट्टभूर्य्याजुषस्सुधी:[4] । माद्दप-
250 सुमति(:)श्चात्र वृत्तिमेकां समश्नुते ।[। १४९*] [1]याजुषो यज्वनश्श्रीपद्मनाभा-
251 ध्वरींद्रज:[5] । कृष्णभट्टोप्येकवृत्ति[:*] श्रीवत्सकुलसंभव: ।[। १५०*] [1]वाधूलसान्वयो
252 नारायणपंड्डितनंदन:[6] । [7]चतुर्वृत्तिरिहाभ्येति चंद्दप्पो याजुषाग्रणी: ।[। १५१*]
253 [1]याजुष: श्रुतकोकालव्यासरायसुधीसुत: । भारद्वाजान्वय: कोनेरिभ-
254 ट्टोत्रार्धवृत्तिमान् ।[। १५२*] [1]मुक्काय्कोनेरिभट्टस्य सूनुर्हरितसान्वय: । हरिभ-
255 ट्टोत्रार्धवृत्तीमयते[8] बंह्वृचाग्रणी:[8] ।[। १५३*] [1]वसिष्ठगोत्री तिरुमलभट्टस्सुम-
256 ते[9] सुत: । [10]येकवृत्तिविंदुरेवक्ष्यऋचार्य्योपि बंह्वृच:[11] ।[। १५४*] [1]याजुष:
स्तवलंवि-
257 याधरभट्टात्मसंभव: । भारद्वाजान्वय: कोंडुभट्टोप्येकवृत्तिक: ।[। १५५*]
258 [1]यद्दप्पट्टक्कपार्य्यस्य सूनुर्वासिष्ठगोत्रज: । ग्रोक्कपोपि भवत्येक-
259 वृत्तिमानत्र बंह्वृच:[11] ।[। १५६*] [1]बंह्वृच:[11] श्रीको(कौ)शिकविश्वामित्रान्वयसंभव:[।*]
260 लिंगराजोप्येकवृत्तिमेति चेंनमराजुज: ।[। १५७*] [1]तनय[:*] श्रीतिरुमलभट्ट-
261 वर्य्यस्य बंह्वृच:[11] । जयरायोप्येकव(वृ)त्तिमेत्यात्रेयकुलोत्तम: ।[। १५८*] [1]कपिगो-
262 त्र: कालबरिगे [श्री*]कायणसुधीसुत: । वरवेंकटयो धीमान् वृत्ती द्वे याति
[बह्वृच: ॥ १५९*]

Seventh Plate; Second Side.

263 [1]ब्रंहेश्वर[12]सुधीरेकवृत्तिमानत्र याजुष: ।[। १६०*] [13]पूतिमाषकुलो
264 वेंकूरंघुनाथमनीषिज: । [11]बंह्वृचेंद्रश्रीनिवासभट्टोप्येकवृ-
265 त्तिमान् ।[। १६१*] [1]बंह्वृचो[11] वरवेंकूरिरघुनाथसुधीसुत: । पूतिमाषान्व-

[1] Metre: Anushṭubh.

[2] Read °वत्सीय°.

[3] Read बह्वृ°.

[4] Read °र्याजुष°.

[5] Read °रन्द्रज:.

[6] Read °पण्डित°.

[7] Read चतुर्वृत्ती°.

[8] Read °र्धत्तिम°.

[9] Read °भट्टस्सुमतेस्सु.

[10] Read एक°.

[11] Read बह्वृ°.

[12] Read ब्रह्मेश्वर°.

266 यो नारायणार्य्योयैकवृत्तिकः ।[। १६२*] [1]भारद्वाजान्वयो वानिवाकश्रोत्रो-
267 निवासभूः । [2]येकवृत्तिस्तिरुमलनारसिंहोपि बंहृचः[3] ।[। १६३*] [1]वानिवाकन्न-
268 ण्णांभट्टभूर्भारद्वाजगोत्रजः । [2]एकवृत्तिंवरदनारसिंहार्य्योत्र बंहृ-
269 चः[3] ।[। १६४*] [1]बंहृचः[3] कौशिगेयन्नभट्टवर्य्यान्वसंभवः[4] । भानुभट्टोयैकवृत्ति[ः*]
270 स्वतंत्रकपिगोत्रजः ।[। १६५*] [1]बंहृचो[3] मरिचेट्टिश्रीव्यासरायसुधीसुतः । [5]ये-
271 कवृत्तीराघवभट्टोप्यत्र हरितां(ता)न्वयः ।[। १६६*] [1]बंहृच[:*][3] ख्यातविदिरडकुो-
272 णोविंदभट्टभूः[6] । [7]येत्येकामुडयंभट्टो वृत्ति[8] हरितगोत्रजः ।[। १६७*] [1]श्रीमत्तो-[9]
273 नेरिभट्टस्य तनयो हरितान्वयः । बंहृचो[3] मरिचेव्वीभक-
274 भट्टोत्रार्द्धवृत्तिकः ।[। १६८*] [1]शांडिल्यगोत्रो मुश्शट्टिडकुोरामार्य-
275 नंदनः । वृत्तिमेकां देवराजभट्टोत्राप्येति बंहृचः[3] ।[। १६९*] [1]सूनु-
276 श्शिंगरिभट्टस्य भारद्वाजान्वयोद्भवः । येकां[10] तंमणभ-
277 ट्टोपि वृत्तिमेत्यत्र याजुषः ।[। १७०*] [1]विश्वामित्रान्वयः कंपिलन्न-
278 ण्णांभट्टसंभवः । नारायणसुधीरेकवृत्तिमानत्र बंहृ-
279 चः[3] ।[। १७१*] [1]कौतगीविष्णुभट्टस्य सूनुर्वासिष्ठगोत्रजः । बंहृचो[3]
280 नरसंभट्टो वृत्तिमेकामिहाश्रुते ।[। १७२*] [1]पुत्रो विट्ठलभट्टस्य
281 काश्यपान्वयशेखरः । बंहृच[:*][3] श्रीचिकतिरुमलार्य्योत्रैक-
282 वृत्तिकः ।[। १७३*] [1]मुश्शेट्टिडकुिनरसंभट्टभूर्हरितान्वयः । गिरि-
283 भ[ट्टो] भवत्येकवृत्तिमानत्र याजुषः ।[। १७४*] [1]आत्रेयगोत्र[स्ति]रु-

Eighth Plate; First Side.

284 मलभट्टो [3]बंहृचोत्तमः । [11]येकवृत्तिर्हरिसमुद्रंन-
285 नार्हनभट्टजः ।[। १७५*] [1]पप्पूरिश्रीतिरुमलभट्टभूर्य्याज्ञुषाग्र-
286 णीः । भारद्वाजान्वयो नारायणार्य्योत्रैकवृत्तिमान् ।[। १७६*] [1]नं-
287 द्यालसूरिभट्टात्मसंभवो गौतमान्वयः । लिंगंभट्टो भव-
288 त्येकवृत्तिमानत्र याजुषः ।[। १७७*] [1]लक्ष्मीपुरविरूपाक्षभट्टजः
289 काश्यपान्वयः । वृत्तिं पंडरिभट्टोत्र प्राप्नोत्येकामिहा-
290 त्रैकाः ।[। १७८*] [1]सूनुरचुतभट्टस्य[12] कौंडिन्यान्वय[संभव*]: । अत्रैकामश्नु-

[1] Metre : Anushṭubh.

[2] Read एकवृत्ति°.

[3] Read बह्वृ°.

[4] Read °वर्यात्मसं°.

[5] Read एक°.

[6] Read °गोविन्द°.

[7] Read एत्ये°.

[8] Read वृत्तिं.

[9] Read श्रीमत्को°.

[10] Read एका.

[11] Read एक°.

[12] Read °च्युत°.

291 ते वृत्तिं यादवार्य्योपि याजुष: ।[। १७९*] [1]नरसंभट्टजो विश्वामि[त्र]-
292 गोत्रच बंह्वृच:[2] । पंडरिश्रीतिरुमलभट्टेंद्रोप्येकवृत्तिक: [॥ १८०*]
293 [1]नंदनो नरसंभट्टसूरेरात्रेयगोत्रज: । एकां तंमथभ-
294 ट्टोत्र वृत्तिमभ्येति बंह्वृच:[2] ।[। १८१*] [1]याजुष: श्रीनाललनरसार्य्यके-
295 शवभट्टभू: । भारद्वाजान्वयवेंगुभट्टश्चार्द्धैकवृत्तिमान् ।[। १८२*]
296 [1]पुत्रवेंगावज्झलपेद्दिभट्टेंद्रस्य याजुष: । शांडिल्यगो-
297 त्रो वेंकटभट्टोत्रार्द्धवृत्तिमान् ।[। १८३*] [1]भारद्वाजान्वयो वाणि-
298 वाळगोविंदभट्टभू: । अत्र त्रिवृत्तिमान्व्यासरायभट्टोपि
299 बंह्वृच:[2] ।[। १८४*] [1]भारद्वाजकुलोद्भूतो म[ल्ल*][णा]राध्यसंभव: । श्रीमत्सिं-
300 गणभट्टोपि [2]बंह्वृचोत्रार्द्धवृत्तिक: ।[। १८५*] [1]बंह्वृच[:*][2] श्रीमद्भाष्य-
301 श्रीनिवाससुधीसुत: । गिरिभट्टोत्रार्द्धवृत्ति: पूतिमाषकु-
302 लोद्भव: ।[। १८६*] [1]कौंडिन्यगोत्री घंडयकांटिरुप्पणभट्टज: । वृत्तिद्व-
303 यं [3]त्तिरुमलभट्टोत्राभ्येति याजुष: ।[। १८७*] [1]पुत्रो राघवभट्टस्य वसि-
304 [ष्ठा]न्वयभूस्सुधी: । वरवेंकटभट्टोपि [2]बंह्वृचोत्रैकवृत्तिक[:]

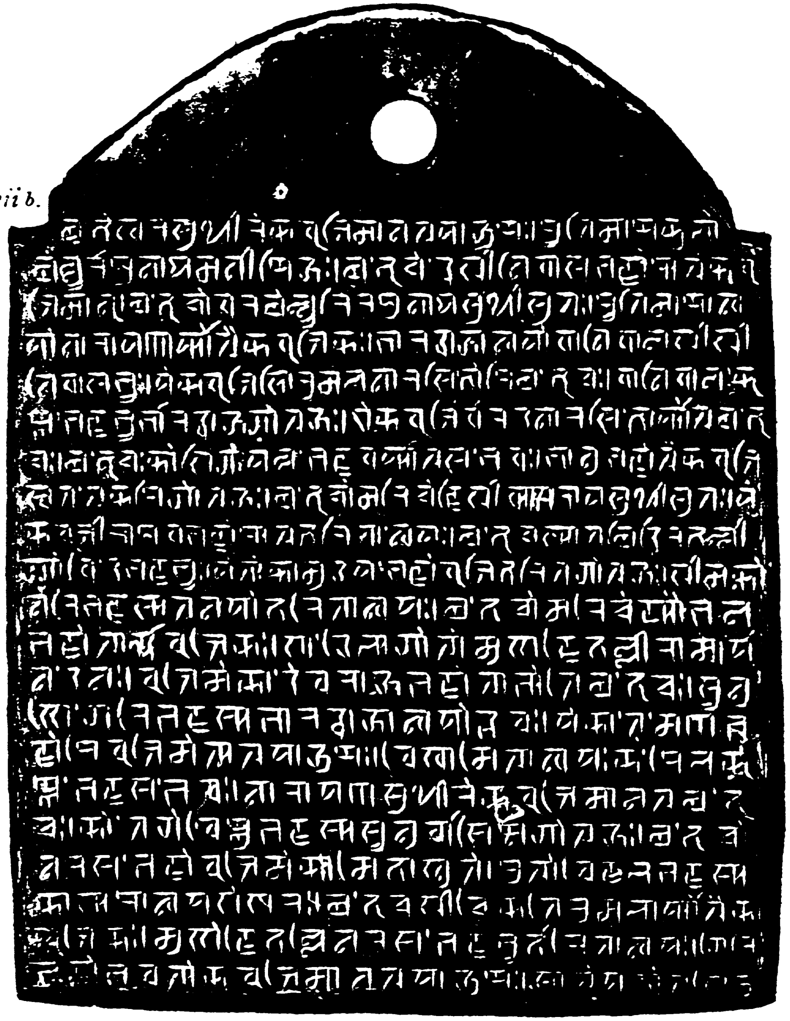
Eighth Plate; Second Side.

305 (बह्वृच:) ।[। १८८*] [1]काश्य(श्य)पान्वयभूर्बाळापुरलक्ष्मीधरार्य्यज: । याजुषेंद्रो[त्र*]
306 कमलनाभभट्टो द्विवृत्तिमान् ।[। १८९*] [1]भारद्वाजान्वयतिरुमलश्रीगं-
307 गयाङ्गज: । त्रिवृत्तिरोडयाळूर्देवराजार्य्योत्र याजुष: ।[। १९०*] [1]विष्णुवर्द्ध-
308 नगोत्री येड्डलूलिंगार्य्यस(सं)भव: । [4]येकवृत्तिं वरदभागवतो [2]बह्वृ-
309 चोत्रु(श्नु)ते ।[। १९१*] [1]बह्वृच:[2] कोत्तपल्ल्यप्पंभट्टवर्य्यतनूद्भव: । अत्रैकामश्नु-
310 ते वृत्तिमंणाजिभा(भो)गंवान्वय: ।[। १९२*] [1]बह्वृचो[2] [5]रामचेंद्रार्य्यसूनुरात्रेयगो-
311 त्रज: । रामचंद्रपुर[श्री*]वेंकटाद्रिरत्रैकवृत्तिक: ।[। १९३*] [1]श्रीकौड्डिन्यकुल:[6] कुं-
312 भघोणकामरसात्मज: । अत्रे(त्रै)कवृत्तिमान् कुप्परसेंद्र: मौक्ल्ययाजु-[7]
313 ष: ।[। १९४*] [1]श्रीरंगनाथभट्टस्य तनय: कौशिकान्वय: । घडियारंभास्करा-
314 र्य्यो[8] बह्वृचोत्रैकवृत्तिक: ।[। १९५*] [1]लक्ष्मीकांतसुत: कौशिकविश्वामि(त्रा)त्र
315 पार्थिक: । द्विवृत्ति: पेरियकोळंकरणिक्कोत्र टंवण: ।[। १९६*] श्रीव-

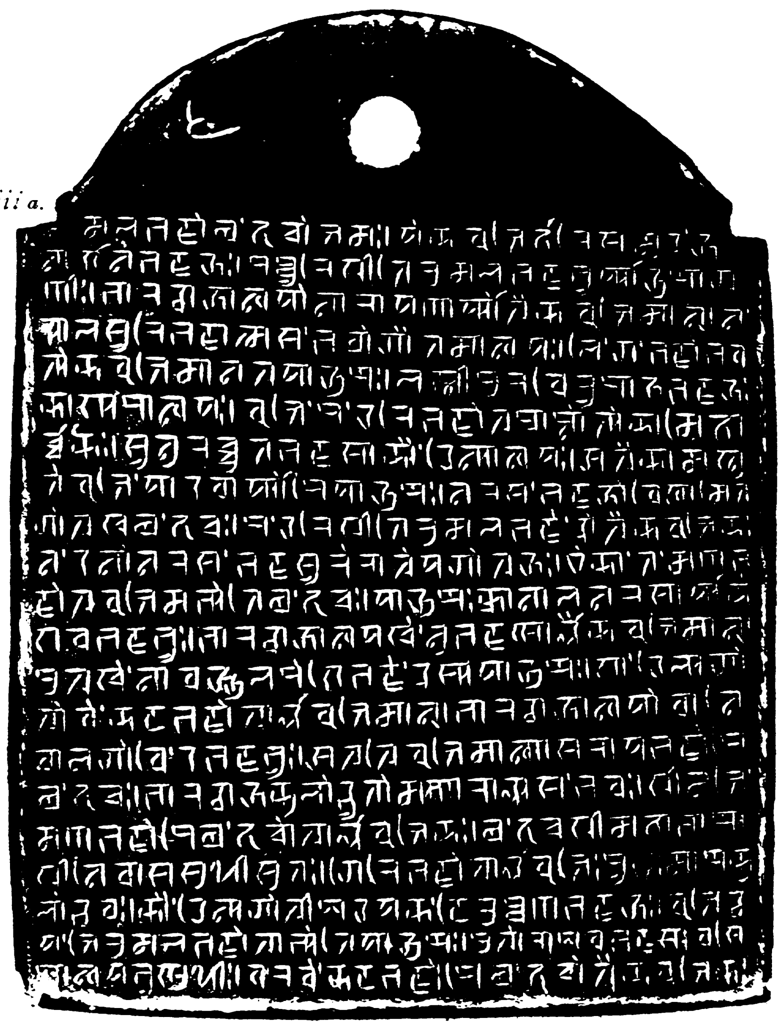
[1] Metre: Anushṭubh.
[2] Read बह्वृ°.
[3] Read तिरु°.
[4] Read एक°.
[5] Read रामचन्द्रा°.
[6] Read श्रीकौण्डिन्य°.
[7] Read मौद्गल्य°.
[8] Read °रार्य्यो बह्वृ°.

Dalavay Agraharam plates of Venkatapatideva I.—Saka 1508.

viii b.



viii a.

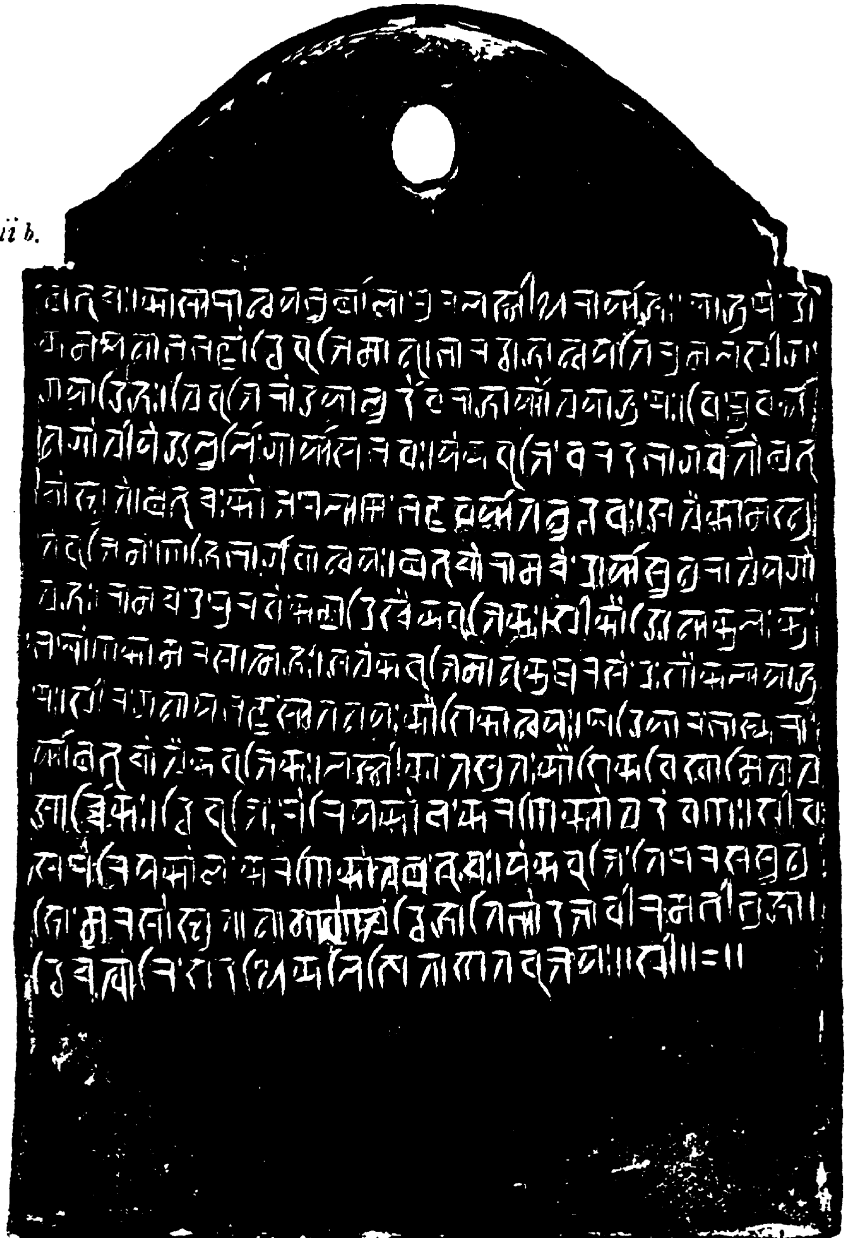


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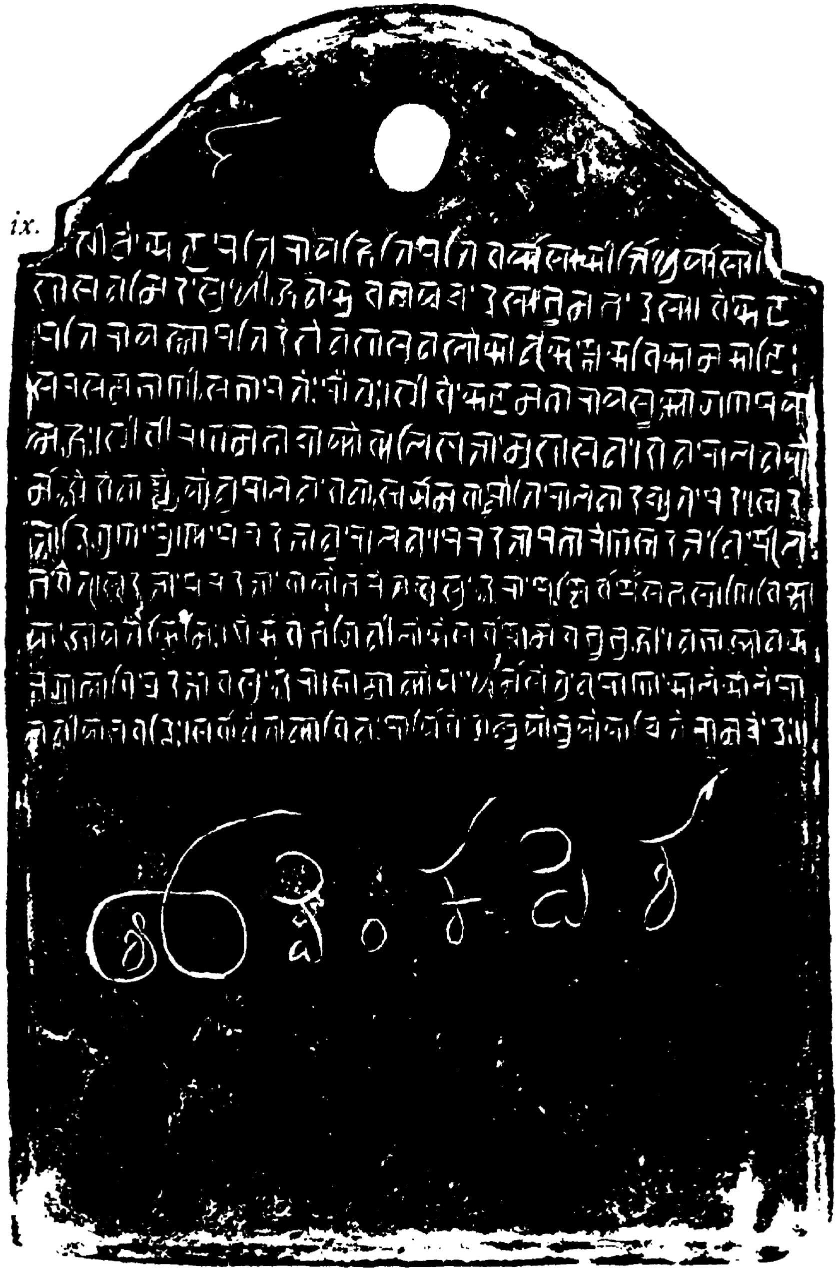
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viii b.



ix.



316 अपेरियकोळंकरणिकोन वंशज:[1] । येकाहत्तिं[2] तिपरससुलु-
317 त्तिंमरसोऽसुते[3] ।[। १९७*] [4]नानागोत्रद्विजातिभ्यो दत्ता श्रीरमहीभुजा ।
318 द्विचत्वारिंशदधिकाशिखिताम्रततय: ॥[१९८*] श्री॥=॥

Ninth Plate.

319 [5]श्रीवेंकटपतिरायक्षितिपतिवर्य्यस्य कीर्त्तिधुर्य्यस्य ।
320 शासनमिदं सुधीजनकुवलयचंद्रस्य भूमहेंद्रस्य ।[। १९९ ॥*] [5]वेंकट-
321 पतिरायक्ष्मापतिदेशेन[6] शासनश्लोकान् [।*] कृष्णकविकामकोटि:[7]
322 सरसमभाषीत्सभापते: पौत्र: ।[। २०० ॥*] [4]श्रीवेंकटमहारायसूक्त्या गणपया-
323 त्मज: । श्रीवीरणमहाचार्यो(र्यो) व्यलिखत्ताम्रशासनं ।[। २०१*] [4]दानपा-
लन[यो]-
324 र्मध्ये[8] दाना[च्छ्रे]योऽनुपालनं [।*] दानात्स्वर्गमवाप्नोति पालनादच्युतं पदं ।
[। २०२ ॥*] [4]स्व[द]-
325 त्ताद्दिंगुणं[9] पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं नि[ष्फ]लं
326 भवेत् ।[। २०३ ॥*] [4]स्वदत्तां परदत्तां वा यो हरेत वसुंधरां[10] [।*]
षष्टिर्वर्षसहस्राणि विष्ठा-
327 यां जायते क्रिमि:[11] ।[। २०४ ॥*] [4]एकैव भगिनी लोके सर्व्वेषामेव भूभुजां ।
न भोज्या न क-
328 [र]ग्राह्या विप्रदत्ता वसुंधरा[10] ।[। २०५ ॥*] [12]सामान्योयं धर्मसेतुंर्नृपाणां[13] काले
काले प[ा]-
329 [ल]नीयो भवद्भि: । सर्वानेतान्भाविन:[14] पार्थिवेंद्राग्भूयो भूयो याचिते[15]
रामचेंद्र: ।[। २०६ ॥*]
330 श्रीवेंकटेश[16]

ABSTRACT OF CONTENTS.

(Line 1.) Salutation to Śrī Veṅkaṭēśa.

(Verse 1.) *Stōtra* to Rāma.

(V. 2.) *Stōtra* to Vishvaksēna.

(V. 3.) *Stōtra* to Varāha, (the boar incarnation of Vishṇu).

(V. 4.) From the ocean of milk was born the Moon.

(Vv. 5-6.) His grandson was Budha's son, Purūravas. The latter's son was Āyus; his son, Nahusha. From him came Yayāti, and from Yayāti, Pūru. In this lineage was born a

[1] Read °वंशज:.
[2] Read एका°.
[3] Read °सुतैं.
[4] Metre: Anushṭubh.
[5] Metre: Āryā.
[6] Read °पत्यादेशेन.
[7] Read °कोटि:.
[8] Read °र्मध्ये.
[9] Read °द्विगुणं.
[10] Read वसुन्ध°.
[11] Read कृमि:.
[12] Metre: Śālinī.
[13] Read °सेतुर्नृ°.
[14] Read °न्भाविन:.
[15] Read याचते रामचन्द्र:
[16] In Telugu characters.

king named Bharata. In his family appeared Śantanu; the fourth from him was Vijaya (Arjuna). His son was Abhimanyu; from him was born Parîkshit. The eighth from him was Nanda. The ninth from this king was Chaḷikka, and the seventh from him was Rājanarêndra, a devotee of Vishṇu. Ten generations after him came Bijjaḷêndra. The third from him was Vîra-Hemmāḷirāya, the lord of Māyāpurî and a devotee of Murāri (Vishṇu).

(Vv. 7-8.) Fourth after him was born king **Tāta-Pinnama,** at whose sight the enemies were frightened. From him was born **Sōmidêva,** who captured seven forts in one day, from his enemies. To him was born the heroic son **Rāghavadêva.** Then came the glorious **Pinnama.** King **Bukka** was the son of him (Pinnama), who was the lord of **Āraviḍu**; he also established the kingdom of the **Sāḷuva Nṛisiṁha** firmly.

(Vv. 9-12.) Bukkarāja, who was like the *kalpa-vṛiksha* to the learned, married **Ballāmbikā.** This queen bore a son named **Rāmarāja.** He vanquished by his great valour the 70,000 horses of **Sapāda,** seized from him the fort of **Avanigiri,** and put to flight Kāsappoḍaya. This Rāmarāja captured the fort of **Kandanavōli.** He was poisoned by his relatives, but by the grace of Vishṇu, whose devotee he was, he suffered no harm.

(Vv. 13-40.) The queen of this Rāmarāja was **Lakkāmbikā.** To him was born Śrîraṅgarāja. He married **Tirumalāmbikā**; by her were born to Śrîraṅgarāja the three sons, the heroic **Rāmarāja** well versed in politics, the excellent **Tirumalarāya** and the king **Veṅkaṭādri.** The hero Rāmarāja, having slain in battle his enemies, who were a scourge of the earth, was ruling the world. His praises. Then Veṅkaṭādri is praised. Tirumalamahārāya of great prowess, having subdued hostile kings in battle, and having been anointed to the peerless sovereignty, ruled the earth.

(V. 21.) Description of the coronation of this prince.

(V. 22.) This king made large gifts of *tulā-pūrusha* in gold and other gifts, to the temples at Kāñchî, Śrîraṅgam, Śêshāchala (Tirupati) Kanakasabhā (Chidambaram), Ahôbala, etc.

(Vv. 23-26.) By **Veṅgaḷāmbā** was born to Tirumala a son named **Śrîraṅgarāya.** Making **Uddagiri** his residence, he conquered **Koṇḍavîḍu, Vinikoṇḍapura,** and other forts, and began to rule at **Penukoṇḍa.** The description of his coronation. King **Śrîraṅga** afterwards went to heaven (died).

(Vv. 27-39.) **Veṅkaṭapatidêvarāya,** the son by Veṅgaḷāmbā of Tirumaladêvarāya then began to rule the earth. He was the younger brother of Śrîraṅgadêvarāya. Having been anointed according to the prescribed rules by the spiritual preceptor of his *gōtra,* the famous Tātayārya, who was the ornament of the wise, just as Rāma was anointed by Vasishṭha, he was ruling the earth triumphantly after destroying the demons, the **Yavanas** (*i.e.* the Muhammadans). He had **Veṅkaṭāmbā, Rāghavāmbā, Peddōbamāmbā** and **Krishṇamāmbā** as his queens. This king defeated **Mahamanda-Sāhu,** son of **Malikîbharāma,** (*i.e.* Muhammad Shāh, son of Malik Ibrāhîm) and took on the battle-field the horses, elephants, weapons, umbrella, etc. belonging to the vanquished king. When this Veṅkaṭapatidêvarāya assumed the sovereignty, *Ādiśêsha* and other supporters of the earth were relieved of their burden and consequently they, having assumed the shape of Vṛishaśaila (the Tirumala hills near Tirupati), are ever praying Veṅkaṭāchalapati to grant long reign to him. He was comparable to the ocean in the profundity of his learning; was the only excellent conqueror of the **Chaurāśidurga**; he terrified the hearts of the hostile kings in the eight quarters; he was a favourite of **Śārṅgadhara**; was a destroyer of his enemies; was a wishing tree to the poor; was styled *Hosa-birudaraganda*; *Rāyarāhutta-miṇḍa*; was favoured by Vîra-Lakshmî; was like the central gem of the necklace (which is) the city of **Āravîḍu**; was broad-armed like Adiśêsha; was a boar to the earth *viz.* the provincial chiefs (as Vishṇu in his *Varāha-avatāra* was to the earth); was the best of kings; a Rāmabhadra in battle; was called *Nānāvarṇa-śrî-maṇḍalîka-gaṇḍa*; was the foremost of the kings of the race of Atri; was styled

Ebirudarāya-rāhutta-vēśy-aikabhujanga; Oḍḍiyarāyadiśāpaṭṭa; his cheeks resembled the moon; he rivalled the god of love in beauty; was called *Bhāshagetappuvarāyara-gaṇḍa;* was the protector of the nine continents of the earth; *Rājādhirāja;* a munificent giver like Kubēra; was entitled *Mūrurāyara-gaṇḍa,* possessing fame surpassing Mōru, etc. He, having won the throne of Karṇāṭa by the power of his arm, was ruling the earth from Sōtu (Rāmēśvaram) to Himādri (the Himālayas).

(Vv. 41-66.) **In the Śaka year computed by** *vasu* (8), *vyōma* (0), *kaḷamba* (5), and *indu* (1), (*i.e.* 1508) the *Saṁvatsara* **Vyaya, on the Utthāna-dvādaśī** *tithi* **of the bright fortnight in the month Kārttika,** in the presence of the god Veṅkaṭēśa (at Tirupati), the king granted to a number of *brāhmaṇas* well versed in the *śāstras* and the *vēdas,* the village of **Gaṅgavarappaṭṭi,** together with **Śuṇḍekkāyikkaṇavāyippaṭṭi, Pālamāṇpaṭṭi, Chiṇṇamūrtināyanipaṭṭi Guyyamanāyanippaṭṭi, Kiḷekkōṭṭa**(*vara*)**paṭṭi, Kāpulappaṭṭi, Śilināyanippaṭṭi,** and **Santēppāḷeyam;** they were clubbed together under the name of **Vīrabhūpasamudram.**

The situation of **Gaṅgavarappaṭṭi** is as follows:—It is included in **Hastināvatī**-*vaḷita* and is situated in the **Neḍuṅguḷa**-*nāḍuka* in the **Ālaṅguḷa**-*sthala* which belonged to the **Dhārāpura**-*vaṇṭya.* The boundaries of it are:—It is situated between **Śuṇḍēkkāyikkaṇamā** and **Śrīmaṅgaḷādēvī** (?), and between **Vaighayāru** and the hill of **Pūlattūr.** It is watered by the river (and channel) coming from the village of **Mūṅgilaṇai,** and which is named **Haridrā.** The village of Gaṅgavarappaṭṭi is situated to the east of **Pūjārināyakan-malai;** to the south-east of **Mūṅgilaṇai** and the big channel already mentioned; to the south of the hill adjacent to the village of **Pūlattūr;** to the south-west of the **Gardabhakkaṇamā** and **Tummalappaṭṭi;** to the west of **Bairināyani-ūru, Pullamañjaṇpaṭṭi** and **Yaḍamalai;** to the north-west of the village of **Gorlavārappaṭṭi;** to the north of **Vēḍappaṭṭi, Muppaḍi-Jagganāyakappaṭṭi, Mēlaikkōṭṭa**(*vara*)**ppaṭṭi** and **Mēṭṭuppaṭṭi** adjoining the last mentioned village; and to the north-east of **Vittiruṇḍaperumāḷālayam.**

The boundaries of **Śuṇḍekkāyikkaṇavāyippaṭṭi** are **Kaṭṭināyakapaṭṭi** to the west, **Teṇkaraḍu** hill to the north, **Śēvaghanpaṭṭi** and **Vēlāyudhaṇkōṭṭai** to the east and **Battulakuṇṭa** to the south. This village of Śuṇḍēkkāyikkaṇavāyippaṭṭi together with **Pālamāṇpaṭṭi, Santēppāḷeya, Chiṇṇa**(*tanīyās*)**mūrtināyanipaṭṭi, Guyyamanāyanippaṭṭi, Kiḷekkōṭṭappaṭṭi, Kāpulappaṭṭi,** and **Śilināyanippaṭṭi,** was given as the subsistence for the village of Gaṅgavarappaṭṭi. To these were added two channels flowing from . . . . . the forest of **Toṇḍēkkutyappaṇ,** the tolls from **Kaṭṭināyanpaṭṭi, Toravali**-*suṅgam* and **Mūṅgilaṇai.**

(Vv. 67-79.) **Vīrabhūpa,** a devout worshipper of Vishṇu, was born in the family of **Viśvanātha Nāyaka.** He was living gloriously. He constructed a *maṇḍapa* of rare sculptures in front of the shrine of Sundaranāyaka and presented the goddess Mīnākshī with a golden *kavacha* (mailcoat studded with gems). The munificence of this prince is praised. He held the *birudas, Samayadrōhara-gaṇḍa,* and *Dakshiṇa-samudrādhipati,* and was the lord of **Ayyāvaḷipura.** He was the grandson of **Viśvanātha Nāyaka,** and son of the king **Krishṇa** by **Lakshmamā.** At the request of this prince Vīrabhūpa, the village was granted by Vīra-Veṅkaṭapatidēvarāya and it consisted of 142 shares.

(Vv. 80-198.) Here follows the list of donees.

(V. 199.) Praise of Veṅkaṭapatidēvarāya.

(V. 200.) **States that Krishṇakavi, the son of Kāmakōṭi and the grandson of** Sabhāpati wrote this document, and

(V. 201.) **that it was engraved on copper by Vīraṇāchārya,** the son of Gaṇapaya.

(Vv. 202-206.) The usual benedictory and imprecatory verses.

At the end of the document is the sign-manual of the king, *Śrī Veṅkaṭēśa.*

No. 22.—MOTUPALLI PILLAR-INSCRIPTION OF GANAPATIDEVA; A. D. 1244-45.

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

This inscription is engraved on four sides of a pillar of the *maṇḍapa* in front of the Vîra-bhadrasvâmin temple at **Mōṭupalli** in the Bāpaṭla tâluka of the Guṇṭūr district.[1] I edit it from a set of excellent inked estampages received from Rao Sahib H. Krishna Sastri, who has already noticed the inscription in his *Annual Report on Epigraphy for 1909-10*, p. 106 f.

With the exception of a few syllables near the edges of the pillar (*e.g.* in ll. 169-171), the inscription is well preserved. The **alphabet** is Telugu. The characters are on the whole well formed, but there are some letters (*e.g.* the dentals, linguals, *r*, *l*, and *v*) which it is not quite easy to distinguish from each other without paying regard to the context. The lingual *ḷ* is used twice in the word *paṅkiḷa* (ll. 89 f., 102). Of peculiar spellings may be mentioned *klupta* for *klṛipta* (ll. 85, 149) and *yavvana* for *yauvana* (l. 13).

The **languages** are Sanskrit (ll. 1-152,166-173) and Telugu (ll. 152-166). The Sanskrit portion consists mostly of verses, which are 29 in number (ll. 2-134, 166-173). The remainder of the inscription is in prose. Of rare Sanskrit words the following deserve to be noted :—*antarīpa*, 'an island' (line 136 f.) ; *amaliman*, 'purity' (verse 17); *aśvīya*, 'a number of horses' (v. 20) ; *ānandathu*, 'joy' (v. 1) ; *āmrēḍana*, 'repetition' (v. 4) ; *āśvamēdha*=*āśvamēdhika* (v. 12) ; *upariṅkh*, 'to spread' (v. 27) ; *ūshmala*, 'glowing' (v. 13) ; *kan*, 'to glitter' (v. 16) ; *kalamba*, 'an arrow' (v. 12) ; *krīḍāyita*, 'sporting' (v. 4) ; *gaṇḍa*, 'a hero' (v. 18) ; the same=*gaṇḍaśaila*, 'a boulder' (v. 26) ; *guñjā*, 'a kettle-drum' (v. 23) ; *ghṛiṇi*, 'a ray' (v. 27) ; *ḍamara*, 'tumultuous, terrible' (v. 20) , *Tridaśaparivṛiḍha*=Indra (v. 13) ; *Padmavāsā*=Lakshmī (v. 5) ; *parimōṭana*, 'cracking' (v. 18) ; *Maghavanmaṇi*=*Indranīla* (v. 27) ; *raṅgat*, 'rolling' (v. 3) ;[2] *lambāpaṭaha*, 'a kind of drum' (vv. 12, 25) ; *Lōpāmudrādayita*=Agastya (v. 15) ; *Śrīvatsavakshas*=Vishṇu (v. 8).

The Mōṭupalli pillar-inscription is an edict of the (Kākatīya) *Mahārāja* **Gaṇapatidēva** (l. 135 f.). It opens with an invocation of Svayambhūdēva. From the *Pratāparudrīya* we know that Śiva under the name Svayambhūdēva was the family-deity (*kula-dēvatā*) of the **Kākatīya** dynasty.[3] Verses 1-4 of the inscription invoke Gaṇēśa, Sarasvatī, the digit of the moon on Siva's head, and the Boar-incarnation of Vishṇu, respectively. Verses 5-15 contain a mythical and legendary genealogy of the Kākatīya kings. Verse 5 introduces Vishṇu, from the lotus on whose navel sprang Brahmā. From the Creator's eye the Sun was produced (v. 6), and from the latter Manu (v. 7). In this family (*viz.* the *sūrya-vaṁśa*), was born Ikshvāku (v. 8), in his family Māndhātṛi (v. 9), and in his family Sagara (v. 10), whose sons were burnt by Kapila, but attained salvation through the austerities of Bhagīratha (v. 11). In this family was born Raghu (v. 12), and in his family Daśaratha, who, being mounted on Indra

[1] Cf. Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 88.

[2] Professor Zachariae kindly informs me that the same participle occurs in two (unidentified) quotations of the commentary on the *Maṅkhakōśa* :—*raṅgad-bhaṅgāḥ sa Gaṅgām* (verse 115) and *raṅgat-samaṅgā-ruchiḥ* (verse 126).

[3] *Ind. Ant.*, Vol. XXI, p. 199 ; and see now K. P. Trivedi's edition, p. 135 ff.

in the shape of a bull, killed Śambara in the sky (v. 13). Daśaratha's son was **Rāma** (v. 14), in whose family was born **Durjaya** (v. 15). Verses 16-22 furnish the following pedigree :—

1. **Prōlarāja I**, of the family of Durjaya, constructed a tank named *Kēsari-taṭāka*.
2. **Tribhuvanamalladēva.**
3. **Prōlarāja II.**
4. **Rudradēva.** 5. **Mahādēvarāja.**
6. **Gaṇapatidēva.**

(Pedigree: 1 → 2 → 3; 3 → 4 and 5; 5 → 6.)

The first king of this pedigree, **Prōla I.**, is not mentioned in any other Kākatīya inscription but the Mōṭupalli one, and in a Kāñchī inscription [1] the construction of the *Kēsarin* tank is attributed to (his grandson) Prōla II. The successors of Prōla I. are named in the same order in other Kākatīya inscriptions. Here and in a Hanamkoṇḍa inscription,[2] the second king bears the name **Tribhuvanamalla**, while a Chōbrōlu inscription calls him **Bēta**,[3] and the Kāñchī inscription Betma. In another inscription at Hanamkoṇḍa, both names (Bēta and Tribhuvanamalla) occur.[5] As pointed out by Rao Sahib Krishna Sastri, Bēta was his actual name, and Tribhuvanamalla a surname which he borrowed from his sovereign, the Western Chālukya king Tribhuvanamalla-Vikramāditya VI.[6] As Prōla I. in the Mōṭupalli inscription, Bēta is stated in the Chōbrōlu inscription to have been a descendant of **Durjaya.**[7] The family of Durjaya is referred to also in inscriptions of other Telugu chiefs.[8]

Verses 23-27 praise king Gaṇapati in general terms without conveying any historical information. Verse 25 implies that he fought with the **Kaliṅgas.** Verse 24, which is identical with verse 13 of his Kāñchī inscription[9] and with verse 19 of an unpublished inscription on a pillar at the Pākhāl lake,[10] and verse 26 allude to the crest of the Kākatīyas, which, as we know also from the *Pratāparudrīya*,[11] was the figure of a boar.

After this long preamble of 27 verses, the *Mahārāja* **Gaṇapatidēva** informs us of the actual object of his pillar-inscription. It is an *abhaya-śāsana* (l. 139 f.), *i.e.* 'an edict (assuring) safety', to foreign traders by sea whose vessels might be wrecked on the coast of his territories. While formerly the whole cargo of such ships became forfeited to the state, he promised that henceforth nothing but the usual custom-duties would be levied on it. These are specified in the Telugu language in ll. 152-166.

The inscription ends with two Sanskrit verses (28 f.) stating that **Gaṇapatidēva** set up the pillar bearing this edict (*śāsana-stambha*) at **Mōṭṭuppalli** *alias* **Dēśyūyakkoṇḍapaṭṭana** in the **Śaka year 1166** (expired), which was the year **Krōdhin** of the cycle. This year corresponds to **A.D. 1244-45.**

[1] *Ind. Ant.*, Vol. XXI, p. 200, verse 9. The Mōṭupalli inscription shows that the word *kēsarin* must not be connected with the preceding word *jagati*, as was done by me in editing the Kāñchī record.

[2] *Ind. Ant.*, Vol. XI, p. 17.

[3] Above, Vol. V, p. 142.

[4] *Ind. Ant.*, Vol. XXI, p. 197.

[5] Above, Vol. IX, p. 265 f.

[6] *Idem*, p. 260.

[7] The words *tatō-bhūt* do not necessarily imply that Bēta was the *son* of Durjaya, as I had understood them above, Vol. V, p. 142.

[8] See above, Vol. VI., p. 224 f. and p. 268, and Vol. IX, p. 260, note 2.

[9] *Ind. Ant.*, Vol. XXI, p. 200.

[10] See my *Annual Report on Epigraphy for 1902-03*, p. 6, para. 12.

[11] *Ind. Ant.*, Vol. XXI, p. 198.

General Cunningham [1] and Colonel Yule pointed out that Mōṭupalli is mentioned by the Venetian traveller Marco Polo, who calls it **Mutfili.** "This was formerly under the rule of a king, and since his death, some forty years past, it has been under his queen." [2] By this king and his queen are meant **Gaṇapati** and his daughter (not queen) **Rudrāmbā.** [3] Rai Bahadur Venkayya showed that the former reigned **sixty-two years, from A. D. 1199-1200 to 1260-61,** when he was succeeded by Rudrāmbā. [4] Marco Polo is supposed to have visited South India about A.D. 1290; [5] as, however, he dictated his work to his fellow prisoner Rusticiano at Genoa in A.D. 1298-99, [6] his statement that about forty years had then passed after Rudrāmbā's accession to the throne turns out to be fairly correct. He mentions as chief produce of the country diamonds which "are found both abundantly and of large size," [7] and muslins which "look like tissue of spider's web." [8] As he calls the whole Kākatīya kingdom after Mutfili, it seems that this town was its chief port in the thirteenth century. The fact that Gaṇapati selected Mōṭupalli as the site of his edict to mariners points to the same conclusion.

TEXT.[9]

A.—South Face.

1 ओं[10] स्वस्ति श्रीस्वयंभूदेवाय न-

2 मः ॥ स्वच्छासिद्ध्ये[11] हिमगिरिसुता-

3 नंदथोरालवालं देवं लंबोद-

4 रकरिपतिं वंदमैर्म्मंदयामः । यस्य

5 क्रीडापरिणतिभुवो मेरुशृंगस्फुलिंगास्सं-

6 दृश्यंते दुरिततिमिरोत्सारणाकार्य्यसू-

7 र्य्याः ॥ [१ ॥*] तां विधातृचतुर्ज्जिह्वारंगै-

8 कोद्योगनर्त्तकीं । वंदेमहि गिरं देवीं संवि-

9 दंबुधिचंद्रिकां ॥ [२ ॥*] जयति मुकुटगंगा[रं]-

10 गदंभस्तरंगप्लवनचतुरहंसीविभ्रमा चं-

11 द्रलेखा । उपहरति दृशोर्य्या शर्व्वसर्व्वस्व-

12 रत्नप्रकृतिनियतमुक्तापट्टबंधप्र-

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1 *Ancient Geography of India*, p. 542 f.

2 Yule, *Marco Polo*, 2nd ed., Vol. II, p. 346.

3 Cf. *Ind. Ant.*, Vol. XXI, p. 199, and a note by Mr. Prakasa Rau of Cocanada, reprinted from the *Hindu* in the *Quarterly Journal of the Mythic Society* (Bangalore), Vol. III, p. 132.

4 *Annual Report on Epigraphy for 1905-06*, p. 80 f. The inscriptions themselves prove that the doubts expressed by Miss Duff (*Ind. Ant.*, Vol. XXII, p. 325 f.) are quite unjustified.

5 Yule, *op. cit.*, Vol. II, p. 251.

6 *Idem*, Vol. I, Introduction, p. 50.

7 On the diamonds of South India see the articles of Mr. P. Sampat Iyengar and Mr. S. Krishnaswami Aiyangar in the *Quarterly Journal of the Mythic Society*, Vol. III, pp. 117-132.

8 "The districts about Masulipatam were long famous both for muslins and for coloured chintzes. The fine muslins of *Masalia* are mentioned in the *Periplus.*" Yule, *op. cit.*, Vol. II, p. 349, note 8, and *Hobson-Jobson*, p. 429. The Μασαλία of the *Periplus* and the Μαισωλία of Ptolemy have been identified with Masulipatam, see *Ind. Ant.*, Vol. VIII, p. 149 f., and Mr. Schoff's translation of the *Periplus* (New York, 1912), p. 252.

9 From an inked estampage supplied by Rao Sahib H. Krishna Sastri.

10 Expressed by a symbol.

11 Read °सिद्ध्यै.

13 तीतिं ।[। ३ ॥*] देव[:*] श्रीकमनीययव्वनवनक्रीडा-[1]

14 यिताम्रेडनस्वातंत्र्यानुग्टहीतसु-

15 कारतनुः पु[ष्णा]तु वो वांच्छितं । योषी-

16 सुहरतो महाब्धिजठराद्दिक्कां-

17 तनीराजनां चक्रे यस्य फणीश्वरो निजफ-

18 णामाणिक्यदीपोत्करैः ।[। ४ ॥*] अधिजलनिधि

19 शेषे कोपि पर्य्यंकशेषे विहरति कि-

20 ल देवः पद्मवासासहायः । प्रस-

21 वसवनयष्टौ[2] विष्टपानामसु-

22 ष्य स्वयमजनि हि नाभीपद्मतः पद्म-

23 योनिः ॥ [५ ॥*] विश्वैनसां च तमसां च निरा-

24 कैरिष्णुरंभोरुहां च दुरितां च विका-

25 सहेतुः । तस्येक्षणाज्जगदशेषमि[दं]

26 सिसृक्षोराविर्ब्बभूव भगवानय-

27 मंशुमाली ॥ [६ ॥*] ततो मनुरभू-

28 दात्मा शेखरं नयदर्शिनां । विश्व-

29 राजन्यमूर्द्धन्यचूडामणिरिवा-

30 परः ॥ [७ ॥*] इक्ष्वाकार्णाम[3] तस्मिंनभवद-

31 भिजने भूभुजां चक्रवर्त्ती साक्षा-

32 च्छ्रीवत्सवक्षाः स्वयमुदित इव

33 त्रातुकामो धरित्रीं[4] । एकच्छत्रं[5] समस्तं

34 जगदनुभवतो यस्य सद्दोपमा-

35 नं भूर्कीकर्य्याणि चक्रे समुपह-

36 तकरं विश्वराजन्यचक्रं ।[। ८ ॥*] या पूर्व्वास्य-[6]

37 र्व्वतेंद्रादमरकरितटक्रीडितोच्चा-

38 वचाशादा च प्रत्यक्षशैलाहक-

39 नापुरवधूदत्तसंकेतशृंगात् ।

40 यस्यान्यस्याम्यशून्यं क्रमसमु-

41 पनतं चेत्रमाहुर्द्धरित्रीं भूमा-

---

[1] Read °यौवन°.

[2] Read perhaps °यष्टा.

[3] Read °कुलीन.

[4] Read °त्रीं.

[5] Read °च्छत्रं.

[6] Read पूर्व्वा°.

42 विर्भावभूमौ[1] समजनि जगति ब्रह्म
43 मांधातृनामा ।[। ९ ॥*] प्रासप्तद्वीं परिहृ-
44 तान्यनृपातपत्रां तद्वंशमौक्तिक-
45 मभूत्सगरो नरेंद्रः । यस्याश्वमे-
46 धतुरगं भुवि मार्गमाणैः ख्यातस्त-
47 नूजनिवहैरयमंबुराशिः ।[। १० ॥*] षथ[2]
48 [नि]रवद्यसर्व्वामुर्व्वीधुरां स भगीर-
49 थः कठिनकपिलक्रोधालीढस्ववंश्यवि-
50 मुक्तये । गगनशिरसो गंगां रुद्रो-

B.—East Face.

51 त्तमांगमतश्चिरादवनिमनघैस्ता-
52 दृग्भिस्तैस्तपोभिरनीनयत् ।[। ११ ॥*] मान्येस्मि-
53 न्नन्ववाये जनिमजत रघुर्ज्जैत्रया-
54 त्राप्रसंगप्रेंखद्गंभीरढक्कापटहरव-
55 भयोद्भ्रांतविद्वेषिपांथः[3] । अश्वं य-
56 स्याश्वमेधं क्वचिदपहरती भाति प-
57 त्युः सुराणां प्रत्यंगं यत्कलंकप्र-
58 थपटलमिवाक्षीणामक्ष्णां सहस्रं ।[। १२ ॥*] आसी-
59 दा चक्रवालाप्रणतिषु चरणाक्रांतराज-
60 न्यचक्रस्तस्यांतत्यां महत्यां तदनु दश-
61 र[थो] नाम राजाधिराजः । पूर्व्वं स्वर्गोप-
62 सर्गे त्रिदशपरिवृढं पुंगवीभूतमाराद्दा-
63 वद्धासह्यशौर्य्योज्ज्वलभुजमवधीदं-
64 बरे शंबरं यः ।[। १३ ॥*] प्राग्दिष्टैर्व्विष्टपानां[4] तदनु द-
65 शरथः पुत्रकामेष्टिमिष्ट्वा पुत्री जातस्त-
66 दास्ताममरपुरवहो रामनाम्ना त्रि-
67 धाम्ना । येन प्राबंधि सिंधौ प्लवगबलवता बं-
68 धुरः कोपि पंथास्तूर्ण्णं[5] निस्तीर्ण्णमर्ण्णः किम-
69 परमसवो लुंठिता दाशकंठाः ॥ [१४ ॥*] सत्यं भ-

---

[1] Read °विर्भाव°
[2] Read अथ.
[3] Read °पार्थः.
[4] Read °ष्टैर्व्वि°.
[5] Read पंथा°.

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70 त्रासननिभभुजावसथा वीरलक्ष्म्या आर्त-
71 स्तस्मिन् क्षितिपतिकुले दुर्ज्जयो नाम राजा ॥
72 यस्यात्राया हयखुररजःपीत-
73 [तो]याः समुद्रा लोपामुद्रादयित-
74 चुलुकात्वापितानां स्मरंति ।[। १५ ॥*] अथ निरवग्रदु-
75 र्व्वीं तत्कुलोद्भवदिंदुः सकलजलधिवेलामेख-
76 लां प्रोलराजः । कनदुरुकरवालाकालका-
77 लांबुवाहाभ्युदयहदयग्रस्यप्रद्र-[1]
78 पद्मराजहंसः ।[। १६ ॥*] कुलग्टहंममलिम्नो[2] जन्म-
79 भूमिं लघिम्नः[3] पदमतिमधुरिम्णः प्रेम-
80 धाम प्रथिम्नः[4] । प्रतिनिधिमुदधीनां संच[यं]
81 तोयसृष्टेरतुलमजनत कोसर्य्याख्यया
82 यस्तटाकं ।[। १७ ॥*] अथ चतुरंबुराशिरशनां
83 भुवनस्य सुतस्त्रिभुवनमल्लदेव इति
84 भूमिपतिर्ब्बुभुजे । निजभुजदर्प्पसंप-
85 दसमर्प्पितकुसुमकरप्रतिभटगंडकंठप-[5]
86 रिमोटनचंडभुजः ।[। १८ ॥*] अभिषदथ समस्तां त-
87 स्य पुत्रो धरित्रीमथ निरतिनृपाणां[6] भूप-
88 तिः प्रोलराजः । प्रतिसमरधरित्रिप्रद्र-
89 वत्कुसेनाचरणवहलधूलीपं-
90 किळव्योमगंगः ।[। १९ ॥*] अथ भुवनमधिपक्षे त-
91 स्य पुत्रः समंतात्कारदनृपतिचक्रमग्न-[7]
92 वालाद्रिवप्रां । डमरसमररंगत्वंगद-
93 श्चीयमश्वविहितमहितभूभृद्विद्रवो
94 रुद्रदेवः ।[। २० ॥*] अथ निजभुजगेहे तत्कनीयानशे-
95 षामधित धरणिमेनां[8] श्रीमहादेवराजः [।*[
96 प्रणतिविमुखमासोच्चद्रुणे कांदिशीकं गि-
97 रितटग्टहमेधि क्ष्मापतीनां कुटुंबं ।[। २१ ॥*] अम-
98 रतरिवाब्धेरत्रिनेत्रादिवेंदुर्मदन इव

---

1 Read °हृदय°.
2 Read °गृहम°.
3 Read लघिम्नः.
4 Read प्रथिम्नः.
5 Read °प्रम°.
6 Read °रविनृ°.
7 Read °चक्रा चक्र°.
8 Read धरणि°.

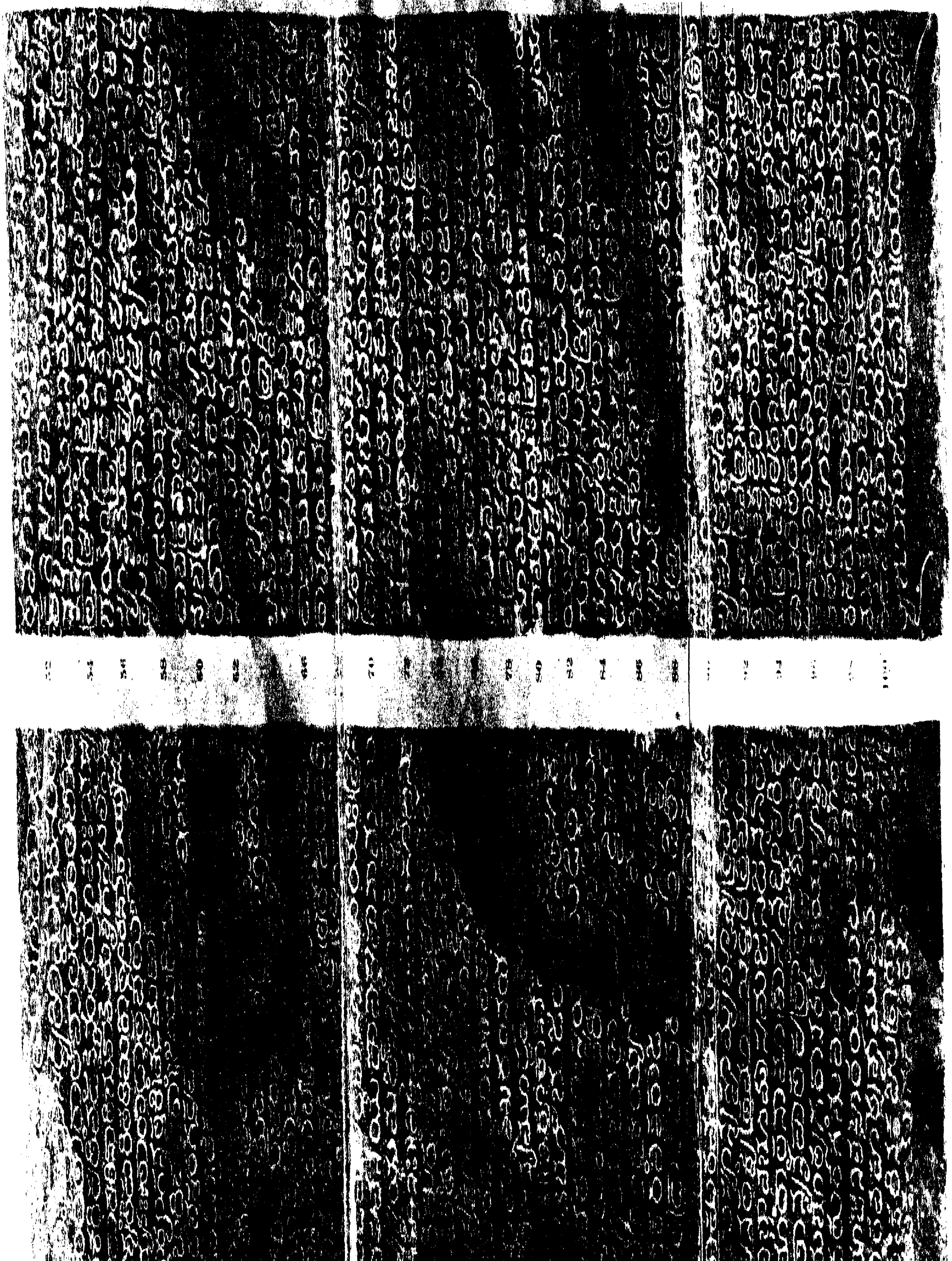
99 मुकुंधाब्जोचनानंदहार्यो[1] । चच[2] अचप
100 तिदेव: श्रीमहादेवराजादजनि भुवनभू-
101 त्वे भूभृतां चक्रवर्त्ती ॥ [२२ ॥*] यावच्चंद्र-

C.—North Face.

102 यावत्तुरगखुररज:पंकिला
103 व्योमगंगा तायंते तावदेवं प्रत-
104 मखनगरीवीथिपुंजेषु गुंजा: ।
105 पाथ: पौरोगवा वखिनुत वितनु
106 चाधोरवैरावणं ते प्रत्यूषे
107 स्नात[सु]धी[:*]श्रवसमपि तदा पा-
108 ययस्त्वाश्ववार ।[। २३ ॥*] कोलांकोभ्रू-
109 मृगांको न वसति[3] कमले श्रीरिति श्रीव-
110 राह: प्राप्तो नैषा प्रियस्योर[सि]
111 रतिविरतौ लग्नगंडं प्रसुप्ता । दू-
112 त्यालापे सखीनामुषसि सकु-
113 तुकं सत्रपं सानुतापं हस्ता-
114 भ्यां यद्रिपुस्त्री विनमितवदना
115 गंडपाली पिधत्ते ।[। २४ ॥*] कंडूलाखंडले-
116 रावणकटकषणक्षोभसंभ्रांत-
117 भृंगीसंगीताकल्पकल्पद्रुमवन-
118 विटपव्रातधालाधिरूढा:[4] ।
119 गायं गायं रमंते सुरपु-
120 रसुदृशो[5] विक्रमं यस्य तादृ-
121 क्संग्रामारंभलंबापटहरव-
122 दुरातंकताम्यत्कलिंगं ।[। २५ ॥*] यात्रा-
123 रंभे दिशि दिशि पुर: प्रस्थितैर्हंडपा-
124 लैर्म्मंडोत्कीर्ण्ण:[6] प्रतिगिरतधिं[7] वैज-
125 यन्तीवराह: । यद्दोस्तंभे प्र[ल]-
126 यजलधेरुद्धृता[8] न्यस्य पृथ्वी[9] [त]-

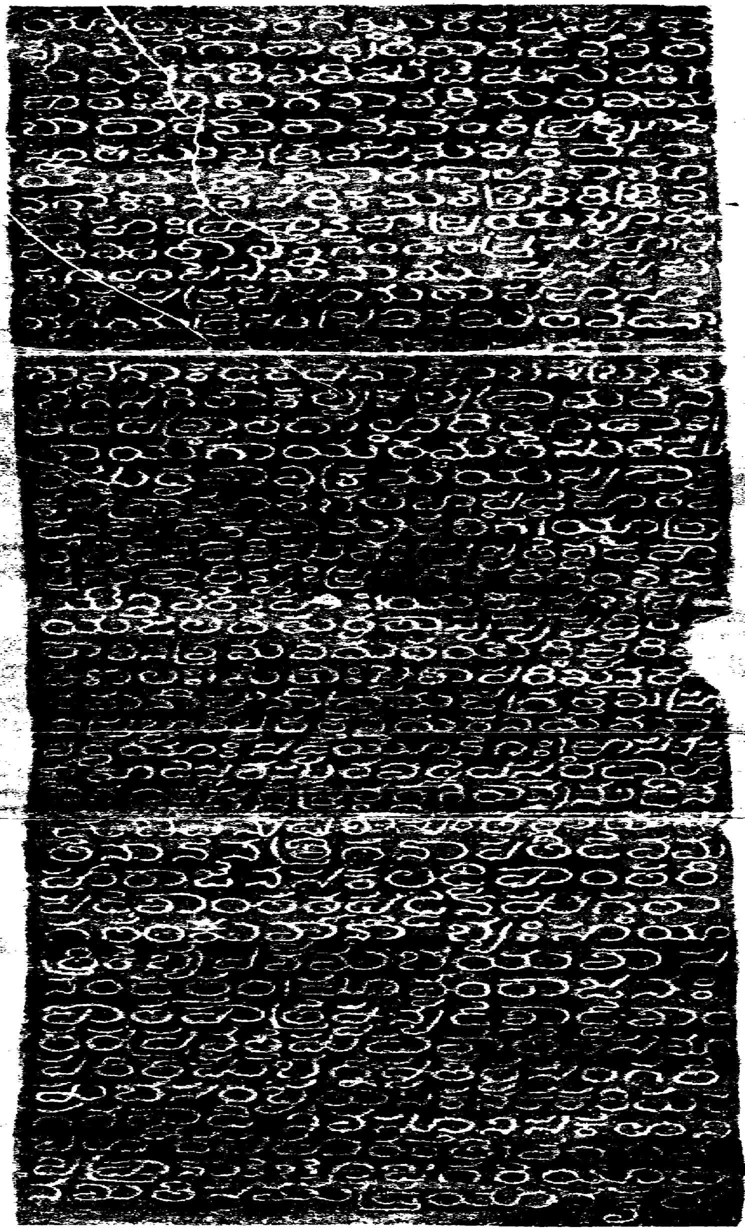
[1] Read मुकुंदा°.
[2] Read चच.
[3] The reading [नि]वसति in the Kāñchī inscription, where the same verse occurs (*Ind. Ant.*, Vol. XXI, p. 200, verse 13), is probably wrong.
[4] Read °धोवाधि°.
[5] Read °सुदृशो.
[6] Read °लैर्म्मंडो°.
[7] Read प्रतिगिरितधिं.
[8] Read °रुद्धृता.
[9] Read पृथ्वी.

[illegible] pillar inscription of [illegible] — A.D. 1244-45.

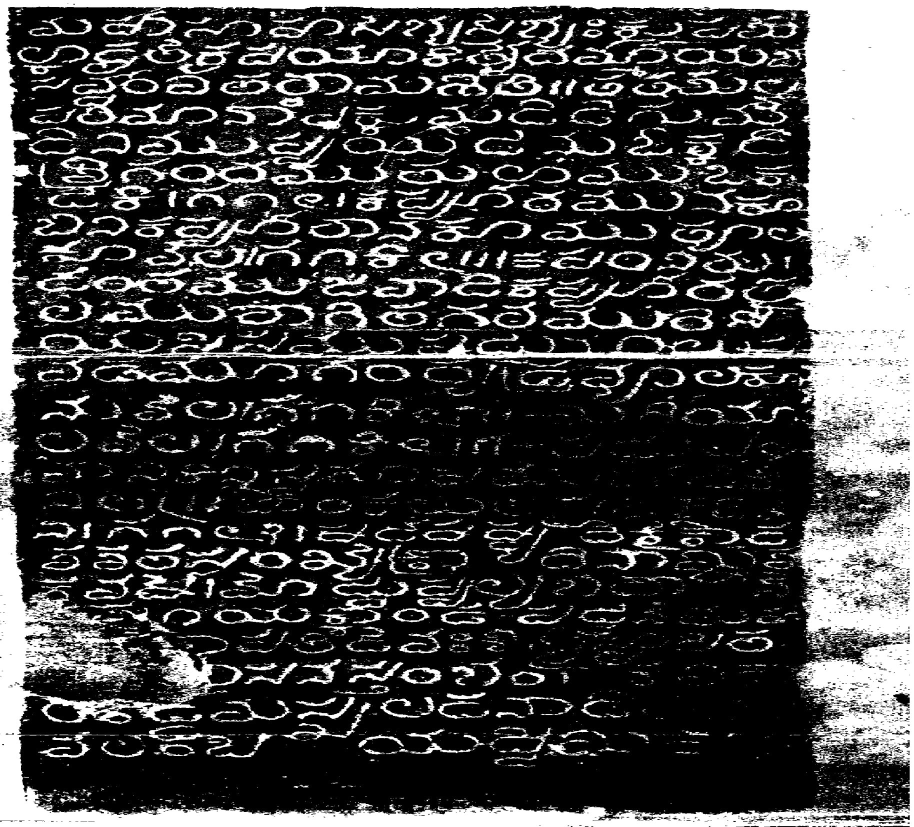


From inked estampages supplied by Rao Sahib H. Krishna Sastri

C. — North face.



D. — West face.



Scale one-third.

E. Hultzsch.

Scale one third.



E. Hultzsch.

Collotype by Gebr. Plettner.

127 त्कालीनश्रमविधुतये तिष्ठती[षा]-
128 द्विकोल: ॥[। २६ ॥*] मेरो: कौक्षेयकत्व-
129 मगणितृणिवामपास्तमिसा-
130 विमन्थारम्भतत्त्वासुरनिभुवना-
131 विजयो: सिद्धयूनो: । यासंगव-
132 र्णकूटस्थि[त]सुरविटप[स्कंध]दोला-[1]
133 धिरूढस्वर्गांगनावर्गगीतारवसुभिग-[2]
134 मभवन्यस्य मांसांतराय: ॥ [२७ ॥*]
135 तेनानेन श्रीगणपतिदेवम-
136 हाराजेन सकलद्वीपांतरी-
137 यदेशांतरपट्टनेषु गता-
138 गत कुर्व्वाणेभ्य: सांया-
139 त्रिकेभ्य एवमभयशास-
140 नं दत्तं । पूर्व्वं राजान:
141 पोतपात्रेष्वन्यदेशाद्देशां-
142 तरप्रहृत्तेषु दुर्व्वातेन समा-
143 पतितेषु भग्नेष्वतीर्थसंगते-
144 षु च संभृतानि कनककारितुर-
145 गरत्नादीनि वस्तूनि सकलानि
146 बलादपहरंति । वयम-
147 पि प्राणेभ्योपि गरीयो ध-
148 नमिति समुद्रयानकृत-

D.—West Face.

149 महासाहसिभ्यस्तेभ्य: शुमग-[3]
150 ल्कादन्ते कृपया कीर्त्यै धर्माय च
151 सर्व्वं वितराम इति ॥ तत्प्रयुक्त-[4]
152 परिमाणं एकुमटिंडिगुम-
153 टिनि सुप्पयिंटनु चोक्कटि [।*]
154 श्रीगंधमु तुलासु चोक-
155 टिकि । ग १ ० । कर्पूरमुनकु

[1] Read °विटपि°. [2] Read °गीत°. [3] Read शुल्क°. [4] Read तत्प्रयुक्त°.

156 चोगिकर्प्पूरानकु सुत्ताल-
157 कु वेल । ग १कि ৎ ॥≡ पंनीरु (।)
158 दंतसु अवादि कर्प्पूरतै-
159 लसु रागि तगरसु रि[से]-
160 य सीससु पट्टुनूलु प-
161 वडमु गंध्यद्रव्यालकु-
162 नु वेल । ग १कि ৎ १ ।– मिरिया-
163 ल वेल । ग १कि ৎ ॥– पट्लु एल-
164 यानिकिन्नि स्वरूपसु श्रोकटिकि-
165 नि ৎ ५॥ पोकलु लच श्रोकटिकि-
166 नि । ग १ ৎ ३ । षट्षष्ठ्यधिकैकाद-
167 शशतसंख्ये क्रोधिनाम्नि श-
168 कवर्षे । मोट्टुप्पल्यभिधाने[1]
169 [देश्यु]यक्कोडपट्टने[2] मत्त-
170 [ति ॥] [२८ ॥*] [ग]णपतिदेवः कीर्त्यै स्थापित-
171 [वांग्छा]सनस्तंभं । कलिका-
172 [ल]कर्द्दमखलदनादिधर्म्मा-
173 वलंबयष्टिमिव [॥ २९ ॥*] श्री[: ॥*]

TRANSLATION OF THE GRANT PORTION.

(Line 135.) By this glorious *Mahārāja* Gaṇapatidēva the following edict (assuring) safety has been granted to traders by sea starting for and arriving from all continents, islands, foreign countries, and cities.

(L. 140.) Formerly kings used to take away by force the whole cargo, *viz.* gold, elephants, horses, gems, etc., carried by ships and vessels which, after they had started from one country for another, were attacked by storms, wrecked, and thrown on shore.

(L. 146.) But We, out of mercy, for the sake of glory and merit, are granting everything besides the fixed duty[3] to those who have incurred the great risk of a sea-voyage with the thought that wealth is more valuable than even life.[4]

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[1] Read °ल्यभि°.

[2] The bracketted letters at the beginning of ll. 169-171 are broken away on the original pillar. The reading देश्यु° in line 169 is warranted by another Mōṭupalli inscription (No. 605 of 1909), which reads *Dēśiyuyya-goṇḍavaṭṭana*; see Rao Sahib Krishna Sastri's *Annual Report for 1909-10*, p. 51.

[3] With *kḷipta-śulka* cf. *kḷipta-kara* in line 85.

[4] Cf. Horace, *Carm.*, I, 1 :—

"Luctantem Icariis fluctibus Africum
"Mercator metuens otium et oppidi
"Laudat rura sui; mox reficit rates
"Quassas, indocilis pauperiem pati."

(L. 151.) The rate of this duty (is) one in thirty on (all) exports and imports.[1]

(L. 154.) On one tola of saudal, 1 pagoda ¼ fanam.[2]

(L. 155.) On 1 pagoda's value of (country) camphor, Chinese camphor, and pearls, ¾ and ⅜ fanam.

(L. 157.) On 1 pagoda's value of rose-water, ivory, civet, camphor-oil, copper, zinc, *viseya* (?), lead, silk-threads, corals, and perfumes, 1¼ and ⅛ fanam.

(L. 162.) On 1 pagoda's value of pepper, ¾ and ⅛ fanam.

(L. 163.) On all silks, 5½ fanams per bale (? *svarūpa*).

(L. 165.) On every lakh of areca-nuts,[3] 1 pagoda 3¼ fanams.

(Verse 28 f.) **In the Śaka year eleven hundred and sixty-six, named Krōdhin**, at the great **Dēsyūyakkoṇḍapaṭṭana** (also) named **Mōṭṭuppalli, Gaṇapatidēva** set up for the sake of glory (this) edict-pillar, which resembles a staff for the support of the eternal (law of) justice (*dharma*) which is stumbling in the mire of the Kali age.

No. 23.—HANSOT PLATES OF THE CHAHAMANA BHARTRIVADDHA; SAMVAT 813.

BY STEN KONOW.

These plates belong to Sukla Dalpatram in Hānsōt, a town in the Anklēśvar tāluka of the Broach District, Bombay, situated in 21° 35′ N. and 72° 48′ E., on the left bank of the Narbadā. There are apparently two plates, measuring 11¾″ × 8¼″, the first of which carries twenty and the second 16 lines of writing. The existence of the plates was already known to the late Professor Kielhorn, who possessed a photograph of them,[4] and a somewhat fuller notice has been given by Mr. D. R. Bhandarkar,[5] who has also been good enough to let me have impressions of the plates.

The writing seems to be, in several places, rather indistinct. Moreover the portion of the grant containing the names of the donees has, according to Mr. Bhandarkar, evidently been tampered with. It is not therefore possible to read the whole grant with certainty. Everything however which is of importance from the point of view of history, can be made out.

The **alphabet** belongs to the southern class and is most closely related to that in use in the Valabhi inscriptions. The form of the initial *ū* in l. 33 is peculiar. The same is the case with the initial *ē* in l. 32, cf. l. 19. The shape of individual *aksharas* is also in other instances inconsistent. Thus the *ṭa* in *-Dhrūbhaṭa-*, l. 9, looks almost like *da*, and the *tth* in *=chaturtthabhāgaḥ*, l. 15, is different from the form used elsewhere in the inscription. The shape of the compound

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[1] *ekkumaṭi-ḍigumaṭi* must be the same as *egumati-digumati*, 'export and import; shipping and unshipping,' in Brown's Telugu Dictionary.

[2] *ga* is the usual abbreviation for *gaṁḍu* or *gadyāṇa*, 'a pagoda;' see above, Vol. VIII, p. 130. The symbol which marks the next coin of lower denomination is perhaps meant for *rūka*, 'a fanam,' which, according to Brown's Telugu Dictionary, used to be abbreviated by an *r*. Here and in the next lines, ¼ is expressed by a vertical line and ⅛ by a horizontal dash; cf. Rao Sahib Krishna Sastri's remarks, above, Vol. VIII, p. 130. For specimens of British coins on which the synonymous terms *rūka* (Telugu), *paṇam* (Tamil), *fulum* (Persian), and *fanam* (English) occur, see Edgar Thurston's *Coinage of the East India Company* (Madras, 1890), Plate xiv. 3-6, and Plate xvi. 9.

[3] *pōṁkalu* (also above, Vol. VI, p. 238, text line 145) is the same as *pōkalu* in Brown's Telugu Dictionary.

[4] *Ep. Ind.*, Vol. IX, p. 62, n. 1.

[5] See *Progress Report of the Archæological Survey of India, Western Circle*, for the year ending 31st March 1908, p. 41.

ṇḍa, in which the *ḍa* looks like *ḍha*, is also used in Valabhī inscriptions.[1] It is possible that the same form of *ḍ* is also used in the compound which I have read *ḍḍh* in *Bhartṛivaḍḍhaḥ*, ll. 6, 11, 30. Mr. Bhandarkar reads this name as *Bhartṛivaḍḍaḥ*, and he is perhaps right, because the word *vaḍḍa*, great, is a well-known Prakrit word.[2] The sign for final *t* occurs in l. 32 and the numeral symbols for 800, 10 and 3 are used in l. 36. The symbol for 800 has been formed in the way which is well known from other higher numerals by adding the symbol for 8 after the symbol for 100. The *visarga* has apparently been used as a sign of interpunction in ll. 33 and 34.

With regard to **orthography** we may note *ṅ* for *ṁ* in *=vaṅśē*, l. 2 (but *-vaṁśyair=* l. 21), and the common doubling of consonants after *r*; thus *svarggē*, l. 31; *kīrtty=*, l. 7; *chaturttha-*, ll. 15, 16; *-pravarddhamāna-*, l. 34; *dharmm-*, ll. 27, 30; *sūryya-*, l. 14; *-pūrvvaṁ*, l. 15, etc. The doubling is not however consistent; compare *adhvaryu-*, ll. 13, 17; *-pūrva*, l. 19, but *-pūrvvaṁ*, l. 15, and *Arjuna-*, ll. 14, 18, 19. Also in other respects there is some inconsistency. Thus we find *-pañcha*, l. 10, but *paṁchabhir=*, l. 25; *-chaṁchalaṁ*, l. 21. The writing is, on the whole, careless in several places. *T* has been written instead of *tt* in *-jagatrayaḥ*, l. 7; *d* for *dd* in *-ōdyōtita-*, l. 5; *ō* for *ā* in *sōdhuḥ*, l. 27; *g* for *bh* in *gūmi-*, l. 28; *r* for *m* in *priyātrajō*, l. 8; *ṛii* for *ṛi* in *Bhartṛiivaḍḍhaḥ*, ll. 6, 30, but *Bhartṛivaḍḍhaḥ*, l. 11; *=nṛiipāṇāṁ*, l. 31; *ṛii* for *i* in *-yaśōbhṛiivṛiddhayē*, l. 12. A superfluous *y* has been added in *-pitryōr=*, l. 12; the *anusvāra* has been omitted in *-dāya*, l. 28; *-likhita*, l. 34; the *visarga* in *-pātakai saṁyukta syāt=*, l. 25, and an *n* in *pārtthivēndrā*, l. 30, while an *anusvāra* has been used instead in *=ētāṁ*, l. 30. A whole demi-stanza has been miswritten in l. 29. There are also numerous instances of wrong *sandhi*. Compare *-pakshō śrī-*, l. 3; *-rasaḥ anēka-*, l. 4; *-āravindō pra-*, l. 6; *sutaḥ vigata-*, l. 6; *-trayaḥ ānata-*, l. 7; *priyātrajō pra-*, l. 8; *-yaśaugha-*, l. 9; *=āsmābhiḥ mātā-*, l. 12; *-vāstavyāya Adhvaryu-*, l. 13; *-putrāya Akrūr-*, l. 14; *-grahaṇē udaka-*, l. 14; *-sāmānyāya Adhvaryu-*, l. 17; *-putrāya Arjuna-*, l. 18; *=yaṁ udakapūrva āditya-*, l. 19; *=ēbhyaḥ Arjuna-*, l. 19; *likhitaṁ ētan=*, l. 32.

In spite of such instances of carelessness, however, I do not doubt that the grant is a genuine one, excepting of course the portion containing the names of the donees.

The grant belongs to a hitherto unknown branch of the **Chāhamānas**, who must have resided in Broach. The name *Chāhamāna* itself is not distinctly legible in the impressions. Professor Kielhorn and Mr. Bhandarkar however have both read it, the former in a photograph of the first plate, the latter in the original, and the signs which can be read in the impressions favour this reading. The family worshipped Śiva, as will be seen from the attribute *Paramamāhēśvara* attached to the names of two of its members, and from the name *Mahēśvaradāma* worn by the first member mentioned in the grant. We are introduced to six generations. First we have the *Rājan* **Mahēśvaradāma**. His son was the illustrious **Bhīmadāma**, the father of **Bhartṛivaḍḍha I.**, whose son again was **Haradāma**, the father of **Dhrūbhaṭadēva**, whose son **Bhartṛivaḍḍha II.** issued the present grant. Bhartṛivaḍḍha II. was an ardent worshipper of Mahēśvara (Śiva), and he is styled a *Mahāsāmantādhipati*, who had obtained the five *mahāśabdas*,[3] *i.e.* he was a feudatory prince. He must have lived about the middle of the eighth century, and if we allow thirty years for each generation his family may be traced back to about 500 A.D. It will be seen that Bhartṛivaḍḍha's father had the name Dhrūbhaṭa, which is a shortened form of Dhruvabhaṭa. It is worth noting that the same name Dhrūbhaṭa was used as a surname by the Valabhī *Mahārājādhirāja* Śīlāditya VII., whose Alinā plates[4] are dated Valabhī Saṁvat

[1] See Bühler's Table VII, Col. VII, No. 43.

[2] See Hēmachandra's *Dēśīnāmamālā*, vii, 29.

[3] See *Ep. Ind.*, Vol. V, p. 216, n. 3.

[4] *Gupta Inscr.*, pp. 171 ff.

447, *i.e.* A.D. 766. Bhartṛivaḍḍha II. was accordingly a contemporary of Śilāditya VII. and also of his father Śilāditya VI. The use of the same name in the same vernacular form at about the same time in two families, which ruled as neighbours to each other, can hardly be accidental, if we remember that Śilāditya VII. is the first one in five generations of Valabhi rulers who mentions any such surname, and also that the name Dhruvabhaṭa or Dhrūbhaṭa does not occur elsewhere in the genealogy of the Valabhi kings. It seems probable that there has been some connexion between the two families, and it is possible that Bhartṛivaḍḍha II.'s sister was married to Śilāditya VI., so that Śilāditya VII. may have worn the name of his maternal grandfather.

Bhartṛivaḍḍha is clearly designated as a feudatory prince, and it seems also possible to decide to which dynasty he owed allegiance. The Hānsōṭ plates are dated, in ll. 34 ff., during the reign of a king **Nāgāvalōka**, and in the year (*saṁvatsara*) 813, and the grant was issued on the occasion of an eclipse of the sun (ll. 14 and 19). There can be no doubt that this date should be referred to the Vikrama era, and as such it has been calculated by the late Professor Kielhorn[1] to correspond to the **28th October 756 A.D.**

The identity of the paramount sovereign of the Broach Chāhamānas, king Nāgāvalōka, was not at first apparent. Professor Kielhorn[2] was inclined to identify him with the Nāgāvalōka who is mentioned in the Harsha inscription of Vigraharāja,[3] where we are told in v. 13 that the Chāhamāna Gūvaka I. "attained to pre-eminence as a hero in the assembly of the glorious Nāgāvalōka, the foremost of kings." In his Synchronistic Table for Northern India[4] Kielhorn had suggested that this Nāgāvalōka might be identical with the Pratihāra Nāgabhaṭa, but later on[5] he came to different results and reminded[6] of the fact that names ending in *avalōka* are used as *birudas* of Rāshṭrakūṭa kings. Also Mr. Bhaṇḍarkar[7] was originally inclined to think that Nāgāvalōka was a Rāshṭrakūṭa. Later on, however, he has discussed the question again[8] and arrived at results which will, I think, be generally accepted.

A closer examination of the facts shows that king Nāgāvalōka of the Hānsōṭ plates cannot be identical with the Nāgāvalōka of the Harsha Inscription. The latter is dated in A.D. 973 in the reign of Vigraharāja. Now Gūvaka, the contemporary of Nāgāvalōka, was six generations removed from Vigraharāja and may accordingly be dated about A.D. 820, which would then be the time of Nāgāvalōka. This same Nāgāvalōka is probably also alluded to in the Pathārī pillar inscription of Parabalā,[9] which is dated on the 21st March A.D. 861. We are there told that Parabala's father, the Rāshṭrakūṭa Karkkarāja, defeated king Nāgāvalōka (vv. 14 f.), whose time we would naturally suppose to have been about A.D. 830. It seems natural to infer from the way in which Nāgāvalōka is mentioned in both inscriptions that he was a ruler of considerable importance, and I think it will be generally agreed that Mr. Bhandarkar has been right in returning to Professor Kielhorn's old identification of this Nāgāvalōka with king Nāgabhaṭa of the imperial Pratihāra dynasty. We know of him that he conquered king Chakrāyudha of Kanauj and founded the imperial Pratihāra dynasty, which ruled over a large portion of Northern India from that city for about two centuries. Mr. Bhandarkar has shown[10] that this

[1] *Ep. Ind.*, Vol. IX, p. 251, n. 4.
[2] *Ep. Ind.*, Vol. II, pp. 116 ff.; compare the correction of the text; *ibidem*, Vol. IX, p. 62, n. 1.
[3] *Ibidem*, pp. 62 and 251.
[4] *Ep. Ind.*, Vol. VIII, Appendix.
[5] *Ep. Ind.*, Vol. IX, p. 62, n. 1.
[6] *Ibidem*, p. 251, n. 2.
[7] *Loc. cit.*
[8] *Ind. Ant.*, Vol. XL, pp. 239 f.
[9] *Ep. Ind.*, Vol. IX, pp. 248 ff.
[10] *Ibidem*, p. 199.

Pratihāra Nāgabhaṭa is identical with the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Nāgabhaṭṭa, whose Buchkalā inscription is dated Vikrama Saṁvat 872, *i.e.* A.D. 815. Nāgabhaṭṭa was the son of the *Mahārājādhirāja Paramēśvara* Vatsarāja, and this Vatsarāja is no doubt the ruler mentioned at the end of the Jaina work *Harivaṁśapurāṇa* where we read,[1]

> *śākēshv=abdaśatēshu saptasu diśaṁ pañchōttarēshu=uttarām*
> *pāt=Indrāyudha-nāmni Krishṇa-nṛipa-jē śrī-Vallabhē dakshiṇām |*
> *pūrvāṁ śrīmad-Avanti-bhūbhṛiti nṛipē Vatsādhirājē=parāṁ*
> *saurāṇām=adhimaṇḍalaṁ jaya-yutē vīrē Varāhē=vati ||*

We learn from this stanza that Vatsa ruled in the west in Śaka 705, *i.e.* A.D. 783, at a period when Kanauj was still under the rule of king Indrāyudha, who is certainly the king Indrarāja whom king Dharmapāla defeated; after which he gave the sovereignty of Kanauj to Chakrāyudha. Now the Hānsōṭ plates are dated in A.D. 756, and Bhartṛivaḍḍha's overlord Nāgāvalōka cannot therefore be identical with the Pratihāra Nāgabhaṭṭa, the son of Vatsarāja. Mr. Bhandarkar is however no doubt right in identifying him with an older **Nāgabhaṭa**, of the same family, whose name occurs in the Gwalior *praśasti* of the reign of Bhōjadēva, an edition of which we owe to Mr Bhandarkar himself.[2] The genealogy of the Pratihāras is here carried back one generation further than in the materials utilized by Professor Kielhorn in his lists. After obeisance to Vishṇu we are introduced to the Sun, in whose lineage Rāma arose. Rāma's brother Saumitri (Lakshmaṇa) acted as repeller, or perhaps, as doorkeeper (*pratīhāra*) in the act of repelling (the foes) in the fight against Mēghanāda. In his lineage arose **Nāgabhaṭa I.**, who is said to have conquered the armies of the *Valacha*[3]*-mlēchchhas, i.e.* of the Baluchas. His brother's son was **Kakkuka**, who had a younger brother **Dēvarāja**, who is evidently identical with the Mahārāja Dēvaśakti of Professor Kielhorn's list. Dēvarāja's son was **Vatsarāja**, who "seized by main force the imperial sway from the famous house of Bhaṇḍi." Vatsarāja's son again was **Nāgabhaṭa II.**, who is described as a valiant warrior, and who is also stated to have defeated Chakrāyudha.

It will be seen that it is this second Nāgabhaṭa who must be identified with the Nāgāvalōka of the Harsha and Pathārī inscriptions. Nāgāvalōka of the Hānsōṭ plates, on the other hand, Mr. Bhandarkar identifies with Nāgabhaṭa I., and I think that this identification can safely be adopted. If Vatsarāja ruled in A.D. 783, Nāgabhaṭa, who was the brother of his grandfather, may well have been on the throne in A.D. 756, the date of our inscription. The wording of the Gwalior inscription naturally leads us to infer that Nāgabhaṭa's brother, the father of Kakkuka and Dēvarāja, did not rule or that he was older than Nāgabhaṭa, since his name is not mentioned and no particulars about him are given. The comparatively short and thoroughly conventional praise bestowed on Kakkuka and Dēvarāja makes us inclined to think that their rule must, at all events, have been short, and that it may very well be compressed within the twenty-seven years intervening between the date of the Hānsōṭ grant and A.D. 783, when Vatsarāja had already ascended the throne.

I therefore agree with Mr. Bhandarkar that Nāgāvalōka, Bhartṛivaḍḍha's overlord, was Nāgabhaṭa I. of the Pratihāra dynasty. His family had not however then established itself in Kanauj but had its capital farther to the west. Vatsarāja is in the *Harivaṁśapurāṇa* described as the king of the western quarter, and if we remember that the Avanti-king, *i.e.* the ruler of Malwa, is said to hold sway over the Eastern quarter, this localisation takes us to Lāṭa and

[1] See *Gazetteer of the Bombay Presidency*, Vol. I, Part II, p. 197, n. 2.
[2] *Archæological Survey of India, Annual Report*, 1903-4, pp. 277 ff.
[3] See the correction by Bhandarkar, *Ind. Ant.*, Vol. XL, p. 240, n. 12.

Western Rājputānā and well agrees with the fact that Nāgāvalōka was the overlord of the Chāhamānas of Broach. Similarly the Rāshṭrakūṭa *Mahārājadhirāja* Dhruvarāja is stated[1] to have defeated Vatsarāja "in the centre of Maru." We have also seen that Nāgabhaṭa I. is in the Gwālior inscription stated to have defeated the Baluchas. What is meant is probably the Musalmān attacks on Western Rājputānā in the eighth century.[2] Everything tends to show that the late Mr. Jackson was right in supposing that these rulers were Gurjaras, and that their head quarters were at Śrīmāla, the present Bhinmāl.

If we now turn to the family of the grantee of the Hānsōṭ plates, it will be seen that the first of his ancestors mentioned in the grant is designated as *rājan*, which does not imply that he was a ruling prince. Only conventional praise is bestowed on the four next generations. We are told, it is true, in the usual way that other kings bowed down to them, but there are no attributes which show that they were kings. Then follows Dhrūbhaṭadēva, of whom we hear that he conquered the territories of all his adversaries and made the whole world resplendent with his fame. His son, the issuer of the grant registered in the Hānsōṭ plates, is the first in the family who is expressly designated as a feudatory ruler. Now assuming that he held sway over Broach, it is in itself little likely that his ancestors should have ruled over that part of India, because we find the Gurjaras in power down to A.D. 736. It is of interest to note[3] how the Gurjaras of Broach, who were originally worshippers of the Sun, became Śaivas from the reign of Dadda III., who lived at the end of the seventh century. His son Jayabhaṭa III., whose copperplate grants are dated A.D. 706 and 736, is the last of these rulers who is known to us. He is said to have obtained the five great sounds and to have been a *Mahāsāmantādhipati*,[4] in other words he uses exactly the same titles as Bhartṛivaḍḍha II. It seems natural to infer that the line of Gurjara feudatories in Broach became extinct with Jayabhaṭa III., and that he was succeeded as ruler by the prince Bhartṛivaḍḍha, who was a Chāhamāna, and who owed allegiance to the Gurjaras of Bhinmāl, as had probably also been the case with his predecessors of the Broach dynasty of Gurjaras.

The grant was issued from **Bhṛigukachchha**, which cannot be anything else than a semi-learned Sanskrit form of the name Bharukachchha, the present Broach. The same form also occurs in the Bagumrā plates of Dhruvarāja II. of Śaka 789[5] and elsewhere. The grant records the gift of the village **Arjunadēvīgrāma** in the **Akrūrēśvara** vishaya. Akrūrēśvara is the present Anklēśvar tāluka in the Broach District, but I am not able to identify Arjunadēvīgrāma. It has already been mentioned that the names of the donees have been tampered with. That portion of the inscription cannot therefore be read with certainty. The donees seem to be the Brāhmaṇa Bhaṭṭa-Būṭa (?), the son of Tāvi, residing in **Saujñapadra** (?), the Brāhmaṇa Jaba (?), the son of Charamaśarman (?) and a resident of **Varamēvi** (?) and the Brāhmaṇa Bhāṭalla, the son of Bhaṭṭa-Vā . ., residing in **Saujñapadra** (?). I cannot identify Saujña-padra and Varamēvi and the reading of the names themselves is not certain. The writer of the grant was Bhaṭṭa-Kakka (?), the son of Bhaṭṭa-Vatsuva, and is called a *Vālabhya*, *i.e.*, he hailed from **Valabhī**. This fact adds some probability to the suggestion hazarded above that there may have been some connexion between Bhartṛivaḍḍha's family and the Maitrakas of Valabhī.

[1] See the discussion of this matter by the late Mr. Jackson, *Bombay Gazetteer*, Vol. I, Part I, p. 466, where the authorities are quoted.

[2] *Ibidem*, p. 467.

[3] Cf. Jackson, *loc. cit.*, pp. 113 ff.

[4] *Ind. Ant.*, Vol. XIII, pp. 77 f.

[5] *Ibidem*, Vol. XII, p. 181.

TEXT.

First Plate.

1 Ōṁ[1] svasti [|*] [2]Vikaṭa-kaṭak-ōttuṅga[ḥ] siddha-maṇḍala-maṇḍanaḥ [|*]
Mērur=iva jay-ādhār[aś=Chāhamān . . .

2 kramaḥ] [||*] [Tasmin=]vaṁśō samutpannaḥ prakaṭa-parākram-ākrānta-diṅmaṇḍal[ō]=
nēka-samara-saṁghaṭṭa-ripu-[gaja-ghaṭ-ā]-

3 [ṭō]pa-vighaṭana-dōrddaṇḍaḥ . . . [ji]ta-sakal-ārātipakshō(kshaḥ) śrī-**Mahēśvara-
dāmō** nāma rājā [babhūva] [|*] [Tasya]

4 [sutaḥ] prakaṭit-āśēsha-bhū-maṇḍala-pratāpō vikramaikarasaḥ[3] anēka-narapati-śata-
makuṭa-taṭa-ghaṭita-ma[ṇi]-

5 [ni]kara-nikā[mam-u]llasit-ō[d*]dyōtita-charaṇa-kamala-yugalaḥ śrī-**Bhīmadāmaḥ**
[|*] Tasy=ātmajō=nēka-sāmanta-

6 [kirīṭa]-kōṭi-ghṛishṭa-charaṇ-āravindō(ndaḥ) prasādhit-āśēsha-bhūmaṇḍalaḥ śrīmad-
Bhartṛiivaḍḍhaḥ[4] [|*] Tasya sutaḥ(tō) vigata-ghana-

7 [gagana]-śaśi-kara-([ka]ra-)nikar-āvadātayā kīrtty=ōnmādita-sakala-jaga[t*]-traya(ḥ)
ānata-mahīpāla-mauli-mā[rji]-

8 [ta]-charaṇa-kamala-yugalaḥ parama-māhēśvaraḥ śrī-**Haradāmaḥ** [|*] Tasya
priy-ātrajō[5] prasādhit-āśēsha-vipaksha-

9 maṇḍal-[ōdāra-śrīḥ][6] śaśi-kara-nirmmala-yaśaugha[7]-dhavalita-sakala-bhuvanaḥ
śrīmad-**Dhrūbhaṭadēvaḥ** [|*] Tasya [su]-

10 taḥ samasta-sadguṇ-ādhāra-bhūtaḥ parama-māhēśvaraḥ samadhigata-pañcha-
mahāśabdaḥ(bdō) mahāsāmantādhi-

11 patiḥ śrīmad-**Bhartrivaḍḍhaḥ**[4] sarvvān=ōv=āgāmi-nṛipati-mahattara-vāsāvak[8]-ādīn=
samanubōdhayaty=[astu vaḥ]

12 saṁviditaṁ śrī-**Bhṛigukachchh**-āvasthitair=yyath=āsmābhiḥ(bhir) mātā-pitr(y)ōr=
ātmanaś=cha puṇya-yaśō-bhṛii(bhi)vṛiddhayō [**Saujña**]-

13 **padra**[9]-vāstavyāya[10] Adhvaryu-Mādhyandina-Kauṇḍinya-sagōtra-Vājasanēya-
sabrahmachāriṇō brāhmaṇa-Bhaṭṭa-

14 Būṭāya[9] Tāvi-putrāya[11] **Akrūrēśvara**-vishay-āntarggatā(ta)[sya] **Arjunadēvī-
grāmā**(ma)[sya] sūryya-grahaṇō[12] udaka-

15 pūrvvaṁ saṁpratipāditaś[13]=chaturtthabhāgaḥ || Nathā[14] Vara[mē]vi-vā[daśha]vya-
(vāstavya)-na(ta)t-traividya-sāmānya-Mā[tha]ra-sa-

16 [gōtrāya] Mādhyaṁdina[15] - sabrahmachāri - brāhma[ṇa] - Charamaśarmma[9] - putra-
br[āhmaṇa-Jabāya][9] chaturttha[16]- . . . .

17 ditaḥ | Tā(ta)thā **Saujñapadra**[9]-vāstavyāya ta[t*]-traividya-sāmānyāya[17]
Adhvaryu-Mādhyandina-Asurāya[ṇa-sagō]-

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[1] Expressed by a symbol.

[2] Metre: Anushṭubh.

[3] Read *-rasō=nēka-*.

[4] Read *-Bhartṛivaḍḍhaḥ*.

[5] Read *-ātmajaḥ*.

[6] The reading is not certain.

[7] Read *-yaśa-ōgha-*.

[8] Read *-vāsāpak-ādīn=*.

[9] The reading of the name is doubtful.

[10] Read *-vāstavyāy=ādhvaryu-*.

[11] Read *-putrāy=Ākrūr-*.

[12] Read *-grahaṇa*.

[13] Here and in the next lines the grant has apparently been tampered with and new names have been entered.

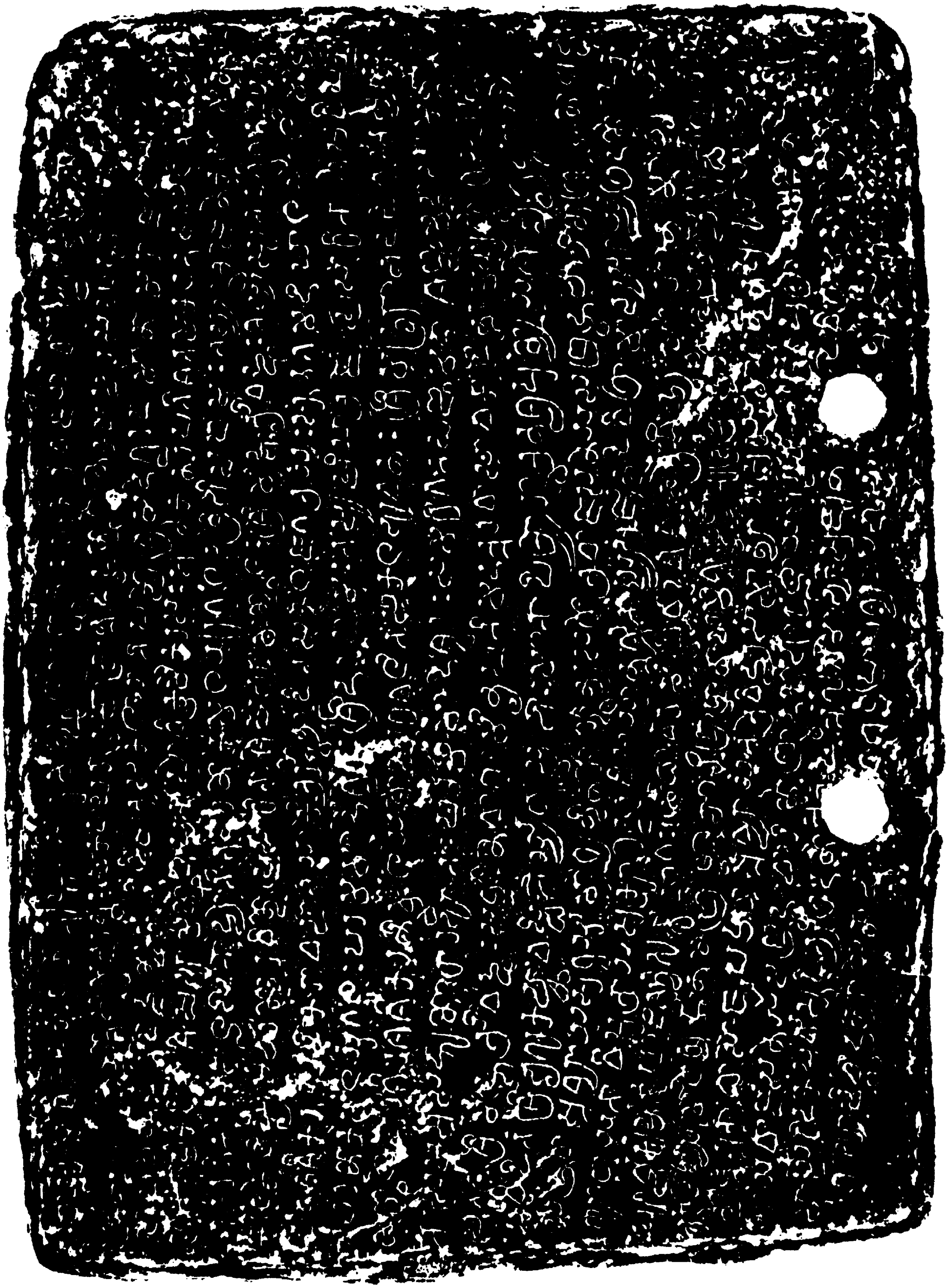
[14] Read *tathā*. The ensuing *aksharas* are uncertain.

[15] A cancelled *ṭē* is visible between the *aksharas* *mā* and *dhyaṁ*. There are also other traces of old letters under the present ones.

[16] Read perhaps *chaturtthabhāgaḥ pratipāditaḥ*.

[17] Read *-sāmānyāy=Ādhvaryu-*.

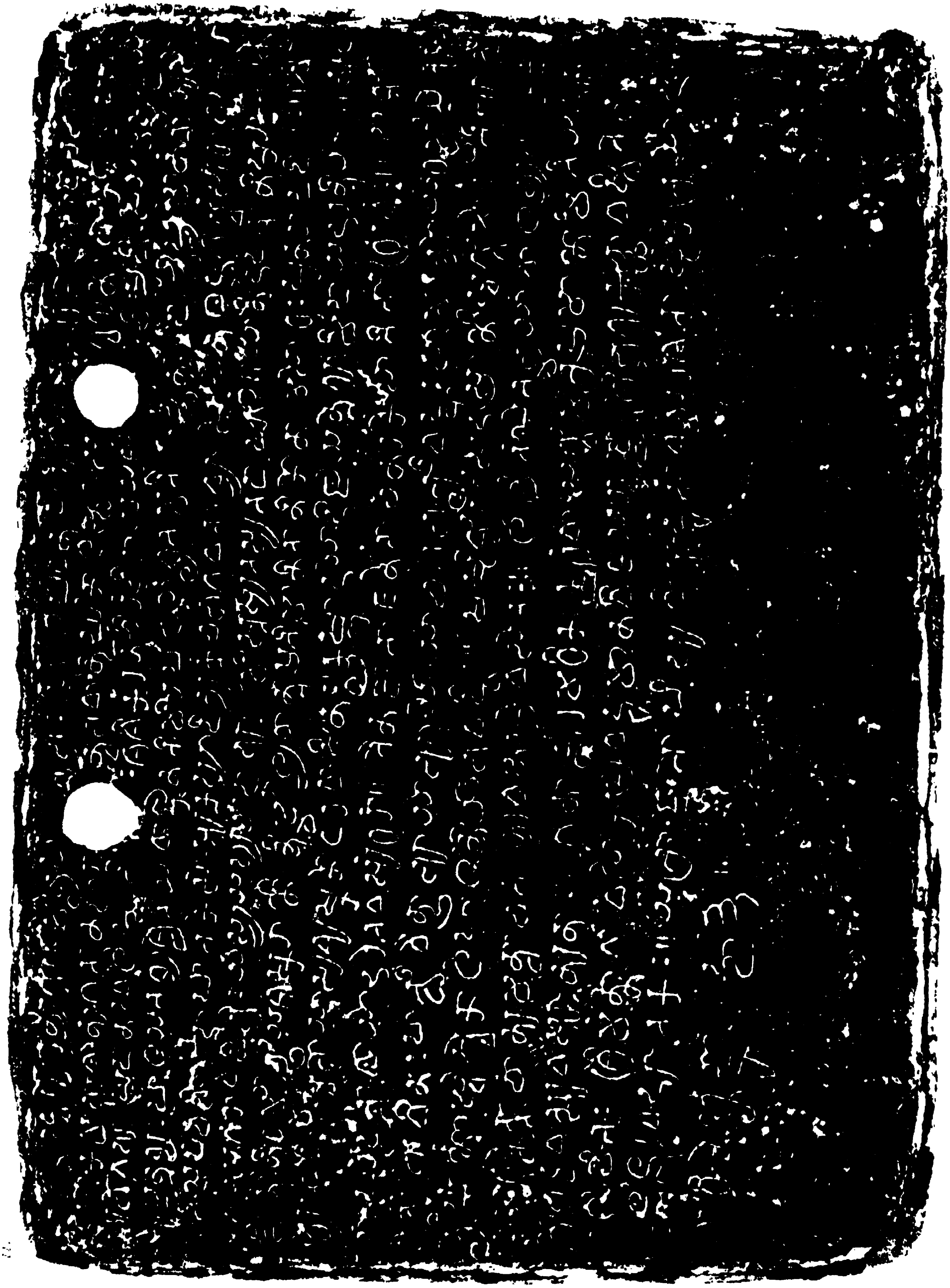
Hansot plates of Bhartrivaddha.—Samvat 813.



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SCALE ·7

STEN KONOW.



18 trāya Vājasanēya-sabrahmachāriṇē brāhmaṇa-Bhāṭallāya Bhaṭṭa-Vā . . . putrāya Arjunadēvī-grā-

19 mō=yaṁ[1] udaka-pūrva ādityagrahaṇē [saṁni]datta ēvam=ēbhyaḥ[2] Arjunadēvī-grāmaḥ sōdraṅgaḥ [sōparika-]

20 [rō] bhūmichchhidra-nyāyēn=ā-chāṭa-bhaṭa-prāvēśyaḥ sahābhyantarasiddhi . . .[3]

Second Plate.

21 [yatō]=smad-va[ṁśyai]r=anyaiś=ch=āgāmi-nṛipatibhiḥ prabala-pavana-prēri[t-ōdā]dhi-jala-[taraṅga-chaṁchalaṁ jī]-

22 [va-lō]kam=abhāv-ānugatān=asārān=vibhavān=dīrgha-kāla-sthēyasaś=cha guṇān=āka[layya sāmā-]

23 [nya]-bhōga-bhū-pradāna-phal-ēpsubhiḥ śaśi-kara-ruchiraṁ chirāya yaśa[ś=chi]-chīshubhiḥ s[ō]=yam=asmad-dāyō=

24 numantavyaḥ pālay[i]tavyaś=ch=ēti y[ō] v=ājñāna-timira-paṭal-āvṛita-matir=āchchhindyād=āchchhidyamānaṁ v=ānumō-

25 [dēta] sa paṁchabhir=mmahāpātakai[ḥ*] saṁyukta[ḥ*] syād=ity=uktaṁ cha bhagavatā Vyāsēna[|*] Bahubhir=vvasudhā bhu[ktā] rā-

26 [jabhiḥ] Sagarādibhiḥ[4] [|*] yasya yasya yadā bhūmis=tasya tasya tadā phalaṁ || Yān=īha dattāni purā narēndrai-

27 [r=ddā]nāni dharmm-ārttha-yaśaskarāṇi [|*] nirmmālya-vānta-pratimāni tāni kō nāma sō(sā)dhuḥ punar=ādadīta || Vi-

28 [ndhyāṭavishv=a]tōyāsu śushka-kōṭara-vāsinaḥ [|*] kṛishṇāhayō hi jāyantē gū(bhū)midāya[ṁ*] haranti yō || [Sva-da]-

29 [ttāṁ] para-dattāṁ vā yō harēta vasuṁdharāṁ ||(|) =tai(tē)na jātā janētā cha narakē [pā]titā dhruvaṁ || Sarvvā-

30 n=ētā[ṁ][5] bhāvinaḥ pārtthivēndrā[n*] bhūyō bhūyō yāchatē Bhartṛiivaḍḍhaḥ[6] [|*] sāmānyō=yaṁ dharmma-sētu-

31 r=nṛiipāṇāṁ[7] svē svē kālē pālanīyō bhavadbhi[ḥ] || Shashṭir=vvarsha-sahasrāṇi svarggē mōdati bhūmi-

32 daḥ [|*] āchchhēttā ch=ānumantā cha tāny=ēva narakē vasēt ||, Likhitaṁ ētan=mayā Vālabhya-Bha[ṭṭa-Kakkō]-

33 [na][8] Bhaṭṭa-Vatsuva-sūnunā: Ūn-āksharam=adhik-āksharaṁ vā sarvvam=atra pramāṇam=iti yad=[upa]-

34 ri-likhita[ṁ*] : Śrīman-Nāgāvalōka-prava[r]ddhamāna-vijaya-rājyē śrī-Bhṛigu-kachchh-āvasthitē(ta)-[Bha-]

35 [ṭṭa]-Llalluva-dūtakaḥ || Yatr=āṅkatō=pi suviśuddha-saṁvatsara-śat-āshṭakē trayōda-

36 [śā]dhikē 800 10 3.

TRANSLATION.

(Line 1.) [Victorious be] the Chāhamāna family, exalted with a large army, who has succeeded in adorning their territory, who is a receptacle of victory, like Mēru (which is lofty with large ridges, adorned with the circle of *siddhas*, the support of Jaya (the sun)).

(Ll. 2-9.) Born in that family was a *Rājan* named the glorious Mahēśvaradāma, who by valiant prowess invaded the circle of the quarters; whose staff-like arm (meant) destruction to the swelling of the frontal globes of the elephants of (his) foes in the encounters of

[1] Read =*yam=udakapūrvvam=āditya*-.

[2] Read =*ēbhyō=rjuna*-.

[3] The reading is very uncertain.

[4] There is a cancelled *ṭa* between *rā* and *di*.

[5] Read =*ētān*.

[6] Read *Bhartṛivaḍḍhaḥ*.

[7] Read =*nṛipāṇāṁ*.

[8] The reading of the name is uncertain.

numerous battles; who had . . . the entire party of (his) enemies. His son (was) the illustrious **Bhimadāma**, who displayed his splendour over the whole compass of the earth; whose only pleasure was prowess; whose pair of lotus-like feet was made exceedingly resplendent and shining through the multitude of jewels fixed on the surface of the diadems of several hundreds of kings. His son (was) the illustrious **Bhartṛivaḍḍha** [I.], whose lotus-like feet were rubbed against the edges of the crowns of numerous feudatories; who had subdued the whole compass of the earth. His son (was) the devout worshipper of **Mahēśvara**, the illustrious **Haradāma**, who delighted all the three worlds with his fame that was bright like the multitude of the rays of the moon in the skies where the clouds have disappeared; the pair of whose lotus-like feet were rubbed by the heads of kings bending before him. His dear son (was) the illustrious **Dhrūbhaṭadēva**, who acquired the exalted splendour of the territories of all his adversaries; who made the entire world white with the stream of his fame that was spotless like the rays of the moon.

(Ll. 10-11.) His son, who is a repository of all good qualities, the devout worshipper of Mahēśvara, who has obtained the five great sounds, the great feudatory over-lord, the glorious **Bhartṛivaḍḍha** [II.] informs all future kings, *mahattaras*, *vāsāpakas*,[1] and so forth,—

(Ll. 11-19) Be it known to you that, in order to increase the fame and the religious merit of our parents and ourselves, the fourth part of the **Arjunadēvī** village, situated within the **Akrūrēśvara** district, has to-day, on the occasion of the eclipse of the sun, after libations of water, been granted by us, while staying in the glorious **Bhṛigukachchha**, to the resident of **Saujñapadra**, the Adhvaryu of the Mādhyandina branch and of the Kauṇḍinya *gōtra*, the student of the Vājasanēya (*saṁhitā*), the Brāhmaṇa Bhaṭṭa-Būṭa, the son of Tāvi. And likewise a fourth part is also given to the Brāhmaṇa Jaba (?), the son of the Brāhmaṇa Charamaśarman (?), a resident of **Varamēvi** (?), belonging to the community of *trivēdins* of that place, of the Māṭhara (?) *gōtra*, and a student of the Mādhyandina branch. Likewise this village of Arjunadēvī has, on the occasion of the eclipse of the sun, after libations of water, been granted to the member of the community of *trivēdins* residing in **Saujñapadra**, to the Adhvaryu of the Mādhyandina branch, of the Asurāyaṇa (?) *gōtra*, the student of the Vājasanēya (*saṁhitā*), the Brāhmaṇa Bhāṭalla, the son of Bhaṭṭa-Vā . . .

(Ll. 19-25.) Because now the village Arjunadēvī with the *udraṅga* and *uparikara*, according to the *bhūmichchhidra* rule, and not to be entered by *chāṭas* and mercenaries, with the *abhyantarasiddhi* (has been given) to them, therefore this our gift should be sanctioned and preserved by future kings of our lineage and others, considering that life is unsteady like the waves of water shaken by violent winds, that possessions are followed by destruction and without value, and that virtue lasts a long time, wishing the result of the gift of land the enjoyment of which is common, and wanting for a long time to acquire fame resplendent like the rays of the moon. And whoever would rescind it or approve of its being rescinded, his mind covered by the veil of the darkness of ignorance, he would become connected with the five big sins. And it has been said by the holy Vyāsa. (Follow six of the usual imprecatory stanzas).

(Ll. 32-36.) This has been written by me Bhaṭṭa Kakka (?) from **Valabhī**, the son of Bhaṭṭa Vatsuva. All that has been written above is valid, whether there may be syllables missing or redundant syllables. (Issued by me) residing in the glorious **Bhṛigukachchha**, with Bhaṭṭa-Llalluva as messenger, in the reign of increasing victory of the illustrious **Nāgāvalōka**. **And in figures, in the year eight hundred increased by thirteen, 813.**

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[1] Perhaps officials whose duty it was to assign places of residence to strangers. Cf. *Ind. Ant.*, Vol. VII, p. 249, Vol. XII, p. 189, n. 38; Vol. XIII, p. 69, n. 31; *Ep. Ind.*, Vol. VI, p. 285.

No. 24.—KHAIRHA PLATES OF YASAHKARNADEVA ; [KALACHURI] SAMVAT 823.

By Rai Bahadur Hira Lal, B.A., Jabalpur.

The Director-General of Archæology in India having asked me to edit this inscription I do so from a set of estampages kindly supplied by him. Dr. Vogel further used his good offices to secure the original plates from the Rēwah Darbār for my inspection. They were found in Khairhā (23°-12′ N., 81°-30′ E.) by a Kōṭwār named Bhajuā, while digging for earth to build his house. Khairhā or Khairā, as it is marked on the topographical maps, is a village in the Rēwah State about 8 miles south-west of the Burhār Ry. Station on the Kaṭnī-Bilāspur Branch of the Bengal-Nāgpur Ry., and about 14 miles south-east of Sōhāgpur, the head quarters of the tahsīl of the same name. The plates, two in number, were found with a bell-shaped seal attached to a ring in a large stone chest, and their excellent condition is due to this fact. The total weight of the plates and seal, all made of copper, is as much as 14 seers 5 chhittāks (nearly 29⅓ lbs.).

The ring of the seal, a huge mass of 3 seers, was found cut at one end but all green with oxidation, which shows that the cut was not made recently. The ring is so stout and thick that it cannot be bent without applying some mechanical force, and it appears that the cut which was originally made for stringing the plates provided with suitable holes was never soldered. The bottom of the seal is circular and bears the legend *Śrīmad-Yaśaḥkarṇadēvaḥ* in a single line running over the diameter, which is surmounted by the figure of Gaja-Lakshmī with two elephants, one on either side, pouring water on her with their trunks. Below the legend there is a figure looking like a Nandin (bull) with a bushy tail and a hump and two other figures of what appear to be incense-burners. Letters and figures on the seal are raised instead of being sunk as on the plates, each of which is inscribed on one side only.

The characters are Nāgarī neatly engraved, the average size of letters being ½″. The language of the record is Sanskrit. As regards orthography the letter *b* is not distinguished from *v* at all, and the dental sibilant is employed for the palatal almost universally, there being two instances where the reverse has been done, *viz.*, in the words *-bhāśi* (l. 19) and *śalila-* (l. 38). The old form of *i* somewhat resembling inverted commas in ll. 8 and 30 is noticeable.

The inscription records the grant of a village and consists of three parts. The first portion in a variety of metres eulogizes the donor and his ancestors, the second, in prose, announces the grant, and the third gives the usual quotations of benedictive and imprecatory verses. The donor is king **Yaśaḥkarṇadēva** of the **Kalachuri** dynasty. In this record he grants the village **Dēulā Paṁchēla** in the **Dēvagrāma** *pattalā* to a Brāhmaṇa named Gaṁgādhara-śarman, at the time of the *Saṁkrānti* on **Sunday the 14th of the bright fortnight of the Phālguna month in the year 823.**

The genealogy of the king commences from Vishṇu and rapidly passes through the moon and **Kārttavīrya** of the **Haihaya** lineage to **Yuvarājadēva** of the **Kalachuri** family, the fourth ascendant of the donor. Yuvarājadēva is mentioned as having made the town of **Tripurī** like Indra's city. His son was **Kōkalla,** who was enthroned by his ministers. His son **Gāṅgēyadēva** is stated to have restored **Kuntala** to its people. After his death at Prayāga with his 100 wives his son **Karṇadēva** succeeded him. He erected a golden temple at **Kāśī** called *Karṇamēru* and founded the city of **Karṇāvatī.** **Karṇa** is recorded to have abdicated the throne in favour of his son **Yaśaḥkarṇadēva,** himself taking part in his coronation. **Yaśaḥkarṇadēva** is said to have rivalled **Paraśurāma** in destroying his enemies. He defeated

the Andhra king and worshipped Bhīmēśvara near the Gōdāvarī. So far there is nothing new in the record, as the information exactly corresponds to what is given in the Jabalpur plate of the same king.[1]

What is most important in this record is the date, which evidently refers to the Kalachuri era, though it is not expressly stated. It is unfortunate that the details do not work out correctly. Having failed to reconcile the lunar day with that of the solar *Saṁkrānti*, working with the aid of Mr. Sewell's Indian Calendar, I referred the matter to the author himself. Mr. Sewell very kindly made calculations for me, but found the results unsatisfactory. He informed me that the 14th of the bright fortnight of Phālguna of the Kalachuri year 823 current fell on the 6th March 1072 A.D., but the week day was Tuesday instead of a Sunday, and there was no *Saṁkrānti* on that date. The Mīna *Saṁkrānti* had taken place on the 22nd February of that year on a Wednesday, that is 13 days earlier. He also tried the previous year. In that year Phālguna Śukla 14 fell on Wednesday, February 16th, A.D. 1071, but the Mīna *Saṁkrānti* was on Monday, February 21st. The expired year 823 however gave a Sunday for Phālguna Śukla 14 (24th February 1073 A.D.), but the Mīna *Saṁkrānti* in that year took place on Thursday, February 21st. Taking *chaturdaśī* as a possible mistake for *chaturthī* the details for the current year 823 gave the equivalent as Sunday, the 26th February, 1072 A.D., but here again the *Saṁkrānti* did not occur on that day. This naturally suggests that the record may be a forgery, but there are no indications of its being so otherwise. The style of the characters, which is the chief test in such matters, is exactly that of the Jabalpur plate of the same king and is quite in keeping with other records of the Kalachuri kings. It appears to me that the year given in this record must refer to the expired year 823, in which year we find the lunar day to agree with the date. Dr. Kielhorn[2] in *Festgruss an Rudolf von Roth* has shown that in the Kalachuri records the years referred to were expired years and not current ones. Thus the only difficulty that remains to be solved is the *Saṁkrānti* day, and the only conjecture[3] I can make on this point is that the record was possibly dated on the day on which it was actually handed over to the donee, though the grant was made on the auspicious *Saṁkrānti* day, on which the donor probably bathed at the source of the Narmadā at Amarakaṇṭaka, one of the holiest places in the Tripurī kingdom, and made the usual *saṁkalpa*. This is suggested by the vicinity of Khairhā to Amarakaṇṭaka, whence it is within 40 miles.

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[1] *Ep. Ind.*, Vol. II, pp. 1 ff.

[2] I am indebted to the Revd. C. C. Herrmann, Ph.D., Principal of the Thoburn Biblical Institute, Jabalpur, for kindly translating for my use, from German into English, Dr. Kielhorn's article on "Die Epoche der Cedi-Aera."

[3] A case of a similar nature which lends support to this conjecture is found in the Benāres plate of Karṇadēva (*Ep. Ind.*, Vol. II, p. 297 ff.) which is dated, at the end, on Monday vadi 9 of Phālguna in the year 793, while in the 40th line the *śrāddha* ceremony, which was the occasion for making the grant, is stated to have been performed on Saturday vadi 2 of the same month. That shows that the record was ready for delivery about a week after the *saṁkalpa* for the grant was made. By the way I may add that the supposition of Dr. Kielhorn (*ibidem*, p. 300) that the grant was made a month before and that Phālguna was a mistake for Māgha, because it is else impossible to reconcile the week day with the *dvitīyā*, appears to me unwarranted. Dr. Kielhorn believed that the *śrāddha* ceremony was actually performed on a Saturday, while the *dvitīyā* of Phālguna in 793 fell on a Sunday and not on a Saturday. The second *tithi* of the dark fortnight of Māgha, on the other hand fell on a Saturday. I agree with him in this respect but I do not see why the month should be considered a mistake and not rather the day. My own idea is that Karṇa's father died on a *dvitīyā* and hence the *śrāddha* must be performed on that date, but as in the year 793 it fell on a Sunday, which is not an auspicious day for such ceremonies, it was performed a day before, and while *dvitīyā*, the anniversary day, could not be altered it had to be associated with the week day on which the ceremonies actually took place. This is in accordance with the present-day practice in the Jabalpur District, where Karṇa ruled.

That Yaśaḥkarṇadēva was wont to make gifts on *Saṁkrānti* days would appear from his Jabalpur plate record, in which it is stated that the grant was made on the occasion of the Makara *Saṁkrānti*.[1] Here the date according to the Nāgpur Museum transcript of the lost plate is "Monday, the 10th of the dark fortnight of Māgha 829 at the time of the Uttarāyaṇa *Saṁkrānti*." In this case too the details work out for Monday, the 31st December A.D. 1078 for the expired Kalachuri year 829, but the Makara *Saṁkrānti* had taken place a week earlier, *viz.* on Monday, December 24th. As will be shown further on, this appears to be a more probable date for the Jabalpur plate than the one worked out by Dr. Kielhorn, who was unaware of the date contained in the transcript, and who only tried to make the week day fit in with the day of the Lunar month and the *Saṁkrānti.*

But whatever the differences between the day and the date, I think there is no mistake in the year of the Khairhā inscription, and the new information that we gather from this record is accordingly that in 1073 A.D. king Karṇa had ceased to reign and that his son Yaśaḥkarṇa had come to the throne. If we were to assume the date of the Jabalpur plate to be 1122 A.D. as calculated by Dr. Kielhorn, this would give an unusually long reign to Yaśaḥkarṇa, even if we consider the fact that Karṇa had abdicated the throne in favour of Yaśaḥkarṇa and that thus the latter may be expected to have had a longer reign than others. Our record shows that Yaśaḥkarṇa had defeated the king of Andhra and crushed the power of several of his enemies before it was written. It is therefore very likely that he had been in occupation of the throne for at least 4 or 5 years prior to this, and if we suppose that he lived for about the same period after he made the Jabalpur grant, his reign would extend to about 60 years and his age to about 80 years, supposing his installation to have taken place at the age of 20. To a boy of lesser age a great king like Karṇa would not have entrusted the government of his kingdom, however law-abiding[2] son he may have been.

The new dating of the Jabalpur plate seems to contradict the theory[3] that during Yaśaḥkarṇa's reign part of the Chēdi dominion had passed into the possession of the Kanauj kings. That theory is based on an inscription of Gōvindachandradēva, who in the Vikrama year 1177 (A.D. 1120) sanctioned the transfer of some land which had originally been granted by Yaśaḥkarṇadēva. There is nothing in the inscription[4] to show that the transfer was made in the same year in which the district wherein the transferred land was situated passed into the hands of Gōvindachandra. In fact the context appears to show that it was otherwise. The district may well have been taken by the Kanauj king in the reign of Yaśaḥkarṇa's successor, who would certainly have refrained from confiscating his father's gift, and to the original donee it must have remained a gift of Yaśaḥkarṇa for all times.

There is a somewhat vague reference to two important historical events in verses 11 and 23. If I have correctly interpreted verse 11, there is an allusion to the conquest and restoration of the **Kuntala** country to its king by Gāṅgēyadēva. This kingdom included the Banavāsi, Hāngal, Puligere, Beḷvola, Kūṇḍi, Belgaum, Kisukāḍ districts, etc., in the Hyderābād State and the Bombay Presidency and seems to have been the raiding ground of the neighbouring kings in the same way as the old Chakrakōṭya in Bastar.[5] The Chālukya king Tailapa[6] claims to have subjugated it about 973 A.D., Kulōttuṅga-Chōḷadēva[7] I. is recorded to have defeated the Kuntala king about 1070 A.D., and a century later Ballāla II.[8] of the Hoysala dynasty established his supremacy over that country.

[1] *Ep. Ind.*, Vol. II, p. 2.

[2] Verse 16.

[3] *Ep. Ind.*, Vol. II, p. 308.

[4] *Journal Beng. As. Soc.*, Vol. XXXI, p. 124.

[5] *Ep. Ind.*, Vol. IX, p. 179.

[6] Duff's *Chronology*, p. 94.

[7] *Ibidem*, p. 128.

[8] *Ibidem*, p. 160.

It appears that after Tailapa's raid Kuntala was raided by Gāṅgēyadēva. This must have been done before 1049 A.D., as at that time Gāṅgēya had ceased to reign. The subjugation of a kingdom so far away from Tripurī indicates the greatness of its victors at that time. It is such bold enterprises which seem to have prepared the way to the conquest of Telaṅgāṇa by Gāṅgēya's son Karṇadēva, who assumed the title of *Trikaliṅgādhipati* or Lord of Trikaliṅga. That this remote country did not accept the Tripurī yoke submissively, is apparent from verse 23, in which great Karṇa's son Yaśaḥkarṇa is stated to have extirpated the ruler of Andhra and to have worshipped the latter's own God Bhīmēśvara near the Gōdāvarī with presents apparently looted from his enemy's treasuries. This conflict appears to have taken place in the present Gōdāvarī district, where the sacred shrines of Bhīmēśvara are to be found. The principal one is that of Drākshārāmam in the Rāmchandrapuram Tāluka. The Gōdāvarī District Gazetteer (1907)[1] gives the following information about it. "The real centre of the religious interest of Drākshārāmam is the temple of Bhīmēśvarasvāmi. It contains a particularly big *liṅgam* some fourteen or fifteen feet high. This is supposed to be a part of the *liṅgam* which broke into five pieces and fell at five holy places, *viz.* at Bhīmavaram or Bhīmārāma in Cocanada, Pālakollu or Kshīrārāma in Kistna, Amarāvati or Amarārāma in the Guntūr District, and Kumārārāma, which is not identified. It is supposed to have been erected by the sun and worshipped by the seven sages who made the seven mouths of the Gōdāvarī. So it is sufficiently holy. The seven sages are supposed to have each brought water from their respective rivers underground to the tank at Drākshārāmam which is called the *sapta Gōdāvarī*, seven Gōdāvarīs. There is a sacred bathing ghāṭ in this tank which confers in a condensed form all the sanctity which is to be obtained by separate baths in each of the seven rivers. Like many other holy places in this and other districts, the town is called the southern Benāres. It is supposed to have been founded by the sage Vyāsa and a *rāvi* tree and a *liṅgam* planted by him are still shown. So great is its sanctity that a night's halt in it is believed by some to render future births unnecessary . . . . The temple is a rather handsome two-storeyed building. Its erection is ascribed by popular tradition to an unknown Chōḷa king. In the porch round the shrine in the upper storey are black granite Chālukyan pillars, a great rarity in this district . . . . It contains a great number of ancient inscriptions . . . . The earliest appears to be . . . dated in A.D. 1055, or during the reign of the Rājarāja whose capital was at Rājahmundry."

From this description, I feel little hesitation in identifying the Bhīmēśvara whom Yaśaḥkarṇa worshipped with the Bhīmēśvara of Drākshārāmam. The temple was in existence in the times of Yaśaḥkarṇa, as its inscriptions show. It was one of the holiest places in the Andhra country and well worthy of a royal visit. It may perhaps be urged against this that the context seems to show that the god was enshrined on the bank of the Gōdāvarī, as the latter is described in verse 23 as *abhyarṇṇa-gatā*, but Drākshārāmam is about 14 miles away from the river. In my opinion *abhyarṇṇa* does not necessarily indicate such a close proximity as to require the situation of the temple on the bank of the Gōdāvarī. A distance of 14 miles is a negligible item in the description by one living hundreds of miles away from the locality. I think in the words *srōtaḥsvaraiḥ saptabhiḥ* of verse 23, there is certainly an allusion to the traditional seven streams or mouths[2] of the Gōdāvarī, said to have been made by the seven great *ṛishis* and considered very holy. Even if it be held that the context refers to the *sapta Gōdāvarī* tank at Drākshārāmam, it does not affect the conclusion that it was in that holy place that Yaśaḥkarṇa paid his thanksgiving on gaining a victory over the Andhra king, who

[1] p. 250.

[2] These are named the Kāśyapā or Tulyā (the Tulya Bhāga drain), the Atri (the Coringa river), the Gautamī, the Bhāradvājā, the Viśvāmitra or Kauśikā, the Jamadagni and the Vaśishṭhā Three of these do not exist now; see *Godavari District Gazetteer*, 1907, p. 64.

may have been either Rājarāja (1022-62) or more probably his brother and successor, Vijayāditya VII., who occupied the Vēṅgī throne with some interruption till 1077 A.D. It was the latter's rule which was disturbed by outside invasion,[1] the Chālukya Vikramāditya VI. having attacked him twice. In one of the South Indian inscriptions Vijayāditya is described as a warrior 'whose broad hands held weapons of war' and the same thing is perhaps alluded to in our inscription where in verse 23 'the play of arms of the ruler of the Andhra's' is spoken of as 'disclosing no flaw.' The dates of Vijayāditya and Yaśaḥkarṇa fit in so well that there seems little doubt that the former was the Andhra king referred to.

With regard to geographical names occurring in the record **Tripurī** is the well-known Tewar 8 miles from Jabalpur, in the middle of which there is still a Śiva *liṅga* going under the name of Tripurēśvara or the lord of Tripura or Tripurī. **Karṇāvatī** (v. 14) has now been wiped out of existence. It was about a mile from Tripurī and the site is still known as Karanbēl— a name with double signification, retaining the memory of the founder in the first half and giving the distinguishing mark of the site in the second half, there being a jungle of *bēl* trees planted to supply leaves to the numerous Śiva *liṅgas* once enshrined there. The **Kuntala** and **Andhra** countries have been referred to before. **Prayāga** and **Kāśī**, the **Gōdāvarī** and **Kaliṅga** are too well known to require any description. With regard to the village **Dēulā Paṁchēla** and to **Dēvagrāma**, *pattalā* in which it was situated, I am indebted to Rai Bahādur Paṇḍit Jānaki Prasād, Secretary to His Highness the Mahārāja of Rēwah, for instituting an enquiry in the Rēwah State, from which it appears that close to Khairhā there are 2 villages named Dēogavān and Dēogain, the former being a corruption of Dēvagrāma and the latter a diminutive of the same, where there are a number of very old wells and water reservoirs together with remains of old buildings. I am therefore inclined to think that Dēogavān, close to the village Arjhulā, with which it appears to have been amalgamated but again separated by the Settlement Department of the State, represents the head quarters of the *pattalā* (a *parganā* like sub-division) Dēvagrāma. Its great extent is indicated by the division of the old town into two villages, Dēogavān and Dēogain, the bigger portion being given a masculine and the smaller a feminine name, like husband and wife, though two yet one.[2] Dēulā Paṁchēla, for which we should now expect some such form as Dēorā, is not traceable in the vicinity of Khairhā or Dēogavān, though there are several villages of that name in the adjoining district of Jabalpur. There are no materials available to show the extent of a *pattalā* in olden times, but if it included large areas, one of the Dēorās of the Murwārā tahsīl in the north-east corner adjoining the Baghēlkhaṇḍ border may be identified with the village granted in this record. The meaning of the word *Paṁchēla* added to it, would then be significant. *Paṁchēla* was the tract of country to the east of the East Indian Railway line from Sihorā in the middle of the Jabalpur district, to its northern border, the whole of which abuts on Baghēlkhaṇḍ. Sir William Sleeman[3] in mentioning the 52 *garhs* of the Gōṇḍ king Saṅgrām Shāh, says that Pachēlgarh was the country lying between the rivers Burma (Bearmā) and Mahānadī (*chhōṭī*) or the Pargana of Kombeo (Kūmbhi) which corresponds to the tract referred to above.

A word with regard to the third portion of this record, which contains an unusually large number of benedictive and imprecatory quotations. Mr. Pargiter[4] remarks that it was a common practice in making grants of land in Ancient India for the donor to emphasize the gift and endeavour to secure its permanence by inserting in the deed of the grant one or more verses which were considered as sacred regulations regarding gifts of land. Such verses either affirmed

[1] See *Godavari District Gazetteer*, 1907, p. 21.

[2] Such names are very common in that part of the country, for further examples of which see the *Jubbulpore District Gazetteer*, p. 122.

[3] *Journal Beng. As. Soc.*, 1837, p. 645.

[4] *J. R. A. S.*, 1912, p. 240.

the beneficent nature of such gifts, or proclaimed the number of blessings which accrued to those who made such gifts and those who scrupulously respected them, or denounced the inequity of those who deprived grantees of the land given and declared the punishment which awaited such evil doers. In our record there are no less than 16 verses of this class, but this method of guaranteeing the enjoyment of the grant by the grantee was not only confined to India but is spread over a wide territory and is found even in the documents of grants made by the early Anglo-Saxon kings. My attention was first drawn to this by Mr. C. E. Low, C.I.E., who kindly translated for me one of the documents in Latin issued by Ethelbert King of Kent, granting land and right of fishing to the Abbot of Liminge, who was at the time of granting (740 A.D.) Cuthbert, now Archbishop.

The following which is a free translation of an extract[1] shows the spirit of the age :—"But because care must be taken that no one may presume in future to deny our donation of this day's date and call it doubtful, it is my pleasure to execute this document, by which I forbid not only all my successors and heirs, but even myself, that they should not dare to act in any way at any time other than has been arranged by me : which if by chance they neglect to observe, and fill the days of the present life without worthy satisfaction, let them know that they are incurring the wrath of the Almighty and are cut off from the fellowship of all the Saints, since they have attempted to dishonour the most holy place of the most blessed virgin. But those who take care to increase this (grant) and demand nothing contrary to it, let them hear the voice of the most merciful Judge saying to the righteous : "Come, ye blessed of my father, receive the kingdom which has been prepared for you since the beginning of the world." Verses 25, 29, 31, 33, 34, 36, 37, 39 and 40 of our inscription express similar ideas, in an oriental style.

TEXT.[2]

First Plate.

1 ओं[3] नमो व्र(ब्र)ह्मणे(:) ॥

[4]जयति जलजभा(ना)भस्तस्य नाभीसरोजं जयति जयति तस्माज्जातवागब्ज(ब्ज)-

सूति: । अथ जयति स तस्यापत्यमत्रिस्तदस्माम(स्त)दनु जयति जन्म प्रा-

2 सवानब्धिवन्धु:[5] ॥ [१*] [6]अथ बो(बौ)धनमादिराजपुत्रं ग्रहजामातरमब्जवा-

[न्ध]वस्य[7] । तनय(यं) जनयांव(ब)भूव राजा गगनाभोगतडागराज-

हंस: ।[। २*] [8]पुत्रं पुरूरवस-

[1] The original is as follows :—Uerum quia cauendum est ne hodiernam donationem nostram futuri temporis abnegare ualeat et in ambiguum deuocare presumptio, placuit mihi hanc paginem condere per quam non solum omnibus meis successoribus atque heredibus set etiam mihimet ipsi interdico ne aliter quam a me constitutum est ullo tempore quippiam agere audeant. Quod si qui forte obseruare neglexerint et absque digna satisfactione presentis uitae impleberint dies, sciat se omnipotentis domini iram incurrere et a socitate sanctorum omnium segregatum. Quoniam sanctissimam beatissimae uirginis Mariae locum deonestare conatus est. Qui uero haec augenda custodierint nihilque inrogarent, aduersi auribus percipiant uocem clementissimi iudicis inquientis ad pios : Uenite benedicti patris mei percipite regnum quod uobis paratum est ab origine mundi. (See Earle's *Handbook to the Land charters and other Saxonic documents*, p. 35, Kemble, No. 86 B. i, 8.)

[2] From impressions supplied by Dr. Vogel and the original plates.

[3] Expressed by a symbol.

[4] Metre : Mālinī.

[5] Read °नब्धिबन्धु:.

[6] Metre : Aupachchhandasika.

[7] Read °मब्जबान्धवस्य.

[8] Metre : Vasantatilaka.

3 मौरसमाप सूनु[र्दे]वस्य सप्तजलरासि(शि)रसायनस्य । आसीदनन्यसमभाग्यस(श)तोपभोग्या यस्योर्व्वसी(शी) च सुकलत्रमिहोर्व्व(र्वी)रा च ॥ [३*] ¹अत्र[ा*]न्वये

4 किल स(श)ताधिकसप्त[मि]धयूपोप[ल]क्ष्यमुनोन्नविविक्तकीर्त्तिः । समाब्धि(ब्धि)-रत्नरस(श)नाभरण[ा*]भिरामविस्वं(श्वं)भराभु(भु)भरतो भरतो ब(ब)भूव ॥ [४*] ¹हेलागृही-

5 ता(त)पुनरुक्तसमस्तसत्त्वो² गोत्रे जयत्यधिकमस्य [स] कार्त्त(र्त्त)वीर्यः । अत्रैव हैहयनृपान्वयपूर्व्वपुंसि राजेभि(ति) नाम शशल[क्ष्म]णि चक्रमे यः ।[। ५*] ³स हिमाच-

6 ल इव क(क)लचू(चु)रिवन्समसूत⁴ क्ष्माभृ(भृ)तां भर्त्ता । मुक्तामणि-भिरिवामलवृत्तैः पूतं महीपतिभिः ॥ [६*] ¹तत्रान्वये नयवता(तां) प्रवरो न(नृ)पेन्द्रः [पौ]रंदरी[मि]व पुरीं

7 त्रिपुरां(रीं) पुनानः ॥(।) ⁵आसीन्नातन्ध्रनृपगन्धगज[ा*]धिराजनिमाथकेसरियुवा⁶ युवराज[दे]वः ॥ [७*] ¹सिंहासने नृपतिसिंहममुष्य सूनुमारूढपन्नवनिभर्त्तुर-मात्यमुख्याः ॥(।)

8 कोकल्लमर्ण्णवचतुष्टयवीचिसंघसंघट्टरुद्ध[तु]रंगचमूप्रचारम् ॥ [८*] ⁷इन्दुप्रभां निंदति हारगुच्छं जुगुप्सते चंदनमाक्षिपन्ती । [य]त्र प्रभौ दूरतरं प्रयाते वियोगिनीव प्रति-

9 भाति कीर्त्तिः ।[। ९*] ⁸मरकतमणिपट्टप्रौढवक्षाः स्मिताक्षो नगरपरिघदैर्घ्य-(र्घ्यं) लंघयन्दोर्द्द्वयेन ॥(।) शिरसि कुलिस(श)पातो वैरिणां वीरलक्ष्मी-पतिरभवदपत्यं यस्य गाङ्गे-

10 यदेवः ।[। १०*] ⁷स वीरसिंहासनमौलिरत्नं स विक्रमादित्य इति प्रसिद्धः । यस्मादकस्मादपयानमिच्छन्नकुन्तलः कुन्तलतां ब(ब)भार ॥ [११*] ¹प्राप्ते प्रयागवट्ट(ट)मूलनिवेस(श)बन्धौ⁹,

11 सार्द्धं शतेन गृहिणीभिरमुत्र मुक्तिं ॥ (।) पुत्रे¹⁰ऽस्य खड्गदलितारिकरीन्द्र-कुम्भमुक्ताफलैः स्म ककुभोर्च्चति [क]र्ण्णदेवः ॥ [१२*] ⁸कनकसि(शि)-खरवेल्लद्वैजयन्तीसमीर-

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1 Metre : Vasantatilaka.

2 Read °शस्त्री.

3 Metre : Āryā.

4 Read °वंश°.

5 This is probably the engraver's mistake for °न्मदान्ध°. Both the Jabalpur and Kumbhī plates read as suggested (see *Ep. Ind.*, Vol. II, p. 3, and *Journal Beng. As. Soc.*, Vol. XXXI, p. 117).

6 Read °निर्माथि°, as suggested by Prof. Kielhorn, *Ep. Ind.*, Vol. II, p. 3, n. 16.

7 Metre : Upajāti.

8 Metre : Mālinī.

9 Read °बन्धौ.

10 Read पुत्रो.

12 ज्ञपितगगनखेलन्खे(त्खे)चरीचक्रखेदः ॥(।) किमपरमिह कार्य्यां(र्थ्यां) यस्य दुग्धाब्धि(ब्धि)वीचीवलयव(ब)हलकीर्त्तेः कीर्त्तनं कर्ण्णमेरुः ।[। १२*] [1]चैत्यं धाम श्रेयसो वेदविद्याव-

13 ल्लीकन्दः स्वःस्रवन्त्याः किरीटं [।*] व्रह्मस्तंभो[2] येन कर्ण्णावतीति प्रत्यष्ठापि क्ष्मातलव्र(ब्र)ह्मला(लो)कः ॥ [१४*] [3]चाजनि[4] कलचुरीणां स्वामिना तेन कृष्णान्वयजलनिधिलक्ष्मां(क्ष्म्यां) श्रीमदा-

14 वल्लदेव्यां । प्रप्रभृदुदयस(प्र)क्ष्माक्षुब्ध(क्षुब्ध)दुग्धाब्धि(ब्धि)वेलासहचरितयशःश्रीः श्रीयघः(शः)कर्ण्णदेवः ।[। १५*] [5]चन्द्रार्क्कदीपवति पर्व्वतराजपूर्ण्णकुंभावभासिनि महाब्धि(ब्धि)चतुष्कमध्ये [।*]

15 चके(क्रे) पुरोहितपुरस्कृतिप्र(पू)तकर्म्मा धर्मात्म(त्म)नो ऽस्य हि पितैव महाभिषेकं ।[। १६*] [3]न खलखलभगोष्ठीपक्षपातस्य पार्श्वं न खलु कलुषचर्याकज्जलाङ्गारकारः[6] ।

16 कलयनि(ति) कलिमामन्युद्गमं य[स्मि]यामातमसि जयति जम्बू(म्बू)दी(द्वी)परत्न(त्न)प्रदीपः ।[। १७*] [7]चिन्तामणिक्षमशुक्तियुग्मक्रोडे स्याद्यदि कामधेनुदुग्धं [।*] दृ[श्ये](दृश्येत) दृशो(शो)स्तस्य दा-

17 तुः(तुः) मो(सा)दृश्यं(श्यं) धवलाकर्ण्णचणस्य ।[। १८*] [8]यः ककुप्कुञ्जरो(रा)लानस्त[म्भ]सव्र(ब्र)ह्मचारिणः । क्ष्मोपान्तेषु जयस्तं[भा]नुदस्तंभयदुच्चकैः ।[। १९*] [9]यो व्र(ब्र)ह्मणां पाणि[षु] पंचणाणि दा-

18 ता निधत्ते पयसः पृषन्ति [।*] तैरेव तृष्णामवधूय ते च रत्नाकरैपि प्रथयन्त्यव[ज्ञा](ज्ञां) ।[। २०*] [8]महीभर्त्ता महादानैस्तैस्तुलापुरुषादिभिः । गरिम्णा [मे]रुत्य[र्थं] सा-

19 तार्थयति योर्थिनः ।[। २१*] [10]स्वर्गराजगजदन्तरुचीनि क्षीरनीरनिधिसं(शं)खसु(शु)चीनि ॥(।) सा(शा)र्ङ्गितल्पफणिकंचुकभासि(भांसि) स्फीततां दधति यस्य य-

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1 Metre: Śālinī.

2 Read ब्रह्म°.

3 Metre: Mālinī.

4 Read चजनि This is another instance of the engraver's ignorance, which culminates in the name of the king written as यघ:कर्ण्णदेव: for यश:कर्ण्णदेव: in the following line.

5 Metre: Vasantatilaka.

6 Read कज्जलोद्गारकारः.

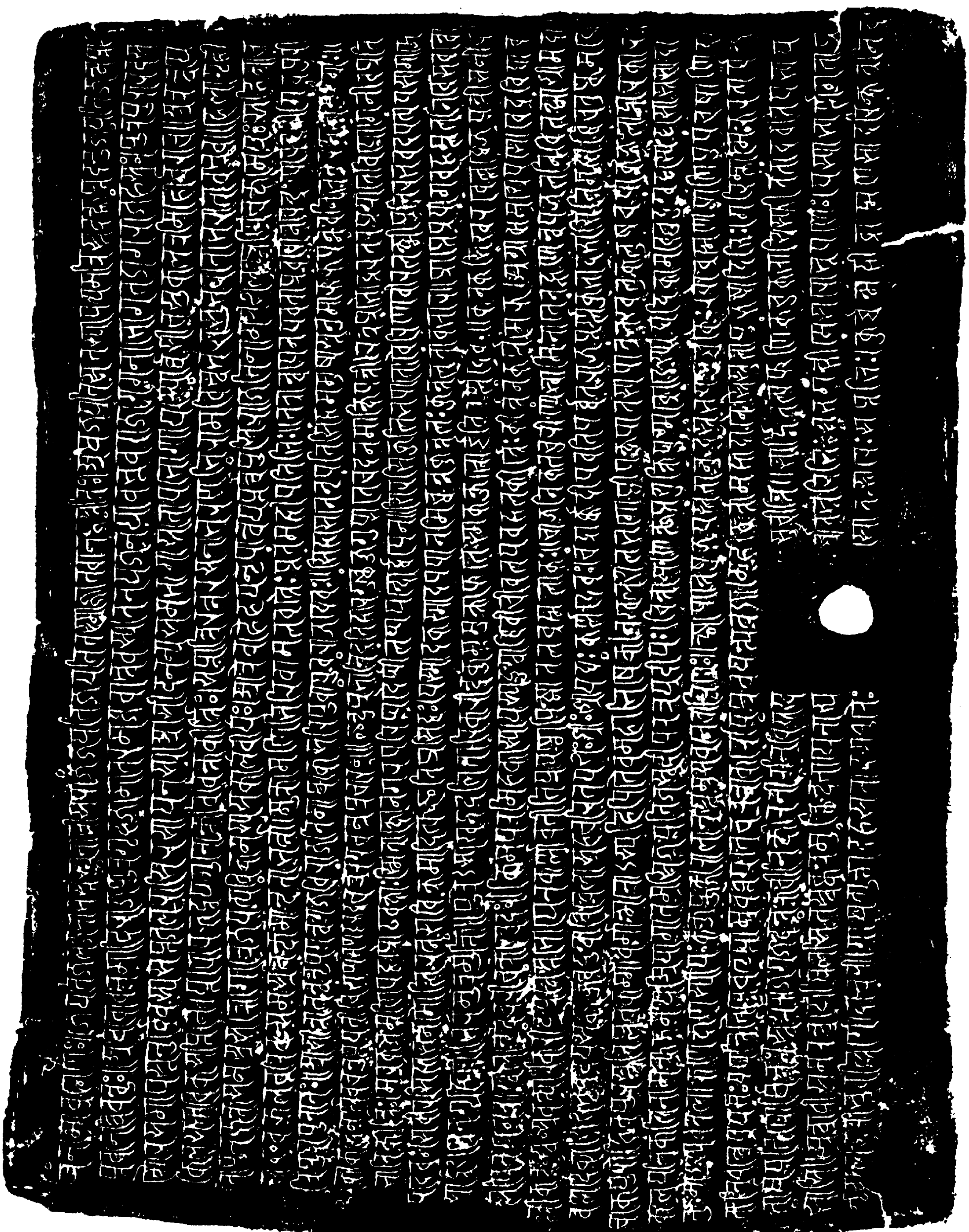
7 Metre: Bhadravirāj. The third *pāda* wants a syllable. The defect can be remedied by reading स्याद्यदि वा as suggested by Prof. Kielhorn, *Ep. Ind.*, Vol, II, p. 4.

8 Metre: Anushṭubh.

9 Metre: Indravajrā.

10 Metre: Svāgatā.

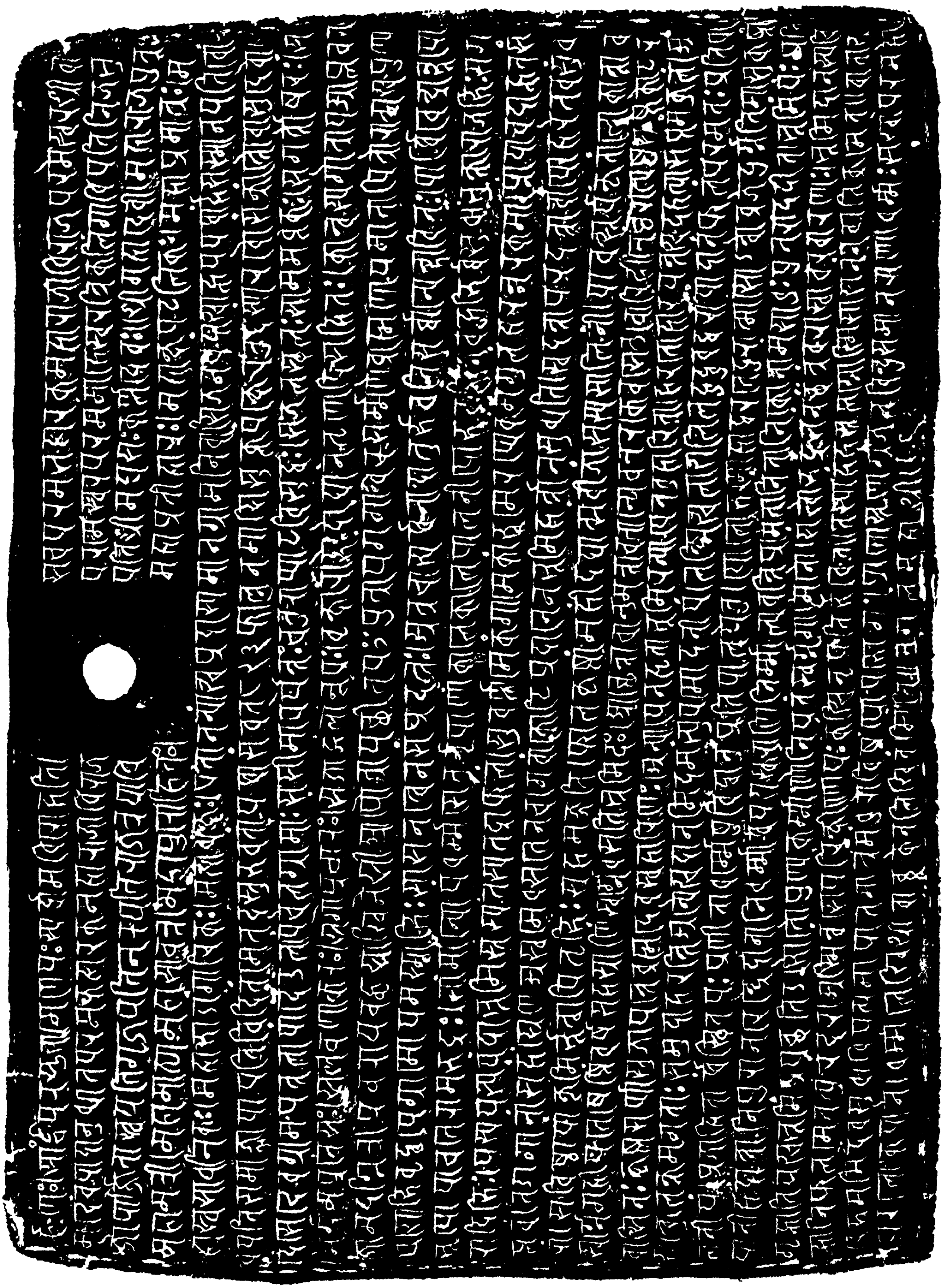
Khairha plates of Yasahkarnadeva.—[Kalachuri] Samvat 823.



S. KONOW.

SCALE ·45

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20 सां(शां)सि ॥ [२२*] [1]चम्पाधीस(श)मरम्भदोर्व्विलसितं [2]स्वच्छन्दमुच्छिन्दता
येनाभ्यर्च्यत भूरिभिः स भग[वा*]न्भीमेस(श्व)रो भूष[णैः] । [3]यस्याभ्य-
र्थ्यगता प्र-

21 वृ[त्य](त्त)वा[ह]रीभूतत्रिगोदावरी (।) [3]गायत्युन्मदहंसता(ना)दमधुरैः स्रो(स्रो)-
त[ः]स्वरैः सप्तभिः ।[। २३*] [4]कुर्व्वन्मही व्रा(ब्रा)ह्मणसादरिच्छन्निव(ब)-

Second Plate.

22 र्हणः । सार्द्ध परसु(शु)भा(रा)मेण यः स्पर्द्धामधिरोहति ।[। २४*] स च
परमभट्टारकमहाराजाधिराजपरमेस्व(श्व)रश्रीवा-

23 मदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेस्व(श्व)रपरममाहेस्व(श्व)रत्रिकलिं-
गाधिपतिनिजभु-

24 जोपार्ज्जिताश्व(श्व)पतिगजपतिनरपतिराजत्रयाधिपतिश्रीमद्यस:(शः)कर्णदेवः ॥ श्रीग-
-(म)हादेवी । महाराजपुत्रः [।*]

25 महा[मं]त्री । महामात्य[:*] । महासाव(म)न्त[:*] । महापुरोहितः । महा-
प्रतीहारः । महाक्षपटलिकः । महाप्रमात्रः । म-

26 हाश्व(श्व)साधनिकः । महाभा(भां)डागारिकः । महाध्यक्षः । एतानन्यांश्च
प्रदास्यमानग्रामनिवासिजनपदांश्चाहूय यथार्हं सम्मा(म्मा)नयति वो(बो)-

27 धयति समाज्ञापा(प)यति विदितं(त)मेतदस्तु भवतां यथा संवत् ८२३
फाल्गुनमासि सु(शु)क्लपक्षे चतु[र्द्दं]स्यां(श्यां) रवौ संक्रान्त्तौ(न्तौ) वासुदेवो-[5]

28 देवि देवग्रामपत्तलायां देवलापंचेलग्रामा:(मः) ससीमापर्यन्तः चतुराघाटविसु-
(शु)द्धः । सजलस्थलः साम(म्र)मधूकः । सगर्त्तोषरः । स-

29 निर्गमप्रवेस(श): । सलवणाकरः । सगोप्रचारः । सजाङ्गलानूपः । सुस्था-
रा[मो*]द्भेदोद्यानतृणादिसहितः । काण्वस्य(स)गोत्राय चाप्लवन-

30 जामदग्निची(चि)प्रवराय व(ब)ह्व[च*]सा(शा)खिने सोमापौत्राय ध्यौतपद्द-
पुत्राय गंगाधरस(श)र्म्मणे व्रा(ब्रा)ह्मणाय मातापित्रोरात्म[न*]श्च पुण्य-

31 यसो(शो)भिवृद्धये ग्रामोयमस्माभिः सा(शा)सनत्वेन संप्रदत्तः । अत्र चाभ्यर्थना
दातुर्भवति [।*] [6]सर्व्वान्येम्भाविनः[7] (।) पार्थिवेन्द्रान्भूयो

32 भूयो याचते रामभद्रः । सामान्योयं धर्म्मसेतुर्नृपाणां काले काले पालनीयो
भ[वद्भि]ः ।[। २५*] [4]व(ब)हुभिर्व्वसुधा भुक्ता राजभिः सग-

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[1] Metre : Śārdūlavikrīḍita.

[2] Read स्वच्छन्द°.

[3] These words are quite clear in the estampages.

[4] Metre : Anushṭubh.

[5] Read °हृदेवेवि. There is a short stroke with a small bar to the right at the end of l. 27.

[6] Metre : Śālinī.

[7] Read सर्व्वानेतान्भा°.

33 राद्दिभिः । यस्य यस्य य[दा] भूमिस्तस्य तस्य त[दा] फलं ।[। २६*] [1]सुवर्णमेकं गामेकां भूमेरप्येक[मं]गुलं [।*] हरन्नरकमाप्नो[ति*] याव-दाह(भू)तसं-
34 प्लवं ।[। २७*] [1]तडागानां सहस्रेण अश्व(श्व)मेधश(श)तेन च । गवां कोटिप्रदानेन भूमिहर्त्ता न सु(शु)ध्यति ।[। २८*] [1]स्वदत्ता[2] पर-दत्तान्वा यो हरेत वसुंध-
35 रां । स विष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ।[। २९] [1]फालकृष्टां मही दद्यात्सवी(बी)जां सस्यसा(शा)लिनीं । यावत्सूर्यकृतांलोकांस्ताव-[3]
36 त्स्वर्गे महीयते ।[। ३०] [1]षष्टिं वर्षसहस्रा[णि] स्वर्गे वसति भूमिदः । आच्छेत्ता चानुमन्ता च तान्येव नरके वसेतु(त्) ।]। ३१] [1]वारिहीने-ष्वरण्येषु सु(शु)[ष्क]कोटर-
37 वासिनः [।*] कृष्णसर्प्पास्तु जायन्ते ब्र(ब्र)ह्मदेवस्वहारिणः ।[। ३२*] [1]अन्यायेन हृता भूमिरन्यायेन तु हारिता । हरतो हारयन्त(त)श्च दहत्यासप्तमं कुलं ।[। ३३*] [4]अ-
38 स्मत्कुलक्रमगताः समुदाहरन्ति अन्यैश्च दानमिदमभ्युपमोदनीयं । लक्ष्मि-(क्ष्मी)स्तला य(स)लिलबु(बु)द्बु(द्बु)[द*]चञ्चरायां दानं फलं परमतः प्रतिपा-
39 लनीयं ।[। ३४*] [5]प्रजाहितार्थं स्थितयः प्रणीता धर्म्मेषु विद्वानु(न्) प्रतिपालयेतु(त) । यो लोभमोहाद्धरते दुरात्मा सो ऽन्धो व्रजेदु(द्दु)र्गतिमासु(शु) कष्टां [।। ३५*]
40 [6]यानीह दा(द)त्तानि पुरा नरेन्द्रैर्दानानि धर्म्मार्थयशस्कराणि [।*] निर्म्माल्य-व[ा*]न्तिप्रमितानि तानि को ना[म] साधुः पुनराददीत ।[। ३६*] [1]भूमिं यः प्रति-
41 गृह्णा(ह्णा)ति यश्च भूमिं प्रयच्छति [।*] उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ ।[। ३७*] [1]सं(शं)खो भद्र[ा*]सनं छत्रं वराश्वा(श्वा) वरवारणाः । भूमिदानस्य चि-
42 ह्ना(ह्ना)नि फलमेतत्पुरंदर ।[। ३८*] [1]अस्मिन्वंसे(शे) परिक्षीणे यः कश्चिनृ(न्नृ)पतिर्भवेत(त्) ॥ (।) तस्याहं हस्तलग्नोस्मि सा(शा)सनं न व्यतिक्रमेत् ॥ [३९*] [4]वाताभ्र-
43 विभ्रममिदं वसुधाधिपत्यमापातमात्रमधुरो विषयोपभोगः । प्राणास्तृणाग्रजलवि-(बि)न्दुसमा नराणां (।) धर्म्मः सखा परमहो
44 परलोकयाने ।[।४०*] धर्म्मलेखिश्रीवाच्छूकेन लिखितं(त)मिति ॥ मंगलं महाश्री[ः] ॥

[1] Metre: Anushṭubh. [2] Read स्वदत्तां परदत्तां वा. [3] Read °कृतांलोकांस्ताव°.
[4] Metre: Vasantatilaka. [5] Metre: Upajâti. [6] Metre: Indravaṃśa.

TRANSLATION.[1]

OM !

Om ! salutation to Brahmā—

(Verse 1.) Glorious is (the god) whose navel is a lotus (*i.e.* Vishṇu), glorious is the lotus which is his navel (and) glorious is (the god) born from that lotus (*i.e.* Brahmā). Glorious also is his offspring Atri, and glorious is the friend of the ocean who took his birth from Atri's eye (*i.e.* the moon).

(V. 2.) Now the king who is the swan in the lake of the expanse of heaven (*i.e.* the moon) begat as his offspring Bōdhana, the son of (that) primeval king (*rāja i.e.* moon) (and) son-in-law in the house of the friend of lotuses (*i.e.* the sun).

(V. 3.) This son of the god who is the elixir produced from the seven seas obtained, as the son of his own body, Purūravas, who had both Urvaśī and the earth hero for his faithful wives to be enjoyed by him with their hundreds of unrivalled blessings.

(V. 4.) In this family forsooth was born Bharata, whose pure fame is proclaimed by the Yamunā, hemmed in by more than hundred posts of horse sacrifices (offered by him), Bharata, who delighted in the welfare of the earth, made lovely, by the ornament, the jewelled girdle of the seven seas.

(V. 5.) Highly glorious is in his family that Kārtavīrya who, though he had no need of them, wielded with ease every weapon, (and) who allowed the title of king (*rāja*) only to the Moon, the ancestor of the family of these **Haihaya** princes.

(V. 6.) Resembling the Himālaya, the lord of mountains, that lord of princes begat the **Kalachuri** race, which is purified by rulers of spotless conduct, as (the *vaṁśa*, bamboo) with pure round-pearls.

(V. 7.) In this family was a prince, foremost of the prudent, who purified the town of **Tripurī** so that it was like Indra's City—**Yuvarājadēva**, who destroyed the lords of princes blinded by passion, as a young lion does powerful infuriated elephants.

(V. 8.) The chief ministers of that ruler of the earth placed on the throne his son **Kōkalla**, a lion-like prince, the progress of whose armies, consisting of four parts (*viz.* elephants, chariots, horsemen and soldiers on foot), was checked (only) by their encountering the masses of waves of the four oceans.

(V. 9.) That lord having gone far away, his fame shows like a forsaken woman; deriding white sandal, it reproves the lustre of the moon, and is a reproach to a string of pearls.

(V. 10.) His son was **Gāṅgēyadēva**, a thunderbolt falling on the heads of enemies (and) the lord of the fortune of heroes, with a chest broad like an emerald tablet, (and) with smiling eyes, (and) with his two arms surpassing the length of a city bar.

(V. 11.) The crest jewel of crowned heads, he became famous under the name of **Vikramāditya**, wishing to run away from whom with dishevelled hair (the king of **Kuntala**) who was deprived of his country came to possess it again.[2]

(V. 12.) When, fond of residing at the foot of the holy fig tree of Prayāga, he had found salvation there together with his hundred wives, his son **Karṇadēva** honoured the quarters with the pearls from the frontal globes of the majestic elephants of his enemies, cleft by his sword.

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[1] In the first 24 verses I have adopted Dr. Kielhorn's excellent translation of the Jabalpur plate, with such alterations as the clearer and better readings of this inscription have necessitated.

[2] The meaning of the second line of this verse is very obscure. The writer evidently plays on the word *kuntala* and has brought about what is called *virōdhābhāsa* when he says *akuntalaḥ kuntalatāṁ babhāra, i.e.* a hairless person bore hairiness (an apparent contradiction). The eulogist evidently seems to convey that Gāṅgēyadēva was so noble that he restored the Kuntala country to its king who was defeated and was running away with dishevelled hair (a second pun on the word *akuntala*).

(V. 13.) Of him whose fame is like the circle of waves of the milky ocean, need we say more than that here at **Kāśī** there is a temple (erected by him), Karṇamēru, (so lofty) that the wind of the flags which wave from its golden spires lessens the fatigue of the damsels of heaven, when playing in the sky.

(V. 14.) He set up the pillar of piety, called **Karṇāvatī**, the foremost abode of bliss, the root of the creeping plant—knowledge of the Vēdas, the diadem of the stream of heaven, the world of Brahman on the surface of the earth.

(V. 15.) That lord of the Kalachuris begat on the illustrious **Āvalladēvī**, (another) goddess of fortune produced from the ocean of the **Hūṇa** family, the illustrious **Yaśaḥkarṇadēva**, the glory of whose fame is co-extensive with the billows of the milky ocean which rose (when he arose), mistaking him to be the rising moon.

(V. 16.) Of this law-abiding (son) the father, whose acts were purified by the respect which he paid to the family priests, performed himself the great inauguration ceremony in the midst of the four great oceans, made resplendent, as by a full jar, by the king of mountains, and illumined by the moon and the sun.

(V. 17.) Glorious is that jewel lamp of Jambudvīpa which sends forth its rays in the darkness of night of the Kali age, never filled with partiality to wicked people (as an ordinary lamp is filled with) the fallen wings of night moths (and) never emitting the lampblack, base conduct.

(V. 18.) If the milk of the cow of plenty were (put) within the two oyster shells trimmed with the gems which grant every desire, then there would be seen a likeness with the eyes of that bountiful (king) whose eyes are both white and red.

(V. 19.) He erected high pillars of victory near the ends of the earth, as companions of the posts to which the elephants of the quarters are fastened.

(V. 20.) This bountiful (lord) puts five or six drops of water into the hands of the Brāhmaṇs and they with these already quench their thirst and afterwards show their contempt even for the mine of precious stones (*i.e.* the ocean).

(V. 21.) In weight (like the mountain) Mēru, this ruler of the earth exceedingly gratifies suppliants by bestowing on them (gold) equal to his own weight and by other great gifts.

(V. 22.) Bright like the tusks of the elephant of the king of heaven, pure like the shells of the ocean of milk, (and) lustrous like the skin of the snake which is the couch of Vishṇu, his fame has become super-abundant.

(V. 23.) Extirpating with ease the ruler of **Andhra** (even though) the play of (that king's) arms disclosed no flaw, he reverenced with many ornaments the holy Bhīmēśvara, passing close to whom the **Gōdāvarī**, with dancing waves as her eyebrows, sings (his praises) with the seven notes of her (seven) streams sweet like the cries of the intoxicated flamingo.

(V. 24.) Crushing the power of his enemies and making over the earth to the Brāhmaṇs he engages in a course of rivalry with Paraśurāma.

(Lines 22-31.) And this the illustrious **Yaśaḥkarṇadēva**, the *Paramabhaṭṭāraka, Mahārājādhirāja, Paramēśvara*, who meditates on the feet of the illustrious *P. M. P.* Vāmadēva (Śiva); the great worshipper of Mahēśvara, the lord of **Trikaliṅga**, who acquired (the title of) the overlord of the three kings, *viz.* the master of the horse, the master of the elephant, the master of men, by the force of his own arms, having called together the illustrious Queen Consort, the Prince (heir-apparent), the Prime Minister, the Chief Councillor, the Generalissimo, the Chief Priest, the Great Warden, the Chief Keeper of records, the Chief Interpreter, the Grand Equerry, the Chancellor of the Exchequer, the Head Overseer, these and other inhabitants of the village about to be granted, duly honours, explains (and) orders (as follows):—Let it be known to you that on (the occasion of) the *Saṁkrānti* on **Sunday the 14th of the bright fortnight of the month Phālguna in the year 823**, the village **Dēulā Paṁchēla**, (situated)

in the *pattalā* **Dēvagrāma** is granted by Us in the name of **Vāsudēva**, by a charter, to the extent of its limits, with boundaries marked on its four sides, with lands and water, mangoes and Madhūka (*bassia latifolia*) trees, with hollow ground and saline soil, with (right of ingress) and egress, with salt-pits, with pasture for cows, with forest and river bank lands, with tree groves, creeper and plant gardens, grass, etc. to the Brāhmaṇ Gaṅgādhara-śarman, son of Chhītapaī (and) grandson of Siā of the Kāṇva *gōtra*, with the three *pravaras* [Kāṇva*]; Āplavana and Jāmadagni, belonging to the Bahvṛicha (Ṛigvēda) *-śākhā* (branch), for increasing the religious merit and fame of (our) mother, father and ourselves. And now this is the prayer of the giver :—

(V. 25.) Thus does blessed Rāma again and again conjure all these and future protectors of the earth :—Common to men is this bridge of religious merit to be guarded by you from time to time.

(V. 26.) By many kings, Sagara and others, has the earth been enjoyed : Whosesoever at any time has been the soil, his at that time has been the fruit of the previous bestowment (thereof).

(V. 27.) He who deprives (a Brāhmaṇ) of even a single gold coin, a cow or a finger of land, abides in hell until the deluge.

(V. 28.) The confiscator of land is not expiated by (excavating) a thousand tanks, by (performing) a hundred horse sacrifices (or) by the gift of ten million cows.

(V. 29.) He who resumes land whether given by himself or by another, is born an insect in ordure (and) grovels there with his ancestors.

(V. 30.) He who gives land furrowed by the plough together with seed and abounding with crop, abides in heaven so long as the sun continues to give light to the world.

(V. 31.) The giver of land dwells sixty thousand years in heaven, the confiscator and he who consents to such an act, live so many years in hell.

(V. 32.) They who seize property dedicated to Gods or Brāhmaṇs, are born as black serpents residing in dry caves in woods destitute of water.

(V. 33.) (If) land (is) wrongly appropriated or wrongly caused to be appropriated, the usurper and his agent burn (in perpetual fire) until the 7th generation.

(V. 34.) Those of our lineage declare that this gift should be approved by others. Fortune (of men) is fickle like bubbles of water on this earth ; gift alone is its fruit, therefore it should be preserved.

(V. 35.) For the good of the people the laws have been established. The wise one should keep them in justice. The reprobate who from avarice or delusion shall usurp, will promptly incur a painful hell down below.

(V. 36.) The gifts which have been here granted by former princes producing virtue, wealth and fame are comparable to the remains of offerings to the gods. What good man could resume them ?

(V. 37.) He who receives land and he who gives, both are doers of meritorious acts and certainly go to heaven.

(V. 38.) A conch, a couch, an umbrella, good horses, and good elephants are the indication of land gift. This is the fruit, O Purandara.

(V. 39.) If any king is born in this family whose treasury is exhausted, of him I beg with clasped hands,—" let him not resume this grant."

(V. 40.) This sovereignty of the earth totters like the wind and the clouds; the enjoyment of realm is sweet but for an instant ; the breath of man is like a drop of water on the tip of a blade of grass. Only religious merit is the friend on the journey to the other world.

(L. 44.) Written by the illustrious Vāchchhūka writer in (the department of) religion. Let great happiness attend.

No. 25.—MAHADA PLATES OF YOGESVARADEVAVARMAN.

BY B. C. MAZUMDAR, M.R.A.S.

This charter was unearthed in the year 1890 at a place not far from the village Mahaḍā in the Feudatory State of Sōnpur. The name of the village Mahaḍā occurs in the text of the grant. The Mahārāja of Sōnpur, B. M. Sing Deo Bahadur, has been good enough to hand the plates over to me for publication.

There are altogether three plates, of which the first has only been inscribed on the reverse. The height of the plates is $3\frac{3}{4}''$, and the length of the first plate $8\frac{7}{8}''$ and of the second and third 9″. There is at the upper edge, about the middle of the side, a small circular ring hole, through which a plain copper ring was passed, the ends of which had been left unsoldered. The weight of the plates including the ring is 63 tolas.

The characters in the main agree with, or strongly resemble, the modern Bengali letters. The letters *ka*, *ha*, *pa* and *ya* resemble those old letters which have been retained in modern Nāgarī, while letters such as *śa* (*e.g.* l. 7), *tya* (l. 8) and *tha* in *stha* (l. 12) strongly remind of Modern Oṛiyā characters. Orthographical mistakes such as *-śadva-* for *-śabda-* (l. 1); *-siṅgha-* for *-siṁha-* (l. 4) are such as are characteristic of modern Oṛiyā writers. We also find the modern Oṛiyā pronunciation of *ṛi* as *ru* in *-rugvēda-* (l. 18). This pronunciation commenced to prevail from the time of the influence of the Gāṅga-Rājās in Orissa.

The grantor is Śrī **Yōgēśvara Dēvavarman** (l. 24), grandson of **Sōmēśvara Dēvavarman**, and the son of Śrī **Dhāraṇa** (or **Vāraṇa**) **Dēvavarman**[1] (ll. 15, 16 and 17). He is said to have been the ruler of **Baudh**[2] (l. 5), and his ancestor is said to have come from Ayōdhyā,—a scion of the Solar dynasty (lines 2 and 3) belonging to the Kāśyapa-*gōtra*. Two emblems have been claimed by the grantor for his family—one, a lion on the banner (l. 4), and the other a *dvija-rāja* (l. 6).[3] It has been mentioned (l. 1) that the kings of this family had attained the *pañchamahāśabdas*. This designation marks them as feudatories.[4] The grantor is said to have also the title *gaja* (line 33), though virtually he was a lion (l. 34). It may be noted that *Gajapati* has long been the title of the Rājās of Purī and Khorda.

The grantee is a Brāhmaṇa Madhusūdana (l. 17) of the Vatsa-*gōtra*, a *hōtṛi*, and a student of the Ṛigvēda with the Brāhmaṇas (l. 18). The names of his father and grandfather were Purushōttama and Gadādhara (lines 14 and 15), respectively. All these names are very generally given to men at the present day in Orissa.

Of the six villages granted, the principal village is **Champāmalla**, identified by me with Chāmpā-māl in Sōnpur. Of the 5 villages (*Pañchapallikā*) granted along with Champāmalla, **Mahaḍā** and **Mēḍhā** (modern names) could only be identified. The grant was made to secure the good will or grace of the god Vaidyanātha (l. 23), on whose lotus-like feet the grantor has been described to be a bee (l. 9). There is only one temple in the State of Sōnpur which is dedicated to Vaidyanātha.[5] This is the finest temple that exists in Sōnpur. The local tradition is, that Rājā Anaṅgabhīma-Dēva of Purī built it. The grant was made on the bank of the river Mahānadī called **Chitrōtpalā** in this record. The name Chitrōtpalā for Mahānadī is widely and popularly known; and Rājā Sir Sudhal Deo, the late Feudatory Chief of Bāmrā, gave the

[1] It is difficult to decide whether the name begins with *dha* or *va*, as both the letters look alike in this record.

[2] A tributary state adjoining the State of Sōnpur.

[3] By *dvija-rāja* the bird peacock is meant and not the moon, as in the crest of the present kings of Baud.

[4] See *Ep. Ind.*, Vol. V, p. 216, n. 3.

[5] Situated on the bank of the river Tēl in the village which is also called Vaidyanātha, about 12 miles from Sōnpur.

title *Chitrōtpalā* to his poem describing the Mahānadī, which was composed and published years ago. In the bed of the Mahānadī (within a stone's throw from the palace of the present Mahārāja of Sōnpur) there is a hillock called Laṅkēśvarī bearing an inscription in letters resembling those engraved on the plates of the Sōmavaṁśī-Guptas. I could not decipher this inscription, as the letters have become faint and illegible by being constantly washed by the river. I identify this Laṅkēśvarī as the **Laṅkāvarttaka** of this record (l. 13).

A word regarding the probable date of this record. It need hardly be pointed out that the plates of Yōgēśvara Dēvavarman are later than those of the Sōmavaṁśī-Guptas who flourished between 1000 and 1100 A.D.[1] As the present rulers of Sōnpur have been ruling the state in an unbroken continuity from the time of the first ruler Mahārāja Madangōpāl[2] from about 1615, the Dēvavarmans must have flourished previous to the 17th century. We get it in the local tradition that the State of Sōnpur was acquired by Madangōpāl, when the Rājās of Purī declined in power and the new Rājās of Baud held the State of Sōnpur under them. We know that from about 1565 A.D., the Purī Rājās declined in power, and shortly after that date Mukunda Dēva died. It was nearly 40 years after this time that the present rulers of Sōnpur acquired the state. The present rulers of Baud are of the Kāśyapa-*gōtra*, claim descent from the Solar dynasty and have got a peacock[3] as the family emblem. But on reference to the genealogical tree of the Baud family (kindly supplied to me by Mr. J. Rāo, Dewan of the State), the names of the rulers mentioned in this record are not met with.

I do not think that the present rulers of Baud are descendants of Sōmēśvara, for if it had been so, the genealogical tree would not have omitted the names of Sōmēśvara, his son and grandson. On reference to the list of names of the rulers of Baud, it does not appear to be likely that the present Rāj family commenced to rule Baud more than two decades before the date of Madangōpāl of Sōnpur. It is probable that the ancestor of the present rulers of Baud usurped the territory previously held by three rulers in succession, from Sōmēśvara to Yōgēśvara. I shall not be far wrong, if I make Yōgēśvara Dēvavarman a contemporary of Mukunda Dēva of Purī. First, the facts I have set forth do not stand against the possibility of what I have suggested. Secondly, the second verse in the Indravajrā metre (ll. 33 to 35) refers, I suspect, by way of a pun to Mukunda Dēva.

It is there stated (lines 33 to 35) that Mukunda (Vishṇu) having entrusted the government to the grantor, was sleeping in the ocean with a light heart. We know that the Rājās of Purī extended their influence so far as Sōnpur; we cannot also dismiss the local tradition, that the temple of Vaidyanātha was built by Anaṅgabhīma Dēva. That the Rājās of Purī lost their dominion to the west and to the south after the death of Mukunda Dēva, is also very well known.[4] There was no necessity of mentioning it in the charter that the grantor got the kingdom to rule from god Mukunda, if he was not really under an overlord. Of many names of Vishṇu the name Mukunda was selected perhaps to refer to the Rājā who was really the overlord of Yōgēśvara Dēvavarman.

The grant is dated **in the 33rd year of the glorious reign** of the grantor's grandfather, **Sōmēśvara-Dēva, on the 7th day of the bright fortnight of Māgha, while the sun** was in **Makara and the moon in Mīna, in the Rēvati-*yōga*.** [Mr. Sewell has been good enough to calculate which dates in the course of the 16th century would fulfil all these requirements. There are three of them, *viz.* Sunday, 9th January 1508, Sunday, 10th January 1535, and Sunday, 11th January 1562. Only the last one can be meant if there is an allusion to Mukunda Dēva in l. 35.—S. K.]

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[1] *Ep. Ind.*, Vol. III, p. 333.

[2] See *Bengal District Gazetteers*, Vol. XVI, Sambalpur, p. 21.

[3] Cf. n. 3, p. 218.

[4] See *Bengal District Gazetteers*, Vol. XIII, Puri, p. 31.

TEXT.

First Plate.

1 Ōṁ[1] svasti [|*] **Pañcha-mahāśadva(bda)-samanvita-mahī-maṇḍalē-**
2 **śvara-aridurddhara-vara-bhuj-āsi-bhāśva(sva)ra-prachaṇḍa-prōdyad-di-**
3 **nakara-kula-nandana-kalikāl-ānvaya-Kāśyapa-gōtra-**
4 **k-āvō(va)nīnātha-kamala-vara-bhūshaṇa-siṅgha(ṁha)-dhvaja-lāñchha-**
5 **va(na)-[Va]ūra(dha)-pura-var-ādhīśvara-Ajō(yō)dhyā-vinirggata-si-**
6 **ṅghā(ṁhā)sana-maṇi-makuṭa-paṭa-varddhana-d[v*]ija-vā(rā)ja-lā-**
7 **[ñchha]na-śatru-dhvaja-paṇḍarakāsha-**[2] **śatru-maṇḍalīka-[sa*]mudvahana-daṇḍa-**
8 **satya-mārttaṇḍa-dēva-śrī-Vaidyavā(nā)tha-pada-pa-**

Second Plate; First Side.

9 ṅkaja-bhra(ṁ)mara-mah[ā*]bhūpati-ṇru[3]-chakravartti-śrī-**Sōmē-**
10 **śvaradēva**-chūḍā-varddhamāna-ji(vi)jaya-rā[jya]-saṁva[tsa]raṁ **vūrṇa(?)-**
11 kachūvarkamuṇḍaṁ[4] 33 śrī(di)-**Māghē** **māsē** **śukla-pakshē** **tithau**
12 **saptamyāṁ** **Makara-sthitē** **savitari** **Mīnarāśi-sthita(tē)** **chandramasi**
13 **Ravi(vau)** **Rēvatyām=amṛita-yōgē** **Chitrōtpalāyās=tīrē** **Lla(La)ṁkāvartta-**
14 **ka-**sannidhau Vatsa-sagōtrasya Gadādhara-nāmna[ḥ*] pautrāya Vatsa-sagō-
15 trasya Purushōttu(tta)[ma*]-nāmnaḥ putrāya Kāśye(śya)pa-sagō(gō)trasya **śrī-Sōmē-**
16 **śvaradēvavarmanaḥ** **pautraḥ** **Kāśyapa-sagōtrasya** **śrī-Dhāraṇa-**

Second Plate; Second Side.

17 **dē[va*]varmmaṇaḥ** **putraḥ** **Vatsa-sagōtrāya** **Madhusa(sū)dana-nām[n*]ē** **vā(brā)-**
18 hmaṇāya āsa[t*]trānta-hautra-vēda-Ru(Ṛi)gvēda-mantra-vrā(brā)hmaṇ-ādhyā-
19 yinē **Mahaḍā-Atrāṇḍēlā-Mēḍhak-**ākhya-dvē-**Kōkaṭidēva-**
20 pañchapallikā-sahitaṁ **Champāmalla-grāmaṁ** chatuḥ-sīmā-pa-
21 ri[ch*]chhinna[ṁ*] sa-jala-sthala[ṁ*] sa-machcha(matsya)-kachchap-ādika[ṁ*] sa-viṭap-āraṇyaṁ
22 nidhi-vāṁphaya[5]-sahitaṁ sarvv-ōpadrava-va(vi)va[r*]jitaṁ ayum . . [6]sa-
23 hitaṁ āyur-ārōgya-rā[jya]-vivṛi[d*]dh[y]artha[ṁ*] śrī-Vaidyanātha-dēvasya prīti-

Third Plate; First Side.

24 kāma[ḥ*] śrī-**Yōgēśvaradēvavarmmā** pradadō [||*]
25 Bhūmiṁ yaḥ pratigṛihṇāti yaś=va(cha) bhūmiṁ prayachchhati [|*] u-
26 bhau dvau puṇya-karmmāṇau niyatau svargya(rgga)-gāminau ||
27 Mā bhūd=aphala-śaṅkā vaḥ paradatt=ēti pārthiva(vāḥ) [|*] sva-
28 dattāt=phalam=ānantyaṁ para-datt-ānupālanō || Gām=ēkāṁ
29 suvarṇṇam=ēkaṁ bhūmēr=apy=a[r*]ddham=a[ṅgu]la[ṁ*] [|*] haran=narakam=āpnō-
30 ti yāvad=ābhūtasaṁp[la]vaṁ || Yad-vairi-bhūpāla-vilāsinī-
31 nām=utkshipta-hānē(rē)shu payōva(dha)rēshu | aśru-pravāhaḥ pṛithu-chā-

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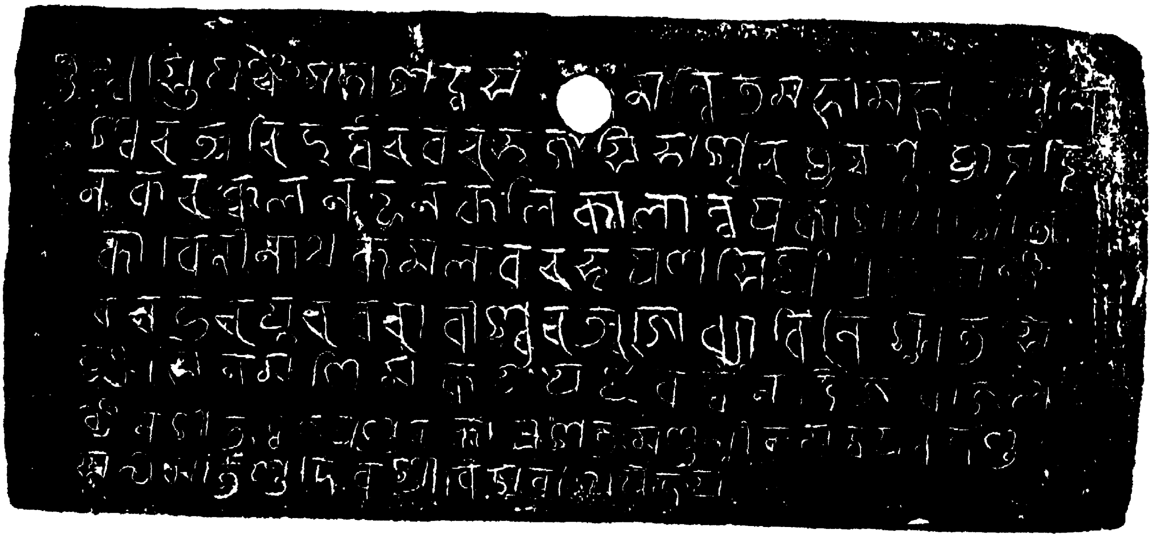
[1] Expressed by a symbol. [2] Read perhaps *puṇḍarīkākarshaka-*. [3] Read *nṛi-*.

[4] These words are unintelligible to me. The final *muṇḍaṁ* probably represents the Telugu numeral for "three."

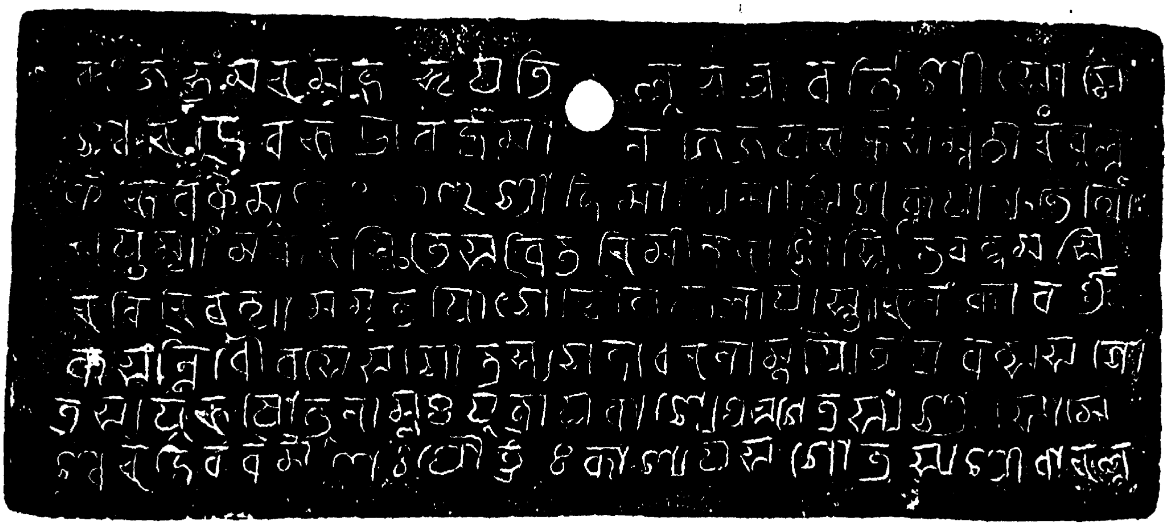
[5] Read *-bāṁphaya-*. This word is a Sanskritised plural of the modern Oriyā word *bāṁphi* "well" which is, in its turn, derived from Sanskrit.

[6] I cannot make out this word.

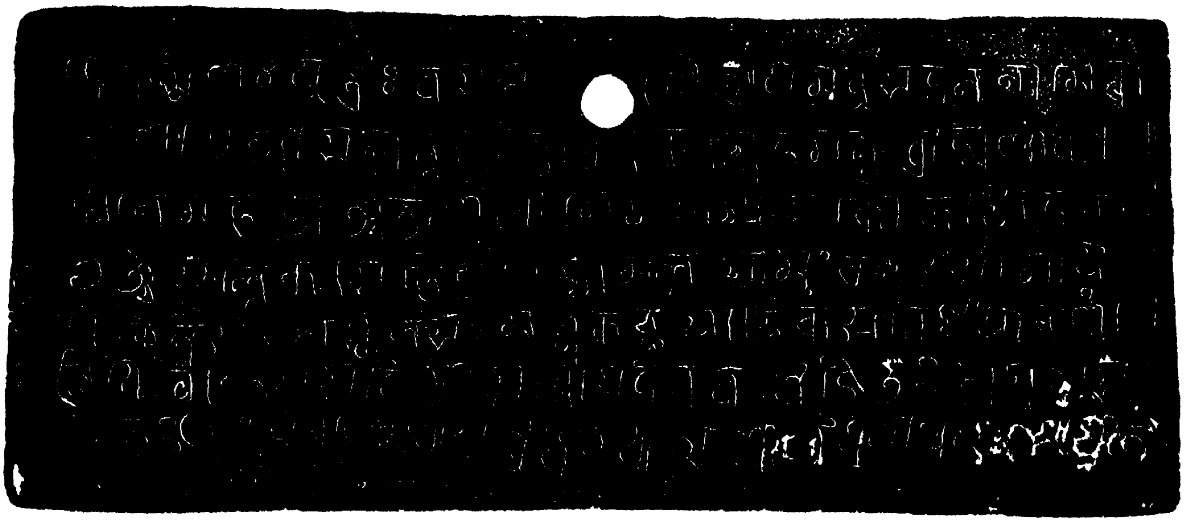
Mahada plates of Yogesvaradevavarman.



ii a.



ii b.

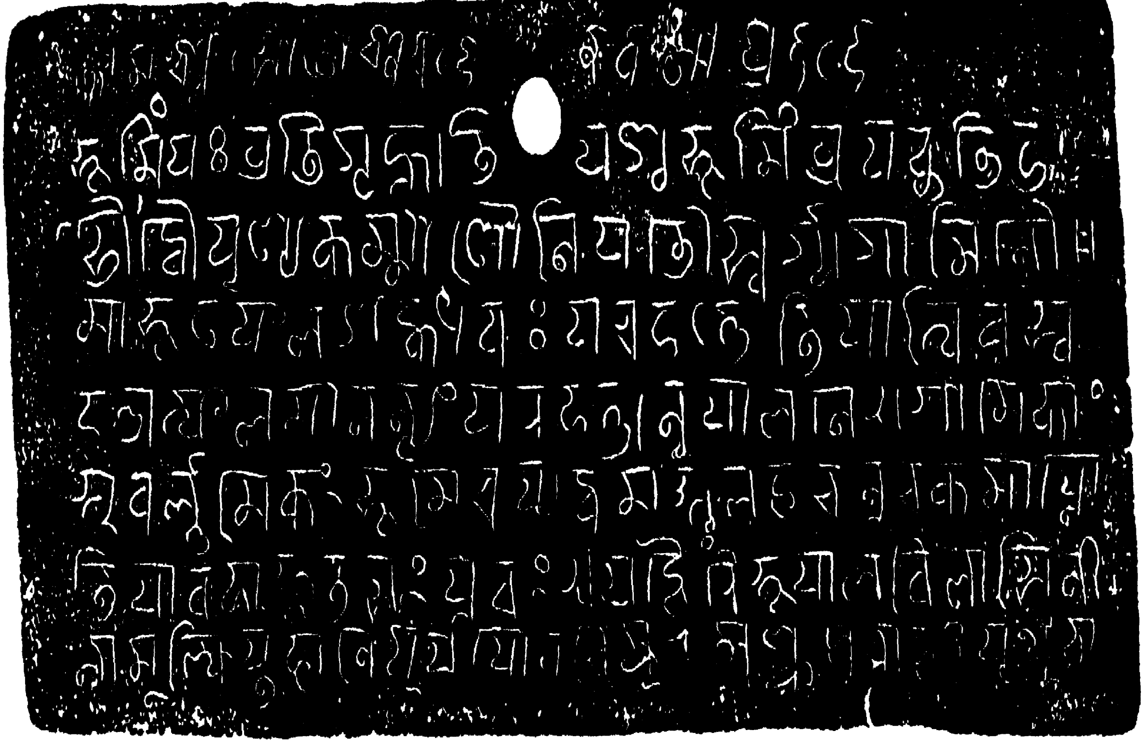


S. KONOW.

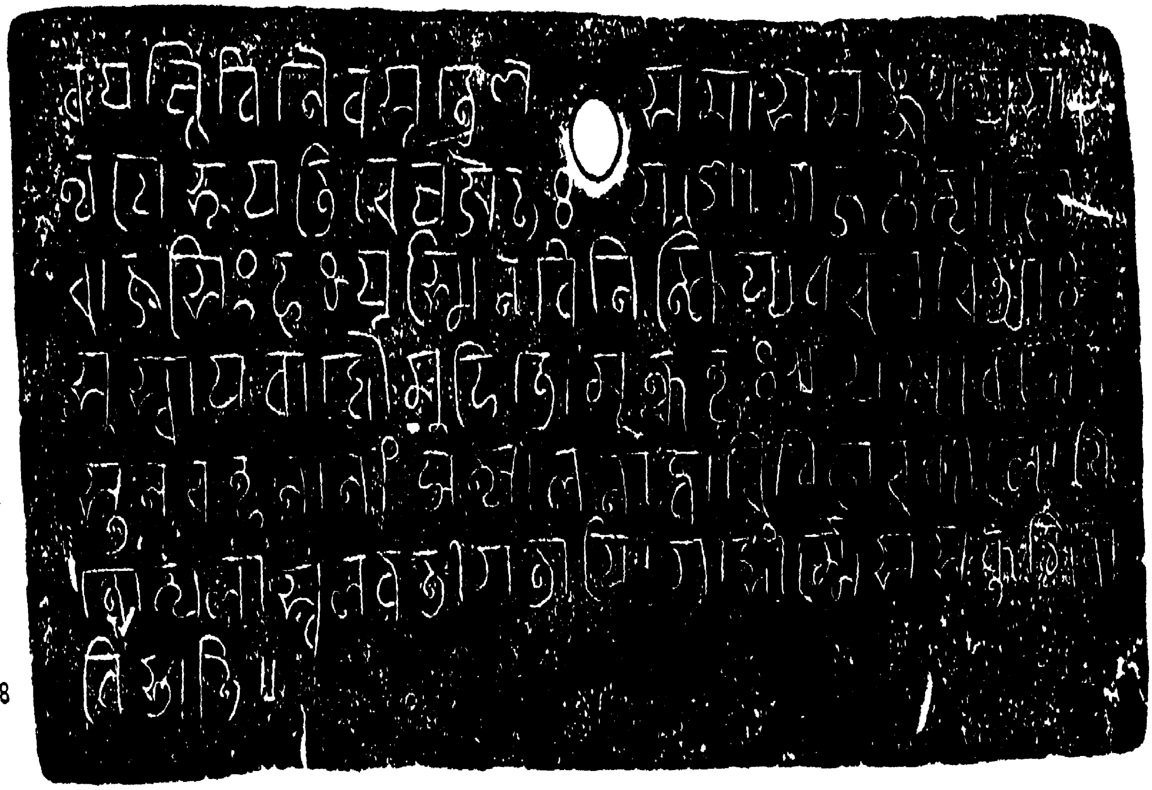
SCALE ·7

W. GRIGGS & SONS, LTD. PHOTO-LITH.

iii a.



iii b.



Third Plate; Second Side.

32 va(pa)-ya[shṭi][r*] vin=aiva sūtrēṇa samāsasañja || Yasy=ā-
33 nvayē bhūpatir=ēsha jātaḥ yaśō-gaja[1] ity=āhita-
34 rāja-siṁhaḥ [|*] Yasmina(n) vinikshipya dhuran=dharitryāḥ
35 susvā(shvā)pa vārddhau muditō Mukundaḥ || Yasy=āvarōdha-
36 stana-chandanānāṁ prakshālanād=vāri-vihāra-kālē | Chi-
37 trōtpalā Svarṇavatī[ṁ*] gat=āpi (|) Gaṅg=ōrmmi-sa[ṁ*]saktam=iv=ā-
38 vibhāti[2] ||

No. 26.—RATAUL PLATE OF CHAHADADEVA.

By Daya Ram Sahni, M.A.

The fragmentary copper-plate which is discussed in this note was acquired for the Director-General of Archæology in 1911 by Mr. J. R. Pearson, I.C.S., District Officer of Meerut. The circumstances which led to its discovery were described in a forwarding note. It is stated that this inscribed fragment belonged to a copper-plate which was found, some thirty years ago, by a resident of the village of Rataul, Tahsil Baghpat, District Meerut, while he was excavating a piece of land belonging to him in order to dig out old bricks. The plate, which is said to have been imbedded in a domical structure nine or ten feet below the surface, was broken to pieces by the diggers and all the other fragments are said to have been lost. This is much to be regretted, for, as it will appear from the sequel, the inscription incised on the plate was of considerable interest.

The surviving fragment is deposited in the Museum of Archæology at Delhi, and measures $10\frac{1}{2}''$ in width at the top by $3\frac{5}{8}''$ in height. It is complete only on the upper side, but a rough estimate of the total breadth of the fragment may be formed with the help of the missing portions of the verses that remain. It is impossible, however, to find out the entire height or the total number of lines as it is not known what portion of the plate is broken off at the bottom.

The extant portion of the document consists of parts of six lines. Of the seventh line the top bars of some letters and superscript vowel strokes of three syllables remain. The inscription is engraved in the Nāgari characters of the beginning of the 13th century A.D. The height of the letters in the first line varies from $\frac{9}{16}''$ excluding the vowel-marks to $\frac{18}{16}''$ with them, and from $\frac{3}{8}''$ to $\frac{1}{2}''$ in the remaining five lines.

In respect of orthography we observe that the words have been spelt with accuracy throughout with the exception of the omission of the *anusvāra* before *dur* in *kulaikēdur=*, in line 3 and the substitution of *śā* for *sā* in *-śātkritā* in line 2. No distinction has been made between the letters *v* and *b*. It is noteworthy that the rules of *sandhi* have been nowhere disregarded. The doubling of *chh* in *āchchhēttur* (line 2) and of *n* in *svasminn=ālānitō* (line 4), etc., show that the author and the scribe were well versed in grammar. The consonants before and after *r* have been doubled in some cases and left unaltered in others, in accordance with the optional character of the rule concerned. The *avagraha* is not indicated.

The language of the inscription, as far as it goes, is metrical Sanskrit with the exception of the first line. The remaining five lines contain portions of six verses which were numbered. The first verse, which is in the Āryā metre, covers the entire extant portion of line 2. Of its

[1] We must scan *gaj-ēty-*.

[2] Cf. *Raghuvaṁśa*, VI, 48.

first foot (*pāda*) ten *mātrās* out of twelve survive, so that the loss on the left side is two *mātrās* or one long or two short syllables. It may also be assumed that the inscription opened with a short benedictory formula. The last foot of the verse wants four or seven *mātrās* according as the metre employed was Āryā or Gīti. The second verse terminates in line 3 and has lost the first thirteen syllables of the first half. This and the next two verses are in the Ślōka metre. The fourth verse presumably ended in line 4. The next or fifth verse, which terminates in line 6, is in the Śārdūlavikrīḍita metre. The portions which remain include the last five syllables of the first foot, the whole of the second quarter and the last thirteen syllables of the last. Of the last verse the first five syllables only remain.

The object of the document was presumably to record a gift of land to one or more Brāhmaṇas. This may be inferred, in the absence of the grant portion, from the first verse which affirms that the grantor and the grantee earn an everlasting bliss, whereas the land bestowed upon a Brāhmaṇa becomes a danger to him who appropriates it. That the donor was the chief heir-apparent, the illustrious **Chāhaḍadēva**, whose name is engraved in large characters in the top line, needs no demonstration.[1] The remainder of the inscription contains a part of the genealogy of **Chāhaḍadēva**. Verses 2 and 3 eulogise a ruler whose name is missing. He is described as the 'sole moon of the Chāhamāna race' and the 'lord of the land of Śākambharī.' Verse 4 records that after that ruler **Arṇṇōrāja** 'bore the burden of the world.' The first half of the fifth verse praises a son of Arṇṇōrāja who is described as 'having focussed in his own abode the prosperity of the quarters after he had conquered it.' We meet with no other proper name until we come to verse 6, where we find the name of **Pṛithvīrāja.**

We proceed to fill up the gaps in the above account. The name between Arṇṇōrāja and Pṛithvīrāja is readily ascertained from a short inscription on a pillar of an ancient building at Madanpur which records the conquest of Bundelkhand by Pṛithvīrāja, the son of **Sōmēśvara** and grandson of Arṇṇōrāja in Vikrama Samvat 1239.[2] It is obvious that the Pṛithvīrāja of our inscription is the great Chāhamāna prince of Delhi and Ajmer. The name of Arṇṇōrāja's predecessor was Jaidēv according to the transcript published by Kavi Rāj Shyāmal Dās of Mewar of the important rock inscription at Bijhōlī.[3] This transcript is faulty in many respects and it was, no doubt, for this reason that the late Prof. Kielhorn preferred to publish an imperfect dynastic list of the Chāhamānas in his Synchronistic table for Northern India.[4] I understand that Mr. Bhandarkar is intending to re-edit the inscription. In the meantime we are fortunate in having another valuable record to refer to. I mean the important historical manuscript poem entitled the *Prithivīrāja-vijaya* written by a Kashmir Paṇḍit and now preserved in the Deccan College at Poona. Mr. James Morison[5] has proved the authenticity of this work both from internal evidence and from that of inscriptions.[6] This poem, which contains a contemporary narrative of Pṛithivīrāja's career, begins with a complete genealogical account of his race. According to this, Arṇṇōrāja's father was **Ajayarāja.** We now see that what Kavi Rāj Shyāmal Dās's Paṇḍit read as Jaidēv in the Bijhōlī inscription must in reality be Ajayadēva, an ordinary variant of Ajayarāja.

We now come to Chāhaḍadēva himself who issued the copper-plate. The last extant verse of our inscription begins with the genitive singular of 'Pṛithvīrāja,' which might suggest that a son of this ruler was mentioned in this verse. This seems plausible in view of the fact that

[1] In mediæval grants the sign-manual of the granting ruler is often carved at the top or bottom of the document.

[2] *Archæol. Surv. of India*, Vol. X, p. 98, and Vol. XXI, pp. 173 f.

[3] *Journal Beng. As. Soc.*, Vol. LV, Part 1, p. 30.

[4] *Ep. Ind.*, Vol. VIII, Appendix I.

[5] *Vienna Oriental Journal*, Vol. VII, pp. 188 ff.

[6] Mr. Morison mentions only two inscriptions, namely, the Bijhōlī rock inscription and the Harsha stone inscription which supplies the names from Gūvaka to Vigraharāja II. To these Gen. Cunningham added the Madanpur pillar inscription, *Archæological Survey of India, Reports*, Vol. X, Plate XXXII; No. 10.

Hasan Nizāmī in his *Tāju-l-Maāsir* states that Pṛithvīrāja had a very able son who, after his father's execution, was appointed to the government of Ajmer.[1] The *Hammīra-Mahākāvya*, which according to Kirtane contains a historic narrative from Pṛithvīrāja to Hammīra, makes Harirāja the successor of Pṛithvīrāja at Ajmer, though it is not apparent how he was related to him.[2] In the dynastic table extracted from the *Pṛithivīrāja-vijaya* by Mr. Morison, Harirāja appears as the younger brother of Pṛithvīrāja. No son of the latter seems to be recorded in this poem.

We see from what has been said above that the surviving portion of the inscription supplies no clue as to the place of Chāhaḍadēva in the Chāhamāna pedigree. Nor do the Sanskrit poems referred to in the preceding paragraph mention his name. It is true that in the genealogical tree of the Chāhamāna tribe published by Tod, Chāhaḍadēva (spelt Chahirdeo) is shown as the younger brother of Pṛithvīrāja. But as Tod's account of the Chāhamānas is based on the *Pṛithvīrāja Rāsā* which has been proved to be a forgery,[3] we cannot accept this information as correct unless it is supported by some more reliable source. For the present, the question must remain an open one.

There is one thing, however, about this prince which seems to be fairly certain, namely, that he is in all probability the same as the ruler of that name who flourished at Narwar (ancient Nalapura) in Gwalior State in the first half of the 13th century A.D. We shall examine the evidence in the following paragraphs.

General Cunningham has shown from an inscription discovered by him in the ancient fort of Narwar that the rulers of that place included a line of five chiefs the last of whom, Gaṇapati, was reigning in 1298 A.D. (Vikrama Samvat 1355).[4] The genealogy of this family opens with **Chāhaḍadēva**, whose coins bear dates Vikrama Samvat 1295 to 1311 (A.D. 1255).[5] There is, however, an earlier ruler named **Malayavarmadēva** whose name figures in numismatic works under the Narwar family. His coins bear dates Samvat 1280, 1283 and 1290 and have been found at Narwar, Gwalior and Jhansi. Gen. Cunningham was of opinion that Malayavarmadēva was a ruler of Narwar but that he belonged to a different dynasty and was ejected from Narwar, by Chāhaḍadēva who was consequently the founder of the above-mentioned family of Narwar.[6]

Now, as the Chāhamāna Chāhaḍadēva of the inscription under review flourished just about this time, if we are to judge from the type of characters used in it, I am inclined to think that the founder of the Narwar family was no other than his namesake of the Chāhamāna tribe. When precisely Chāhaḍadēva or his family migrated to Narwar, cannot yet be determined. It may have happened after the downfall of Pṛithvīrāja when his followers escaped from Delhi and Ajmer in large numbers. The Muhammadan historians tell us very little about this period. But we learn from the *Hammīra-Mahākāvya* that not long after the defeat of Pṛithvīrāja the Chāhamānas were turned out of Ajmer, when they retired to Raṇathambhōr, which continued in their possession until Hammīra-dēva was slain and the town captured by Alāu-d-dīn in 1299 A.D.[7] It is surprising that the *Hammīra-Mahākāvya*, as it exists,[8] does not

[1] Elliott, *History of India*, Vol. II, p. 216. According to Tod (*Rajasthan*, II, p. 451) Pṛithvīrāja had a son by name Rainsi who was slain in the battle with Shahābu-d-dīn.

[2] *Ind. Ant.*, Vol. VIII, pp. 61-62. *Rajasthan*, II, p. 451.

[3] *Journal of Beng. As. Soc.*, Vol. LV, Part I, pp. 5 ff.

[4] *Archæological Survey of India, Reports*, Vol. II, p. 315, and *Ind. Ant.*, Vol. XXII, p. 81.

[5] Cunningham, *Coins of Mediæval India*, pp. 92-93 and Pl. X.

[6] Later, Cunningham changed his opinion and declared that Malaya may have belonged to the same family. The latter view seems to me to be unlikely.

[7] This last event is narrated by Muhammadan historians in detail. Cf. *Tārīkh-i-Fīroz Shāhī* in Elliott, *History of India*, Vol. III, pp. 171-179.

[8] Mr. Kirtane made his analysis from a copy which is dated in Vikrama Samvat 1542, *i.e.*, 186 years after the death of Hammīra.

mention the name of Chāhaḍadēva among the chiefs of Raṇathambhōr. This, however, is not a serious objection. For we learn from a Muhammadan historian, named Maulānā Minhāju-d-dīn, that in A.H. 632 (A.D. 1234) Shamsu-d-dīn Altamsh defeated at Raṇathambhōr a powerful ruler of the name of Chāhaḍadēva who sustained another defeat in A. H. 649 (A.D. 1251) near Narwar at the hands of Ulūgh Khān, the Commander of the forces of Balban.[1] This account must be correct, for Minhāju-d-dīn informs us that he heard of Chāhaḍadēva's bravery at the battle of Raṇathambhōr from the mouth of Nuṣratu-d-dīn Tā-yas'ai himself who led Altamsh's forces on this occasion.[2] We may, therefore, conclude that Chāhaḍadēva held sway over both Raṇathambhōr and Narwar where, indeed, he is said to have been born.[3] This need not surprise us for we learn from the Delhi-Siwālik pillar inscription that at one time the Chāhamānas ruled over the entire territory between the Himalayas and the Vindhyas. It also follows from what has been said above that Chāhaḍadēva must have flourished just mid-way between the fall of Pṛithvīrāja and that of Hammīra.

Another argument in favour of the identification of the Chāhamāna Chāhaḍadēva of our inscription and the Chāhaḍadēva of Narwar is afforded by numismatic records. The coins of Chāhaḍadēva discovered at Narwar, etc. are of two kinds, namely those issued by him as an independent ruler and secondly those struck by him as a tributary to Altamsh. The coins of both these kinds are of the bull and horseman type like those of the Chāhamāna rulers and, what is more, those of the first kind also bear on the reverse the legend of *Asāvarī-śrī-Sāmantadēva*[4] which only occurs on the coins of the Chāhamāna Sōmēśvara and his son Pṛithvīrāja.

It will be observed that in the inscription, Chāhaḍadēva is called a *Mahākumāra* or chief heir-apparent. The grant must consequently have been issued by him before his enthronement.

TEXT.

l. 1. [5][Ma]hākumāra śrī-**Chāhaḍadēvaḥ** ||

l. 2. . . . . kīrttir=anaṁtā dyauḥ paratra dātuḥ pratigrahītuś=cha | āchchhettur=viparītā bhūr=vrā(brā)hmaṇaśāt(sāt)-kṛitā . .

l. 3. . . . . .vikramaḥ | **Chāhamāna**-kulaikēdur[6]=vibhuḥ Sākaṁbharī-bhuvaḥ ||2 Va(Ba)bhūva bhuvanābhōga . . . . . .

l. 4. . . . . dhipaḥ ||3 Tatō=rṇṇōrāja-nṛipatir=va(ba)-bhāra jagatībharaṁ | svasminn=ālānitō yō[na*] . . . . .

l. 5. — — — ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ — — — tanūjō=sya cha svāvāsaika-nivāsinīḥ samakarōj=jitvā digaṁtaśriyaḥ [|*] — — — ⏑ ⏑

l. 6. — ⏑ — ⏑ ⏑ ⏑ — — — ⏑ — — ⏑ — — — — ⏑ ⏑ — sya dāsavad=amī chēruś=chiraṁ nirmadāḥ ||5 **Pṛithvīrājas**[ya*] . . . .

---

[1] Cunningham (*Coins of Mediæval India*, pp. 90-91) and Thomas (*Pathans of Delhi*, p. 67) maintained that one and the same Hindu chief was defeated at Raṇathambhōr and Narwar. According to Cunningham, Major Raverty held that two different rulers were intended. This view is refuted by Major Raverty's own translation of the *Tabaḳāt-i-Nāṣirī* (p. 824) where both the defeats are clearly attributed to the same person.

[2] *Tabaḳāt-i-Nāṣirī* translated by Raverty, p. 825.

[3] *Ind. Ant.*, Vol. XXII, p. 81.

[4] This legend is evidently developed from that of *Srī-Sāmantadēva* on the Tōmara coins, which is perfectly natural, for the Chāhamānas were the immediate successors of the Tōmaras at Delhi. (See Pālam Bāolī inscription in *Journal Beng. As. Soc.*, Vol. XLIII, Part I, Pl. X.)

[5] A part of the top stroke of *ma* is extant.

[6] Read *-kēṁdur=*.

Rataul plate of Chahadadeva.



STEN KONOW.

SCALE ·8

No. 27.—TWO CAVE-INSCRIPTIONS AT DALAVANUR.

BY PROFESSOR E. HULTZSCH, PH.D.; HALLE (SAALE).

These two well-preserved inscriptions are engraved on a pillar in a rock-cut cave at **Dalavāṉūr** in the Tiṇḍivaṉam tāluka of the South Arcot district. They were first brought to notice by the late Rai Bahadur V. Venkayya in his *Annual Report on Epigraphy for 1904-05*, p. 47. I edit them from inked estampages received from Rao Sahib H. Krishna Sastri.

The first inscription (A) consists of a single **Sanskrit** *ślōka*, each *pāda* of which, as in the Mahēndravāḍi cave-inscription,[1] occupies a separate line.

The second inscription (B) is divided in two sections, of which the first is written in **Tamiḻ** verse, and the second in Tamiḻ prose.

The **alphabet** of A is Grantha of exactly the same type as at Mahēndravāḍi. The Tamiḻ inscription B exhibits less archaic forms and, as suggested by Mr. Venkayya, was probably engraved at a later date than A. The following Grantha letters occur in B:—*śrī* (l. 1), *śa* (l. 7), *śva* (l. 8), [*b*]*ra* (l. 11), and *dāsan* (l. 13 f.).

The inscription A states that the cave which contains it was made on the hill at the order of a king **Narēndra** or **Śatrumalla** and named (after himself) *Śatrumallēśvarālaya*, *i.e.* 'the **Īśvara** (Śiva) temple of **Śatrumalla**.' Śatrumalla is known to have been a surname of the **Pallava** king **Mahēndravarman I.**, who reigned about the beginning of the seventh century.[2] Perhaps Narēndra, 'the Indra among men,' is a mere variant of the name Mahēndra, 'the great Indra,' and Narēndra Śatrumalla has to be identified with Mahēndravarman I., whose inscriptions show the same alphabet as A.

The first section of B states in Tamiḻ the same fact as A, *viz.* that Narēndra founded the *Śatrumallēśvarālaya*. It gives the name of the locality as **Veṇbeṭṭu** and confirms the surmise that Narēndra belonged to the Pallava family by calling him 'the king (who wore) a beautiful garland of *toṇḍai*,' and **Pōttaraiyaṉ**, *i.e.* 'the Pallava king.'[3] The second section of B records the name of the composer of the preceding Tamiḻ stanza.

A.—SANSKRIT INSCRIPTION OF NARENDRA SATRUMALLA.

1 Daṇḍ-ānata-narēndrēṇa
2 **Narēndrēṇ**=aisha kāritaḥ [|*]
3 **Śatrumallēna** śailē=smin[4]
4 Śatrumallēśvarālaya[ḥ] [||*]

TRANSLATION.

Narēndra Śatrumalla, who has humbled kings by (his) army, caused to be made on this hill this (temple named) *Śatrumallēśvarālaya*.

B.—TAMIL INSCRIPTION MENTIONING THE PALLAVA KING NARENDRA.

First Section.

1 Śrī [||*] Toṇḍaiy-an-dār
2 vēndaṉ **Narēndira-**

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[1] Above, Vol. IV, No. 19.

[2] Above, Vol. VI, p. 320.

[3] For Tamiḻ *pōttu* = Sanskrit *pallava* see *South-Ind. Inscrs.*, Vol. II, p. 341, note 1.

[4] Read. *smiñ*.

3 Ppōttaraiyaṉ Ve-
4 ṉbeṭṭiṉ=reṉb[ā]-
5 l miga magiḻndu ka-
6 ṇḍāṉ śara-mikka-ve-
7 ñ-jilaiyāṉ Śa-
8 ttarumallēśva-
9 rālaiyam=eṉr=Ara-
10 ṉukk=iḍam=āgav=āṅgu[1] [||*]

Second Section.

11 Ivv-ūr [B]ram-
12 mamaṅgalavaṉ
13 Śellaṉ Śivadā-
14 san śolliya-
15 du [||*]

TRANSLATION.

First Section.

Prosperity! The king (who wore) a beautiful garland of *toṇḍai*,[2] **Narēndra-Pōttaraiyaṉ,** whose cruel bow bristled with arrows, made with great joy in the south[3] of **Veṉbeṭṭu**[4] (this temple) named *Śatrumallēśvarālaya*, to be the residence of Hara (Śiva).[5]

Second Section.

Brahmamaṅgalavaṉ Śellaṉ Śivadāsa of this village composed this.

No. 28.—KUDIMIYAMALAI INSCRIPTION ON MUSIC.

BY RAO BAHADUR P. R. BHANDARKAR, B.A., L.M. & S. (BO.), INDORE.

This inscription, which I edit from an inked estampage supplied by Rao Saheb H. Krishna Sastri, was discovered in the year 1904 at a place called Kuḍimiyāmalai in the Pudukkōṭṭai State, Southern India. It is written on a rock on the slopes of the hill behind the Śikhānāthasvāmin Temple. Close to it on its right side is a rock-cut shrine called Mēlaikkōvil, in front of which is a *maṇḍapa*, constructed of cut stone. The inscription at the right end of the 6th and 7th sections is covered by the basement of this *maṇḍapa*, but it is easily seen that only the last few notes in each sub-section (line) are lost, in addition to the words *samāptāḥ svarāgamāḥ*.

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[1] In this stanza *toṇḍai* (l. 1) seems to rhyme with *kaṇḍāṉ* (l. 5 f.).

[2] Mr. S. Krishnaswami Aiyangar, whom I consulted on this passage, divides *toṇḍaiyaṇḍār* into *toṇḍai* + *am* + *tār* and remarks as follows:—"The garland (*tār*) is one of the usual insignia of the kingly office. Sometimes the personal noun *tārāṉ* is used for 'a king.'"—*Toṇḍai* or *āḍoṇḍai* is the name of a creeper (*Capparis horrida*) which, as tradition asserts, furnished the materials for his garland to the Pallava or ruler of Toṇḍai-maṇḍalam, just as the palmyra (*paṉai*) to the Chēra, the *ātti* (*Bauhinia racemosa*) to the Chōḷa, and the *nim* tree (*vēmbu*) to the Pāṇḍya.

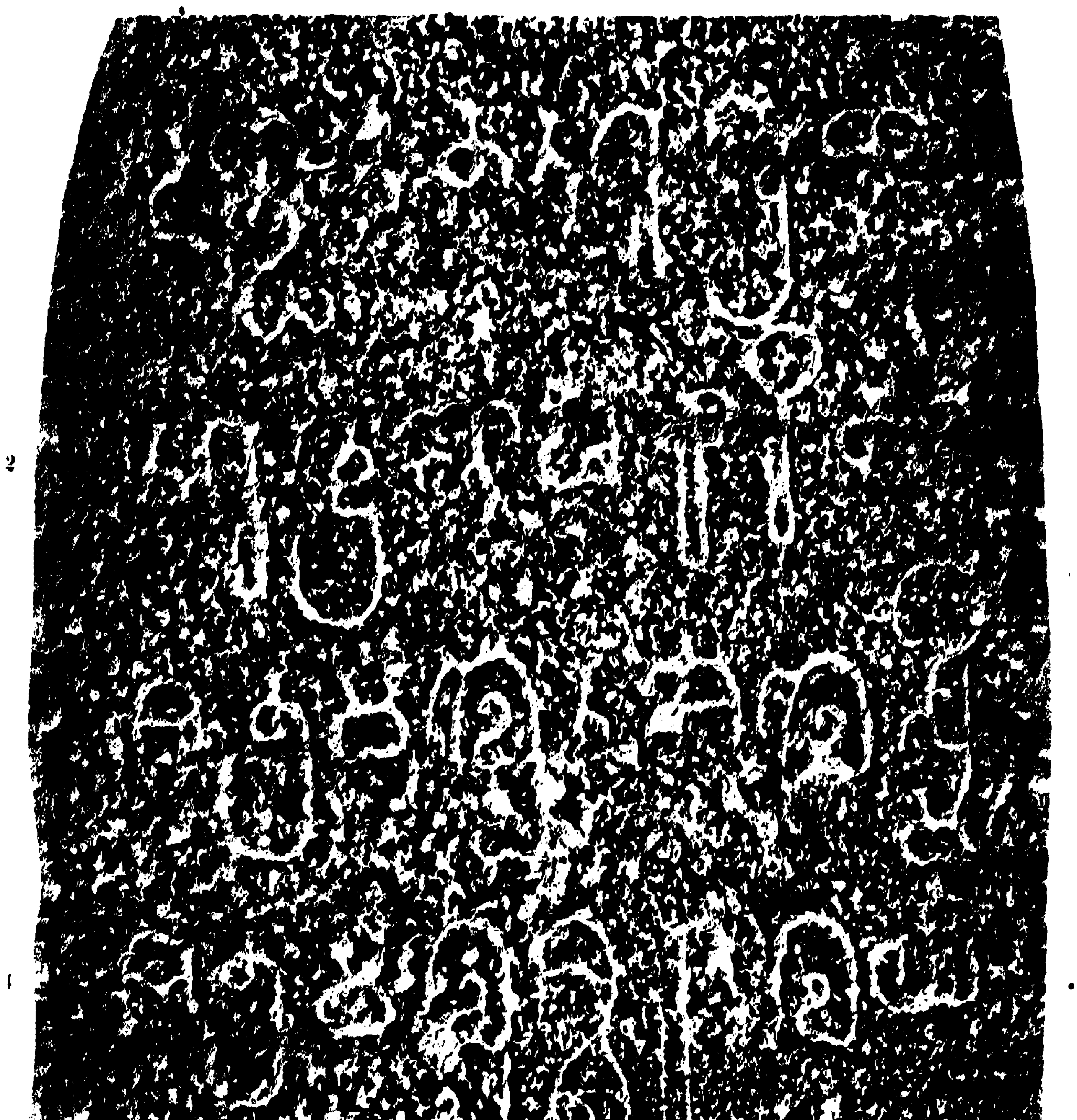
[3] The syllable *pāl*, which follows the noun *teṉ*, is one of the many affixes of the locative case.

[4] This name may be composed of the Tamiḻ *veṉ*, 'white,' and Kannaḍa *beṭṭu* (usually *beṭṭa*), 'a hill'; or the second portion of the word, *peṭṭu*, may be identical with Tamiḻ *paṭṭu*, a frequent ending of village-names.

[5] The last word of line 10, *āṅgu*, is a mere expletive.

Cave-inscriptions at Dalavanur.

A.— Sanskrit inscription of Narendra Satrumalla.

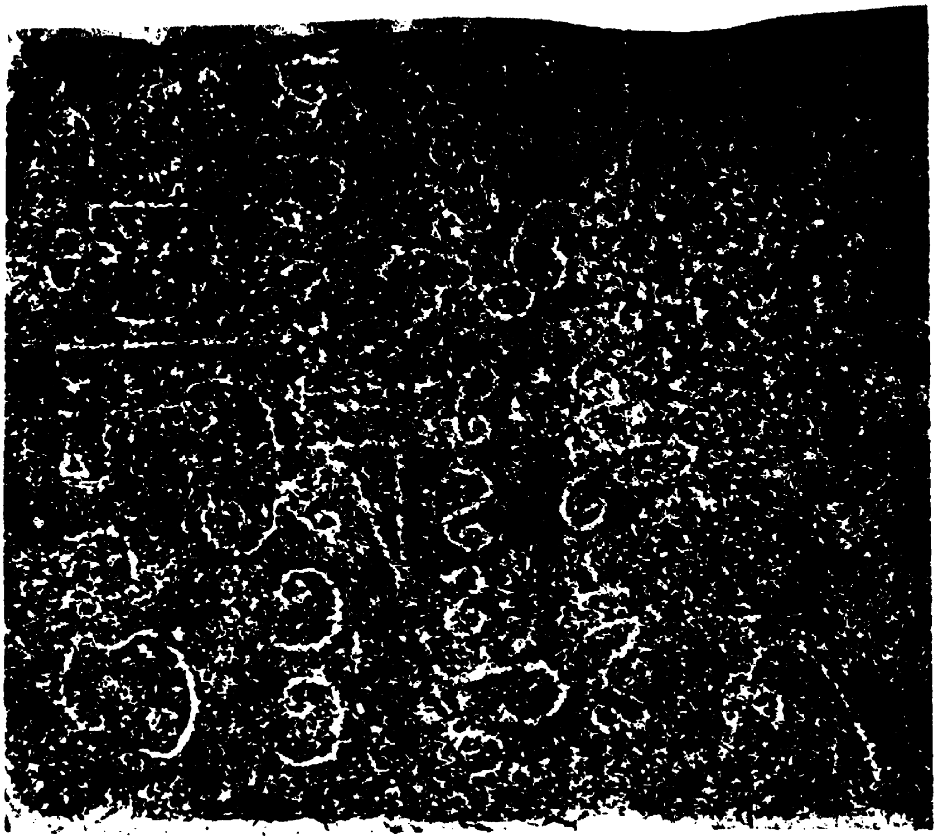


E. Hultzsch.

Collotype by Gebr. Plettner.

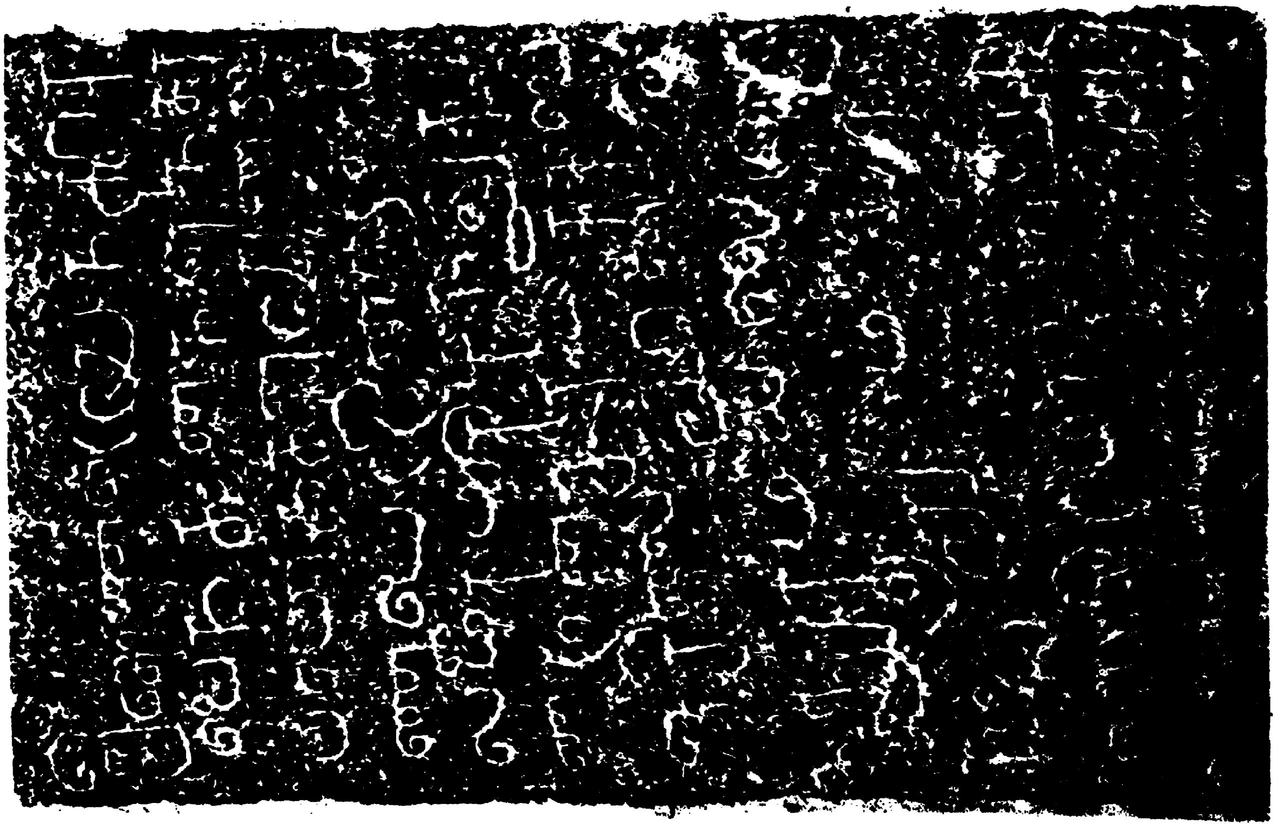
Scale ·3

B.— Tamil inscription mentioning the Pallava king Narendra.



Scale ·2

12 11



2 4 6 8 10

The characters seem to belong to the 7th century. They closely resemble those of the early Chalukya period. In particular, it may be noted that the letter *ē*, as in Pallava inscriptions of this period, is almost identical with *ba*. Other peculiarities to be noted are, (1) the use of a small *ma* below the line to indicate a final *m* in the first line of the heading of Section I; (2) the two dots of the *visarga* are sometimes joined by a line, as in l. 2 of the same heading, and (3) the *ā*-mātrā of *hā* in the same line is represented by a stroke above, and not to the right of *ha*. The dots above the letters, which mark the notation, are in several cases doubtful, and in the absence of a clue to their meaning (see below) I have only kept such as were broad and deep.

The most ancient Sanskrit work, which treats of music, is the *Bhāratīya-nāṭya-śāstra*. This treatise, as it has come down to us, shows signs of having been handled and re-handled, and all its parts are not of the same age. The chapters treating of music are among those which show this re-handling to a very marked degree, and for reasons which I have given elsewhere[1] they cannot be assigned to an earlier period than the 4th century A.D. This work while defining different modes of music (*jātis*), does not give actual examples in notation, so that it is impossible for us to obtain a clear notion of the music of that period.

The next treatise available to us is the *Saṁgīta-ratnākara* by Śārṅgadēva, written between A.D. 1210 and A.D. 1247. Though the author of this work gives examples in notation of the modes of music (*jātis*) defined by Bharata, he evidently does so on the authority of some previous writer or writers, though he does not name them. This is clear from the fact that after giving such an example he adds that the music resembles some particular kinds (*rāgas*) existing in his own time. Incidentally it may be mentioned that these examples of *jātis* often do not agree with Bharata's definitions, so that they must be regarded as belonging to a later period. Anyhow in the *Saṁgīta-ratnākara* we have, in notation, music belonging to the author's own period as well as that of some previous period; and examples of the latter the author must have borrowed from earlier works available to him. As a matter of fact many writers on music intervened between Bharata and Śārṅgadēva, but though the latter gives a string of their names, their treatises are unknown to us except in a few scattered quotations given by later authors. In short, at the present day the earliest music in notation available to us is that given in the *Saṁgīta-ratnākara*. Unfortunately the attitude of the author of this work is to explain away discrepancies by interpreting ancient rules so as to make them agree with the actual practice of the day, as I have pointed out elsewhere,[2] so that only a few of such discrepancies are actually noted by him.

In these circumstances, it is easy to imagine the great value of the discovery of any noted music belonging to a period earlier than that of the *Saṁgīta-ratnākara*. The Kuḍimiyāmalai inscription supplies such music. The inscription is in characters of about the 7th century A.D., *i.e.* about six centuries before Śārṅgadēva, the author of the *Saṁgīta-ratnākara*. It is divided into seven sections corresponding to the seven[3] classical *rāgas* of the time, *viz.* (1) *Madhyamagrāma*, (2) *Shaḍjagrāma*, (3) *Shāḍava*, (4) *Sādhārita*, (5) *Pañchama*, (6) *Kaiśikamadhyama*, and (7) *Kaiśika*. Each section consists of a collection of groups of four notes, arranged in sub-sections of sixteen, each sub-section taking up one line of the inscription. Of course, only those notes are used which are proper to the particular *rāga*. Each group in a sub-section ends in the same note. The note in which a particular *rāga* must be ended is called the *nyāsa* (*final*). That sub-section, which consists of groups having the *nyāsa* for their ending note, is put the last in a section. The other sub-sections are arranged according to the position of the ending note in the Hindu gamut *sa, ri, ga, ma, pa, dha, ni* : a sub-section consisting of groups ending in *sa* preceding one of groups ending in *ri* and so on.

[1] *Ind. Ant.*, Vol. XLI, pp. 158 f. [2] *Loc. cit.* [3] See below.

The notes employed in the music of this inscription are as follows :—

sa	*ra*	*ga*	*a* (antara)	*ma*	*pa*	*dha*	*na*	*ka*,(kākalī)

The relative vibration-frequencies of these notes determined from the data in the *Bhāratīya-nāṭya-śāstra* are[1] respectively

1	$\frac{10}{9}$	$\frac{32}{27}$	$\frac{5}{4}$	$\frac{4}{3}$	$\frac{3}{2}$	$\frac{5}{3}$	$\frac{16}{9}$	$\frac{15}{8}$
C	D_1	$E\flat$	E_1	F	G	A_1	$B\flat$	B_1

In the *Saṁgīta-ratnākara* these notes had the same value, but it seems that the values $\frac{6}{5}$ and $\frac{9}{5}$ for *ga* and *ni* respectively had probably come into use also,[2] which differ from the other values only by a *comma*. We can, therefore, with certainty, accept these values for the various notes in this inscription. The alternative values of *ga* and *ni* will not affect the character of the music.

In the notation of this music two points deserve special notice :—(1) Each note is expressed by a combination of the initial consonant in the name of the note with the vowels *a*, *i*, *u*, or *ē*, *e.g.* we have *sa*, *si*, *su*, *sē* ; *ra*,[3] *ri*, *ru*, *rē*, etc. Following the same rule, for the note *antara*, which begins with the vowel *a*, we must have the modifications *a*, *i*, *u*, and *ē* ; and for the *kākalī*, *ka*, *ki*, *ku*, and *kē*. But in this inscription, we find *a*, *u*, and *ē*, and *ka*, *ku*, and *kē* only. The *i* and *ki* are wanting. In old Hindu music the *antara* and the *kākalī* received the same treatment and it is therefore to be expected that of *i* and *ki*, if one should be excluded, the other would be excluded on identical grounds.

I am not able to say what the different vowel endings are intended to indicate, but any one can see that it has no affinity with the similar nomenclature invented by Gōvinda Dikshit at a later period.[4] The music in the inscription appears to be intended for the *vīṇā*, since it has been given the title *chatushprahārasvarāgamāḥ* or authoritative texts of notes produced by four *strikings* (of the string) ; and I think the vowel endings may indicate the particular ways of striking or plucking the string, such as are mentioned in various old works on music, *e.g.* the four *sāraṇās* mentioned in the *Saṁgīta-ratnākara*, p. 485.

(2) The second point in the notation deserving notice is the dots on the tops of some of the notes. I cannot suggest any explanation of this sign. I do not think, however, that it indicates the lowest of the three octaves as it does in the notation of the *Saṁgīta-ratnākara*.

The seven *rāgas* in which the music is written did not exist at the time of the *Bhāratīya-nāṭya-śāstra*, for none of them are mentioned in the chapters of that work especially devoted to music. That work, as has been already remarked, has received numerous re-handlings, and what is still more noteworthy, many quotations said to have been derived from it cannot be found in any of the manuscripts available to us. Thus Kallinātha quotes the following verses as from Bharata in his commentary on the *Saṁgīta-ratnākara*[5]:—

tathā ch=āha Bharataḥ |
pūrvaraṅgē tu śuddhā syād bhinnā prastāvanāśrayā |
vēsarā mukhya(kha)yōḥ kāryā garbhē gauḍī vidhīyatē |
sādhārit(raṇ)=āvamarshē syāt saṁdhau nirvahaṇaṁ(ṇē) tathā ||

These verses are nowhere to be found in Bharata's work. Indeed Kallinātha ought to have seen that they go contrary to the teaching of that author, as he has himself noticed pre-

[1] *Ind. Ant.*, Vol. XLI, pp. 254 ff.

[2] The grounds for this statement will appear in a subsequent article in the *Indian Antiquary*.

[3] The name *rishabha* begins with a vowel, but the consonant *r* is used in the case of that note.

[4] Chinnu Swami Mudaliyar's *Oriental Music*, pp. 14 ff.

[5] *Saṁgita-ratnākara* (Ānandāśrama series), p. 165.

viously that Bharata speaks of four *gītis* only, *viz.* the *māgadhī* and others,[1] which are quite different from these five. The alleged quotation proceeds further thus,—

mukhē tu madhyamagrāmaḥ shaḍjaḥ pratimukhē tathā |
garbhē sādhāritaś=ch=aiva hy=avamarshē tu pañchamaḥ ||
saṁhārē kaiśikaḥ prōktaḥ pūrvaraṅgē tu shāḍavaṁ(vaḥ) |
chitrasyāshṭādaśāṅgasya (?) tv antē kaiśikamadhyamaḥ |
śuddhānāṁ viniyōgō=yaṁ brahmaṇā samudāhṛitaḥ ||

These verses lay down the rules as to when the seven *śuddha rāgas* are to be used in a *nāṭaka* (drama), and these are the very seven *rāgas* in which the music of this inscription is written. Though these verses are quoted by Kallinātha as from Bharata, that work has only got the following :[2].—

tataś cha kāvyabandhēshu nānābhāvasamāśrayam |
grāmadvayaṁ cha kartavyaṁ yathā sādhāraṇāśrayam ||
mukhē tu madhyamagrāmaḥ shaḍjaḥ pratimukhē bhavēt |
sādhāritaṁ tathā garbhē vimarśē ch=aiva pañchamam ||
kaiśikaṁ cha tathā kāryaṁ gāna[ṁ] nirgra(rva)haṇē budhaiḥ* |
saṁniśrittāśrayaṁ ch=aiva rasabhāvasamanvitam ||

In the first place let it be noted that only five names, likely to be understood as being those of the above mentioned *rāgas*, occur in these verses. Secondly, the manuscript A[3] reads *madhyamaḥ* for *pañchamam*, which further reduces the number. The manuscript A, I may remark, is on the whole more trustworthy than those on which the printed edition is based. Thirdly, it must be remembered that none of these names occur as belonging to *rāgas* in the special chapters of the work treating of music. All this at once makes one think that the names, as used here, do not belong to *rāgas* at all, and this conjecture is borne out by the explicit statement contained in the first *ślōka*, which Kallinātha has not quoted. From this *ślōka* it is evident that the rules in the following verses are not for the use of *rāgas* of those names, but for the two *grāmas* and the *sādhāraṇa* mentioned in an earlier part of the work. Thus, music in the *madhyama-grāma* is to be used in the *mukha* portion of a *nāṭaka* and again in *vimarśa* (or *avamarsha*), music in the *shaḍja-grāma* in the *pratimukha*, music in the *sādhāraṇa* (*sādhāritam* is thus a mistake for *sādhāraṇam*) in the *garbha*, and music in the *kaiśika* in the *nirvahaṇa*.[4]

It is thus clear that the seven *rāgas* of this inscription did not exist in the time of the *Bhāratīya-nāṭya-śāstra*. When they came into existence is not known, the present inscription being their earliest record. They occur in the *Saṁgīta-ratnākara*, a treatise of a much later date (see above), and in a work called the *Nāradī-śikshā*, the date of which is not known, but which is presumably based on a certain work of Nārada, referred to in the *Saṁgīta-ratnākara*. What is more, the *Śikshā* mentions only these seven *rāgas*, whereas the *Ratnākara* mentions many others, thus showing that the former represents music of an earlier period.

I shall now proceed to discuss whether the music of the inscription agrees with the definitions of the seven *rāgas* as given in the two works. It must be remembered that out of the various modifications of these *rāgas* given in the *Ratnākara*, we have to deal with the *śuddha* variety only, *e.g.* *śuddha sādhārita*, *śuddha kaiśika*, etc. In the *Śikshā* there is no mention of any modifications.

I. **Madhyama-grāma.**—According to the *Ratnākara* this *rāga* contains the *kākalī* (*B* of the European music, if *C* represents the *shaḍja*) instead of the *nishāda* (*B*♭). According to the

[1] *Loc. cit.*, p. 151, *Bharataḥ punar māgadhy-ādayaś chatasra ēva gītīr uktavān.*
[2] See p. 406 (ed. Kāvyamālā).
[3] See *Ind. Ant.*, Vol. XLI, p. 158, n. 2.
[4] For *sādhāraṇa* and *kaiśika* see *Bhāratīya-nāṭya-śāstra*, pp. 306-309. For the five *sandhis* (*mukha*, *pratimukha*, etc.), see pp. 211-212.

Śikshā, however, this *rāga* contains the latter note. The music of the inscription agrees with this. Further, the *Śikshā* says that in this *rāga* the note *dhaivata* is *durbala* (weak), which is borne out by the inscription. For, there are no combinations of notes ending in *dha*. A weak note is never made the *nyāsa* (final) or *apanyāsa* (a secondary resting note, the *nyāsa* being the final resting note). The final is *ma* (*F*).

II. **Shaḍja-grāma.**—According to the *R.* this contains the notes *antara* (*E*) and *kākalī* (*B*); but according to the *Śikshā* it contains the regular notes *gāndhāra* (*E*♭) and *nishāda* (*B*♭). The inscription again agrees with this. But though the *Śikshā* says that the *nishāda* is only 'touched a little,' we have groups of notes ending in that note. The final is *ma* (*F*).

III. **Shāḍava.**—According to the *R.* this contains the notes *antara* (*E*) and *kākalī* (*B*), whereas the *Śikshā* says it contains the *nishāda* (*B*♭) and says nothing about the other note, and we must therefore assume it to be the usual *gāndhāra* (*E*♭). In the inscription we find the *antara* (*E*) and *nishāda* (*B*♭). We have no groups of notes ending in the *antara*. Nor have we groups of notes ending in *pa* and *ni*. The *R.* notices that *pa* is 'weak.' The final is *ma* (*F*).

IV. **Sādhārita.**—According to the *R.* this *rāga* contains the notes *gāndhāra* (*E*♭) and *nishāda* (*B*♭), but according to the *Ś.* we ought to have *antara* (*E*) and *kākalī* (*B*). The inscription agrees with the latter. There are no groups ending in *antara* and *kākalī*. The sub-section of groups ending in *dha* precedes the one ending in *pa*, for which I have no explanation to offer. The final is *ma* (*F*).

V. **Pañchama.**—According to the *R.* this contains *antara* (*E*) and *kākalī* (*B*) notes; but according to the *Ś.*, *antara* (*E*) and *nishāda* (*B*♭). The inscription agrees with the latter. There are no groups of notes ending in the *antara* (*E*). The final is *pa* (*G*).

VI. **Kaiśika-madhyama.**—According to the *R.* this contains *gāndhāra* (*E*♭) and *kākalī* (*B*) and leaves out *ṛishabha* (*D*) and *pañchama* (*G*).[1] The *Ś.* simply says that the notes are the same as those of the *Kaiśika*, but the final note (*nyāsa*) is *madhyama* (*F*). In the *Kaiśika* it is *pañchama* (*G*). The *Ś.*, in its definition of the *Kaiśika*, only makes a special mention of the *kākalī* (*B*), and we must therefore presume that the other notes, if they occur, must be the ordinary ones and among them the *gāndhāra* (*E*♭). Thus there is an agreement of the two works. The inscription, however, shows *antara* (*E*) and *kākalī* (*B*). There are no groups ending in these notes.[2] The note *pa* (*G*) is altogether wanting, which agrees with what the *R.* says in its definition of the *rāga*. But the note *ri* (*D*) does occur, though according to *R.*'s definition it should be absent. In the *ākshiptikā*, however, given as an example in the *R.*, both *ri* (*D*) and *pa* (*G*) are found, though they are absent in the *ālāpa* and the *karaṇa* given in that work. The final is *ma* (*F*).

VII. **Kaiśika.**—According to the *R.* this *rāga* contains the *kākalī* (*B*), the other notes being the usual ones. The *Ś.* also says the same (see above). In the inscription, however, we find the *antara* (*E*) instead of the *gāndhāra* (*E*♭). The final is *pañchama* (*G*). In group 4, l. 33, we have *amimarē* which is a mistake, probably for *apamarē*, since nowhere else in the inscription does the same note occur consecutively.

It will thus be seen that there are discrepancies in the three works as to the nature of the *rāgas*. Even in the days of Mataṅga, a writer previous to Śārṅgadēva, the author of the *S. R.*,

[1] The *ālāpa* and *karaṇa* given in the *S. R.* agree with this, but the *ākshiptikā* does not. Further the *graha* or initial note is said to be the *shaḍja* of the *tāra* octave (the highest of the three octaves). In the examples it is the *shaḍja* of the *mandra* (lowest) octave, probably a misprint.

[2] In the *Bhāratīya-nāṭya-śāstra* the *antara* and the *kākalī* are described as weak notes to be used under great restriction, and that they can never occur as finals. If we examine the inscription we find that this rule apparently holds good here also (see Sections IV, V, VI) except in Section VII. Even in this section it will be noticed that these notes are not the absolute finals (*nyāsas*) but only *apanyāsas* (intermediate resting notes), the real final of the *rāga* being the *pañchama*.

such discrepancies existed, as can be seen from certain quotations from that author which have come down to us. But on the whole the inscription agrees more with the *Nāradī-śikshā* than with the *S. R.*, which must be explained, I think, by the former work representing an earlier period of music. Further, the author of the *S. R.* consulted works on music from *various parts of the country* (see below), before writing about the music of an older period than his own, and he made a selection of definitions—on what principle we do not know. The music in the inscription, on the other hand, must have been current at the time of its composition in the district in which the inscription is found. We have seen that this music is in much better agreement with the *Nāradī-śikshā* than with the *S. R.*, which was influenced by musical treatises of different parts of the country (see the introductory *ślōkas* and frequent references to the Southern Indian music in the *S. R.*). Mr. Chinnuswami Mudaliar in his *Oriental Music* says that the Southern Indian Music is founded on the teachings of Nārada, whereas that of Northern India rests on the basis of Hanūmat's teachings.[1] Mr. Mudaliar gives no authority for his statement; perhaps it is a tradition. If so, the better agreement of the inscription with the *Nāradī-śikshā*, which we have noticed, would seem to lend colour to it, though a similar comparison with the treatise of Hanūmat (which is no longer extant) is necessary before one can make a definite statement. Of course, this refers to olden times. The more modern Indian music from the 16th century onwards has been greatly influenced by the music of the Arabs, in all parts of the country.

This treatise, according to the colophon, was composed by some king, who was the pupil of Rudrāchārya. It is impossible to say whether this Rudrāchārya be the same as Rudraṭa mentioned by Mataṅga (*vide S. R.*, p. 82).

SECTION I.

सिद्धम् ।[2] नमः (।) शिवाय(ः) ॥

मध्यमग्रामे चतुष्प्रहारस्वरागमाः

1	संनेपुंस	गिनेगिस	नेधुनेस	सुपुंनेस
	मिरगिस	रुंगेंनुंसुं	सगिनेस	नेमुंपेसुं
	मिगनेस	पेंमुंनेस	रमिगसे	धुनेगिस
	नेपुंनेस	पिमपिसे	गधुनेस	मुंनेपु
2	नपेंरुंगे	मिगरेग	नेसरगि	धुनेरगि
	सगिनेगुं	पेंमुंरगि	[मुं]पेंरुंगें	गिसरगि
	सनेरगि	रुंगेंनुंगें	पिगरेग	नेपुंरगि
	सुंगेंरंगें	गरेमिग	पिनेरगि	सेरमिग ॥
3	पुंस[मुं]पें	गिसनेपुं	नेसनेपुं	मनिमपि
	धु[नें]मुंपें	संमुंनेपुं	निमनिप	रेगमुंपें
	[3]धुसु[ने]पुं	मिधुनेपुं	सधुनेंपुं[4]	नेसमुंपें
	गुंपेंमुंपें	सगिनेपुं	नेधुनेपुं	गिसमुंपें ॥

[1] Of course, this is to be understood to mean that the two authors have recorded the music of their respective provinces.

[2] The *akshara* क्ष and the vertical stroke after it are entered below the line. The headings are all written in the left-hand margin.

[3] धु seems to be corrected from धि.

[4] Originally नु was engraved in place of नें.

4	नेपुंधुने	मुंसधुने	रगिधुने	गिसधुने
	निमप[1]नि	नेसधुने	मुंनेधुने	समिधुने
	मिगसेनु	सेगसेनु	गसेमुंने	पुंसगुने
	सनेधुने	[मुं]गिधुने	निमधेन	पेसुंगिने ॥
5	मुंसपेंमु	गिनेसमु	नेमिसमि	सधुनेमुं
	नेगिसमि	मुंपेंसमि	रगिपेंमु	गिसंपेंमुं
	धेसनेमुं	गसेपिम	सुंगेंसुंमं	मिधुनेमुं
	रगिसेमुं	नेसनेमुं	निसेपिमं	रुंमेंगुंमे ॥

समाप्ता[:*] [स्व][रागमाः*]

SECTION II.

षड्ग्रामे चतुष्प्रहारस्वरागमाः

6	सगि[2]धेस	सुंरुंगेंमुं	मिगधेस	धेसेपेंसुं
	गिंनेधुसे	पुंमधेस	पेंनपेंसु	सगिपेंसुं
	समुंगिस	पुंधुनेस	नेरगिस	धिनेपुंस
	रुंगेंधुंसें	धिमगेंसुं	सपुं[धेसु]	नेपुंगिस ॥
7	सुंरुंगेंरुं	गेंधुंसुंरें	गिधेगिर	गसेगिर
	पुंनेगिर	धेसनेर	धिमगेंरुं	रधेगिर
	धेसगिर	पिसेगिर	पुंगिधेरुं	न[पें]गिर
	धुनेसरि	नेपुंसेर	धेरुंगिर	गिरधेरुं ॥
8	गुंपेंरुंगें	गिधेरगि	सधेरगि	धेमुंरगि
	धुसेरगि	सपेंरुंगें	मिरमिग	धेगिसगि
	रुंगेंसुंगें	पिसेरगि	समिरगि	[धे]गिरगि
	धुसेमिग	नेपुंसेग	धिपमुंगें	गपेसुंगें ॥
9	नेपुंरपि	पुंधुनेपुं	गिधु[नेपुं]	नपेंगुपें
	मुंधेनपें	रगिनेपुं	गिरनेपुं	नेसरपि
	पुंसनेपुं	धेनगुंपें	[संरं]गिपें	पिरगुंपें
	पसेगपि	धुसेगपि	धेसगुंपें	गिसगुंपें ॥
10	धुनेपुंधे	गपिगधे	गिसनेधु	[नेपुं]गिधे
	गुंपंनधे	पिसेगधु	सेगनेधु	समिगधे
	धुंसुंगेंधुं	पेंसुंन[धे]	रगिपुंधे	पिरगिधे
	सुंरुंगेंधुं	गेंसुंगेंधुं	सगिपुंधे	मिर[गिधे] ॥

[1] प is corrected from पि.

[2] The ग is preceded by an ē-mātrā in addition to the i-mātrā.

11	नेगिधुनि	धुसिधुने	गिपुंधुने	सपुंधुनि
	पुंगिधेन	धेगिधेन	गिधुसने	र[धे]सने
	पुंधुसेनु	रेगसेनु	गिसगिने	गसेपुंने
	पुं[नु]धुने	गपिधेन	पेंसगिने	पिगधुने ॥
12	गुनधेमुं	सगि[धे]मुं	गिधेसमि	सेरगंमि
	कुंमेंसुंमें	गिस[धे]मुं	नेसधेमु	मरेगमि
	गिकुंगुंमें	कुंगुंधेमु	गधुनेमु	मिगधेमु
	पिरेगमि	मुंगिधेमुं	रेगधेमुं	सपुंधेमुं ॥

समा[सा][: स्वरागमाः*]

SECTION III.

षाडवे चतुष्प्रहारस्वर[ा*]गमाः

13	सधुनेस	मुंधुनेस	नेधुरसे	मिनेधुस
	कुंडमें[सुं]	मेंसुंपंस	षमिपेंसुं	रिसधुसे
	मुंनेधुसे	रधुनेस	धेमंरिस	रिधेरिस
	धेनरिसे	मुंधेरसे	सुंरंधुसें	मिरधुसे ॥
14	कुंधेसरि	धेनधेकुं	मिरधेकुं	सरिधेकुं
	षमिधेर	धुंसुंमेंकुं	मेंसुंमेंकुं	रिसधेकुं
	नेधुसेर	मुंधेंसरि	समुं[धे]कुं	धिएमरे
	धुनेसेरि	धेकुंमिर	मिरमेकुं	रमिसेर ॥
15	मेंसुंरेंधुं	सुंकुंनधे	सधुनेधु	रिसमुंधे
	सनेमुंधें	[कुं]मेंनधे	मिरनेधु	सेमुंनेधु
	से[र]मुंधे	नधेमुंधे	डमेंनधे	मि[र]मुंधे
	मुंधेनधे	रिसनेधु	नेमुंनेधु	सधेमुंधे ॥
16	नेधुने[मुं]	रिधेनमुं	मसेषमि	धुसेषमि
	धुनेडमें	[ष]सेषमि	मेंकुंडमें	धिमसेमुं
	पधिएम	[रे]सुएम	धुनेडमें	धिसुएम
	पुंधेनमुं[1]	नधेडमें	मिधुसेमुं	धे[कुंडमें] ॥

समास[ाः स्वरागमाः*]

[1] The ु sign which is attached to this letter is probably due to a mistake.

SECTION IV.

साधारिते चतुष्प्रहारस्वरागमाः

17	सपुंकेस	मुंधेपुंस	धेपुंकेस	रिसपें[सुं]
	कसिपेंस	सुंकंपेंस	धेकंपेंस	रिधेपुंस
	पुंधुकेस	मेंकंमेंसु	मिसेरसे	रपुंकेस
	मेंरंपेंसु	मिरक[ि]	अमिरसे	पुंधेर[सें] ॥
18	सेपुंधेकं	समेंसुरें	मिसेधुरे	पुंधेसरि
	उंमेंसुरें	धसिधेर	धेरधेकं	सधेसरि
	पुंधेमिर	धे[पुं]धेकं	मिपुंधेकं	सधेमिर
	मिरसुंरें	सुंकंमें[रें][1]	धि[म]धेर	धेपुंसरि ॥
19	धेसंपुंधे	पुंकेसधे	सपुंसधे	रिसपुंधे
	सुंकंसधे	रिकेसधे	मिरसेधु	केसपुंधे
	रपुंसेधु	केरि[प]धे	मुंसपुंधे	धिरेपंधि
	सेरपुंधे	कंधेपुंधे	सधेपुंधे	मिरपुंधे ॥
20	पुंसधेमुं	धेसधे[पुं]	मणधिप	रिसधेपुं
	संधेकंपें	कंपेरपि	धेकंधेपुं	मणमपि
	[3][से]पुंधेपुं	धेसकंपं	उंमुंधेपुं	धिपरेपुं
	मि[रे]धेपुं	केसधेपुं	अमिकंपें	मुंस[धे].[2]
21	पुंसधेमुं	मिरसेमुं	सेमुंअमि	अमिसेमुं
	सधेउंमें	रिसधेमुं	पुंधे[स]मि	धेपुं ..[3]
	.[पि]एम	सुरेधिम	रेपुंधेमुं	मि[सुं]धेमुं
	सधुसेम	पुंकेसमि	मेंसुंधेमुं	धि ..[सु][4]

SECTION V.

पञ्चमे चतुष्प्रहारस्वरागमाः

22	पुंनेधुसे	रपिमसे	पिमुंपेंसुं	ने[उं]मेंसुं
	समिरसि	धुनेमिस	नेसपेंसुं	रिसमेंसुं
	सधेरिसं	नेपुंरिस	पुंसेरधि	धिअमिसे
	मकंपेंसुं	नेरमिसे	धुरपि[सि]	मिअमें[सुं] ॥

[1] The letter in brackets may possibly be कं.

[2] The stone is here broken. The missing letter must be a variant प, probably पुं ; after it, the usual symbols of punctuation (see above).

[3] Stone damaged here.

[4] The stone is here mutilated. The letter immediately following धि may possibly be मे. The usual words ending a section (see above) are also wanting.

23	मुंपेंसरि	नेमुंपेंकं	सधुनेर	पिमसेर
	कंडंमेंकं	मधेनरि	नेधुनेर	पिरसेर
	धेनपेंकं	रिसमेंकं	मपिमरे	पुंधुनेर
	रंनपेंकं	धेन[में]कं	पिञमिरे	स[डं]मेंकं [॥*]
24	पंमुंरमि	कंमेंडंमें	मपिञमि	नेरसेमं
	पिरपेंमुं	पिमसेंमुं	नपेंकंमें	कंधडंमें
	कंपेंसुंमें	नपेंडंमें	मिसेरमि	नेपुंनेमुं
	सेरञमि	रसेरमि	धुसेपिम	पिरसेमुं ॥
25	धुनेसधे	नधेपुंधे	पिरमिधु	नेपुंनेधु
	रधुनेधु	नेरिसधे	मुंपेंमुंधे	रिसरिधे
	ञमिरधे	मुंपुंनेधु	सेरमुंधे	पिसनेधु
	से[मुं]पुंधे	कंमेंसधे	रमिपुधे	धिनेमुंधे
26	नेकंधेन	डंमुंधेन	रिसधुने	रनेधुने
	पुंरधुने	सुरिधेन	पेंमुंधेन	मिरधुने
	[1][र]मिधेन	रिपुंधेन	धेकंधेन	कंडंमेंन
	मुंपुंधेन	धेकंमने	धिपुंधुने	सरिधेन ॥
27	[र][2]एमपि	मेंडंमुंपें	रिसनेपुं	रधुनेपुं
	ञपिरेपुं	ने[डं]मुंपें	कंपेंडंपें	धिएमपि
	[र]मिडंपें	कंनमुंपें	मिञमपि	धेनरिपें
	रिपुंनेपुं	धेकंनपे	सुपमपि	र[ने]मुं[]पें[3]

SECTION VI.

कैशिकमध्यमे चतुष्प्रहारस्वरागमा:

28	समुंकेस	मुंधेकसि	धेमुंकेस	मिरमिसे
	रि[स]केस	सुंमेंधसि	धेमुंकेस	ञमिकेस
	धुंसेंरिस	धेरिकेस	रिसरेंसं	सं[4]रि[5]केस
	[सुं]कंकेस	मिरकेस	रमिकेस	में[सि] . .

[1] Originally रि was written and then corrected to र.

also possible.

[3] Stone broken. The missing portion must be the usual punctuation.

[4] Originally सुं was written and then corrected to सं.

[5] The form of this letter is somewhat abnormal. It is possibly धं.

29	धिमसेर	धेरिसरि	कंधेसरि	सरिसुंरें
	सकेसरि	मुंधेमिर	के[स]मिर	मिकेसरि
	धुकेसरि	केसधेकं	रिकेसरि	धेकसरि
	संपंमंरें	रमिधे[कं]	रिधंमेंकं	सके ..
30	धुकेसधे	मि[संमुं]धे	मधिसेधु	सेकुसेधु
	केसमंधे	डमुंस[धे]	रिधेसधे	सडंमुंधे
	समंसधे	धिएमधि	धेसमुंधे	सुंधेसधे
	धिरेमधि	धेकंसधे	मुंकेसधे	मधि ..
31	संमेंकंमें	रिसधेमुं	केसडंमें	धुंरेंसुंमें
	समंधेमुं	केसधेमुं	धिमएम	धुसेधुम
	[कं]मेंधमें	सधेकंमें	रिकेसमु[1]	धेकसिमुं
	मधिकंमें	धंमेंकंमें	मिकेसमु	धे[स] ..

SECTION VII.

कैशिके चतुष्प्रहार[स्व]रागमाः

32	सडंमेंसं	रिकेरिस	धेमुंधेस	मुंकेरिस
	रिधुकेस	धुकेरिस	केसधुसे	प्रमिकेस
	कंमेंधसि	मेंधमेंसं	सिधमेंसुं	सकेरिस
	केसरिस	डमुंधेस	धिसुंमेंसुं	क[सि] ..
33	मंधेमिर	पिसेमि[र]	मेंडंमेंकं	प्रमिमरे
	मिरमेंकं	सकेमिर	सुंमेंपकं	धेपंसरि
	डमंकेर	मिप्रधिरे	प्रपिसेर	पेंकंधे[र]
	[के]रसेर	मिसेधिर	संपेंसुं[रं][2]	म[पि] ..
34	[सं]कं डं	सिधमेंडं	मेंध[मेंडं]	मिप्रकेडं
	मपिमए	धु[से]मि[प्र]	धि[मके]डं	धेकंमेंडं
	रसेमिप्र	कुंसेमिप्र	मिप्रमेंडं	मेंकं[में]डं
	रपमए	कंडंमेंडं	मस .:	....
35	सेकुसेमुं	रपेंडं[में]	[सुंरेंसुं]में	पिएपिम
	सेमपेंमं	रपंकं[3]में	पिरे[प्र]मि	कंधसंमें
	डमेंकंमें	सरिपेंमं	धिपएम	एमपिम
	डमं[धे]मु	रिधेकं[में]	प्रपिए[4].	....

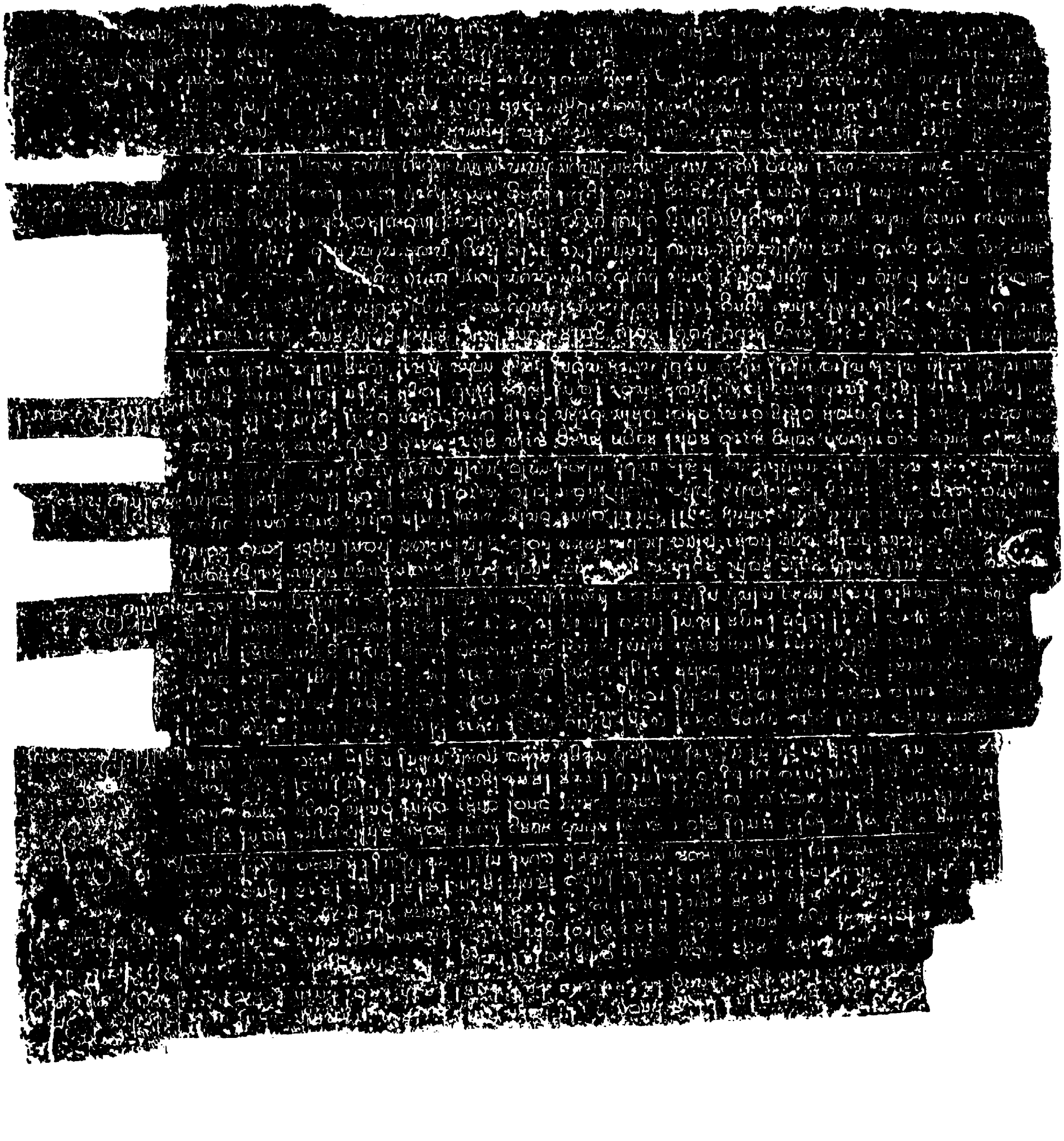
[1] Possibly मं.

[2] Possibly रें or रु.

[3] Possibly रें.

[4] This wanting letter must be a variant of प्र.

Kudimiyamalai inscription on music.



S. KONOW.

SCALE ·04

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36	समिरधे	कंकेसधें	मिषमि[धि]	[पे]मुंरधे
	कं[मिं]रधे	मिष[प]धु	[कु]मरिधे	[र]मि[र]धे
	कंडंमेंध	सिधेसुंधे	[ष]पिमधि	धेमुंस[ध]
	[पु]एमधि	धेपुंमधि	....	....
37	केरसि[क][1]	समुंसके	सुकंसके	रिधुसके
	सुकं[मं]कु	रमिसके	रिकसेके	एमसेकु
	मधिसेकु	धिमसेकु	सेषमिके	धुरसेकु
	सधु[स]के	मिरसे[क]	....	....
38	धु[के]सपुं	[के]स[मुं]पें	सरिमुंपें	रिसकधं
	मुं[कें]समुं	[के]सडंपें	स[2]म[ए]पुं	रिकंमपुं
	सधेसपुं	मिधु[रे]पुं	[के]सरुंपें	मुंपेंरपि
	सेकुंसेपुं	मिसेमपि	....	....

श्रीरुद्राचार्य्यशिष्येण परम-
माहेश्व[रे]ण रा[ज्ञा] शिष्य-
हितार्थ[3] कृता: स्वरागमा: ॥

[4] [E]ṭṭirkum ēḻirkum [i]vai uriya : ||

No. 29.—SONPUR PLATES OF KUMARA SOMESVARADEVA.

By B. C. Mazumdar, B.A., M.R.A.S.

This document, as will appear from its detailed description, consisted originally of four plates engraved on one side only, but in the place of the second and the fourth plates—now missing, two plates engraved on both sides were substituted, and one concluding line was attempted unsuccessfully to be engraved on the reverse side of the plate which was originally the third plate. When this document was unearthed by a cultivator in his field in 1908, the four plates now edited were found strung on a circular ring (supporting the seal), cut open at the lower end in such a manner, that all the plates could be taken out of the ring. The seal is rather peculiar, as it does not contain any legend and as it is fashioned in imitation of a lotus. The inner side of the seal is hollow. The lower external ring of the seal consists of fifteen petals, and the middle ring contains fourteen petals. On the top surface there is a seated figure with the right arm outstretched to the knee, within the enclosure of a blossoming creeper. The figure seems to represent a goddess, and, if so, she is the representation of Lakshmi. I may state, however, that the posture indicating peaceful meditation is hardly consistent with the figure of any goddess.

---

[1] Possibly कु. [2] Possibly मि. [3] Read °तार्थं.

[4] The four following words are written in Tamil characters of about the same period. Literally translated they mean : "These (*svaras*) are appropriate (also) to eight and seven."

In order to describe the plates, I shall call the first one A, the plate beginning with *vibhiścha* B, the plate beginning with *janapadān* (engraved on both sides) C, and the plate smallest in size D. Though B is a little heavier in weight and is slightly dissimilar to A at the corners, it seems to be a genuine portion of the original document. Though the document is not concluded on plate B, it appears from the context that one or two sentences only were engraved on another, concluding plate, which is now missing. As this plate begins with *vibhiścha*, it is certainly in continuation of a missing plate which had *bhā* as its last letter. Neither plate C nor D is its next preceding plate. It therefore appears that the original grant consisted of four plates, the second and the last of which are missing.[1]

When the original grant was first tampered with, the ring was cut open, and the plate C and another new forged plate (subsequently removed) must have been put in. My reasons for this supposition are, that in the first place the plate B cannot be linked with C, and in the second place the text after *sukhēna prativastavyaṁ* (plate C, l. 21) is missing. That plate D is a later careless forgery by the son of the grantee named in plate C, is perfectly clear. The very words occurring on plate C have been repeated with some variations in plate D. The name of the grantee in plate C (ll. 18, 19) is Udayakara, son of Vidyākara, grandson of Jayakara (miswritten Vrayakara, compare line 11 of plate D) and great-grandson of Lakshmīdhara, while the grantee appears in plate D as the son of Udayakara, bearing the name Bhābhakara Śarman. The reasons for these changes or forgery are not of course now apparent.

This copper-plate grant, as it is now edited, was found buried in a field, recently brought under cultivation, in the year 1908 in the village of Kēlgā̃ in the Uttara-tīra division of the Feudatory State of Sōnpur. The river Mahānadī flows right through the State of Sōnpur, and the portion lying to the left or the north of the river is called the Uttara-tīra division, while the portion to the right or to the south is named Dakshiṇa-tīra. It is to be noted that the village granted has been described to be situated in the **Uttaravalli**-*vishaya* in the 8th line of the genuine plate A. The village Kēlgā̃, where the plates were unearthed, is about 18 miles to the north of Sōnpur town; and about seven miles from this village of Kēlgā̃ is a village called Achēṇḍa which I identify with **Attēṇḍa** mentioned in the 9th line of plate A. It may also be noted that the village **Kamalapura** mentioned in plate C (l. 17) as well as in plate D (l. 10) is also in the Uttara-tīra and is within a short distance from the village Kēlgā̃.[2]

If we abstract from a slight difference in size (due wholly to irregularity in giving proper shape to the plates), the plates A and B may be said to be alike, having been engraved at the same time by one engraver with letters fully similar. The first plate (A) is thinner, and is broken slightly at the right hand upper corner. The weight of plate A is $25\frac{1}{2}$ tolas and that of B is $35\frac{1}{2}$ tolas. There is a crack in the middle of plate A extending from *ra* of *paramēśvara* (l. 6) to *hē* of *māhēśvara* (l. 5). Both these plates (irregularly shaped) measure generally 8 inches × 4 inches. On the reverse side of plate B (at the top) a few letters in one line were attempted to be engraved; but they are not quite legible because of imperfect impression. Plate C was made almost similar to plates A and B. It measures $8\frac{1}{4}'' \times 4\frac{1}{4}''$ and has a weight of 37 tolas. The fourth plate or plate D is wholly dissimilar to the other plates. It measures $7'' \times 4\frac{1}{8}''$ and has a weight of $33\frac{1}{2}$ tolas. The hole perforated at the

[1] [It is I think more probable that there were only three plates, and that the words inscribed on the reverse of plate B are the last ones of the original grant. The first half of the line forms the continuation of the last line on the obverse. The last half of the line probably gave information about the writer. The missing plate was probably inscribed on both sides.—S. K.]

[2] [*Kamalapura* is perhaps a Sanskritisation of *Kēlgā̃*.—S. K.]

top is also of a smaller diameter. All the four plates, together with the seal which adheres to the ring, weigh 140 tolas.

The letters engraved are similar in the main to the letters of the plates of the Trikaliṅga Guptas. There is, however, sufficient evidence to show that they are of a later time. The compound letters *rṇṇa* (l. 1, plate A), *chchha* (l. 3, plate B) in the genuine plates resemble wholly the modern Oṛiyā letters; while the letters *ṅga*, *ṅka* throughout and *rā* in l. 10, plate A, resemble the modern Bengali compound letters. The mistakes made by the engraver in engraving *ta* for *gu* (l. 3, plate A) and *ti* for *bhi* (l. 5, plate B), when copying from the original lines given to him, show that the letters given to the engraver resembled the modern Bengali letters; otherwise such mistakes could not occur. The forged plates contain many words such as *vandāpanā* (l. 7, plate C), *gaṇḍa* (l. 9, plate C), etc. which have been used in their popular Oṛiyā sense. The letter *ra* in plates A, B and C is on its way to be evolved into the form of modern Oṛiyā *ra*. The forged plate D shows an earlier form of *ra*.

This grant, issued from the town of Sōnpur (**Suvarṇṇapurāt**, plate A, l. 1), makes a mention of a *Paramamāhēśvara Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* **Sōma-kulatilaka Trikaliṅgādhipati** *Śrī*-**Mahābhavagupta-rāja-dēva** to start with. But from the manner in which this mention is made, it is difficult to say which Mahābhavagupta is referred to. It is not clear whether *Śrīmad*-**U[d*]dyōta**, who is called a **Kēsarin**, is really a lineal descendant of the Guptas. The Brahmēśvara temple inscription at Bhuvanēśvara[1] of the twelfth century A.D. mentions this Uddyōta Kēsarin. It is quite evident that the **Kōsala** country (ll. 4 and 9, plate A), within which the Sōnpur State was still then included, was being governed by the governors of the Guptas; for the whole tract of the Kōsala country is said to have been granted (*prasādīkrita*) by Uddyōta Kēsarin to **Abhimanyu Dēva** (ll. 4 and 5, plate A), and we learn that **Kumārādhirāja Sōmēśvara-dēva** of the Lunar race was the lord of the Sōnpur tract then known by the name **Paśchima-Laṅkā** (ll. 5 and 8, plate A), at the time of this grant. The people of Sōnpur know it by tradition that once the State had such a name as Paśchima-Laṅkā. A small rock in the bed of the Mahānadi within a stone's throw from the palace of the Mahārāja is called Laṅkōśvarī, and this Laṅkēśvarī has been referred to as **Laṅkāvarttaka** in the Mahadā copper-plates of Yōgēśvaradēvavarman.[2] The Ratnapur stone inscription of Jājalla Dēva[3] mentions the fact that this Rāja of Dakshiṇa Kōśala defeated the Rāja of Andhra-Khimiḍi in Ganjām and also a neighbouring Rāja, Sōmēśvara by name. I am inclined to identify the latter with the Sōmēśvara of this grant.[4]

I have given practically the translation of Plate A. Plate B contains only those imprecatory verses which are met with in other copper-plate grants; as such they do not require to be translated. Besides the name of the grantor and his ancestors, there is nothing of such importance in plates C and D that it is necessary to translate them. The grantee and his ancestors belonged to the Hārita *gōtra*, had five *ṛishis* for their *pravara* and were students of the Mādhyandina Kāṇva-*śākhā*.

TEXT.

Plate A.

1 Ōṁ[5] svasti [|*] Śrī-**Suvarṇṇapurāt** || || Paramamāhēsva(śva)ra-Paramabha-

2 **ṭṭāraka**-Mahārājādhirāja-Paramēśvara-(||) Sōma-kula-tilaka-**Tri-**

3 **kaliṅg-ādhipati-śrī-Mahābhavatapta**[6]-rāja-dēva-pād-ānudhyāta-(||) śrī-

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[1] *Journ. Beng. As. Soc.*, Vol. VII, pp. 558 ff. [2] See above, p. 219. [3] *Ep. Ind.*, Vol. I, pp. 32 ff.

[4] [Rai Bahadur Hira Lal identifies him with the Nāgavaṁśī king Sōmēśvara of the Kuruspal stone inscription; above, Vol. X, p. 26.—H. K. S.]

[5] Expressed by a symbol.

[6] Read -*Mahābhavagupta*-.

4 mad=Udyōta[1]kēsari-râja-dēva-prasādikṛita[2]-Kōsala-rājy-âbhisi-[3]
5 kta-śrī-Abhimanyudi(dē)vasy=ātīta-rājyē (||) Paramamâhēśvara-Pa-
6 ramabhaṭṭāraka-Kuma(mā)rādhirāja-Paramēsvara[4]-Paśchimalaṅk-ādhi-
7 pati-Sōma kula-kamala-kalikâ-vikāsa-bhâjyara[5]-kumvara-śrī-
8 Sōmēśvaradēva-pādāḥ kusalinaḥ[6] || Uttaravalli-vishaya-saṁ[7]
9 Kōsalō-rā[jya*]-khaṇḍīya-(||) Attēṇḍā-grāmē (||) prativāsinō vrāhma-
10 ṇa-pu(ḥ)raḥsarān (||) bhōgi-bhōgirūpa-pramukha-samasta-

Plate B; First Side.

1 vibhiś=cha bhūpatibbiḥ[8] dānam=idam=asmadīya[ṁ](||) dharmma-gauravād=asmad-anurō-
2 dhāch=cha (||) svadānam=iv=ānupālanīyaṁ || tathā ch=ōktaṁ dharmma-śāstrē[9] || Bhūmiṁ yaḥ
3 pratigṛihṇāti (||) yas=cha[10] bhūmiṁ prayachchhati [|*] ubhau tau puṇyakarmāṇau niyataṁ svargga-
4 gāminau || Âsphōṭayanti pitarō valkayanti (cha) pitāmahāḥ ||(|) bhūmidātā ku-
5 lē jātaḥ sa nas=trātā bhavishyati || [11]Vahutir=vvasudhā dattā rājabhiḥ Sagarāditiḥ[12] ||(|) ya-
6 sya yasya yadā bhūmis=tasya tasya tadā phalaṁ || Mā bhūd=aphala-saṅkā[13] vaḥ para-da-
7 tt=ēti kīrttanāt ||(|) svadattāt=phalam=ānantyaṁ paradatt-ān[u]pālanāt || Svadattāṁ pa-
8 radattām=vā yō harēd[14]=vasundharāṁ ||(|) sa vishṭhāyāṃ kṛimir=bhūtvā pitṛibhiḥ saha
9 pachyatē || Gām=ēkāṁ svarṇṇam=ēkañ=cha bhūmēr=apy=arddham=aṅgulaṁ [|*] haran=narakam=āpnō-
10 ti yāvad=āhūti[15]-saṁplavaṁ || Iti kamala-dal-āmvu-vandu[16]-lōlāṁ śriyam[17]=ānu-
11 chintya manushya-jīvitañ=cha [|*] sakalam=idam=udāhṛitaṁ [cha] vudhvā[18] na hi sa taḍā [pu][19]

Plate C; First Side.

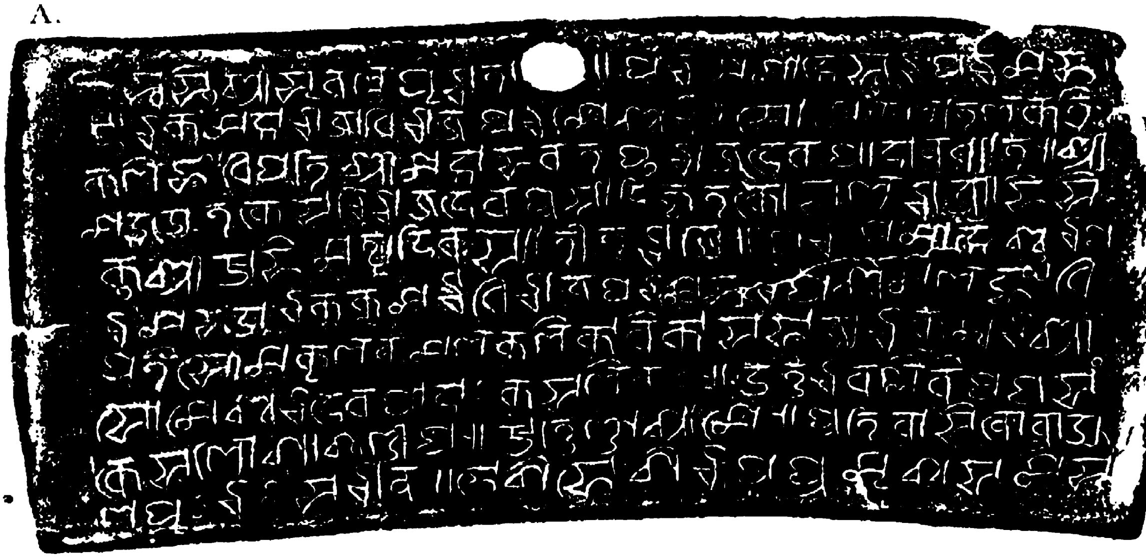
1 janapadān(a) yathā-kāl-ādhyāyinaś=cha maṇḍalapati-(||)vishaya-
2 pati-(||) khaṇḍapati-(||) daṇḍapāsikādina[20] samasta-rāja-pād-ōpajīvinō
3 yathārhaṁ (||) mānayanti || vōdhayanti[21] || samāshṇapayanti || viditam=astu
4 bhavatā[ṁ*] || uparilikhita-grāmō=yaṁ (||) prasiddha-chatuḥ-sīm-āvachchhina[22]
5 sa-jala-sthalaḥ || sa-matsya-kachchhapaḥ || sa-viṭap-āraṇyaḥ | sa-
6 nidhiḥ || s-ōpanidhiś=cha || [23]s-āmvra-madhuvan-ākīrṇṇaḥ || suvarṇṇadaṇḍa-
7 ahidaṇḍa- || vandhadaṇḍa- || vandāpanā- || vijayavandāpanā- || tṛiṇ-ōdaka-
8 sāsanārddhika- || charavalīvarda-[24] || āndhāruvā- || pratyandhāruvā-padāti-jī-

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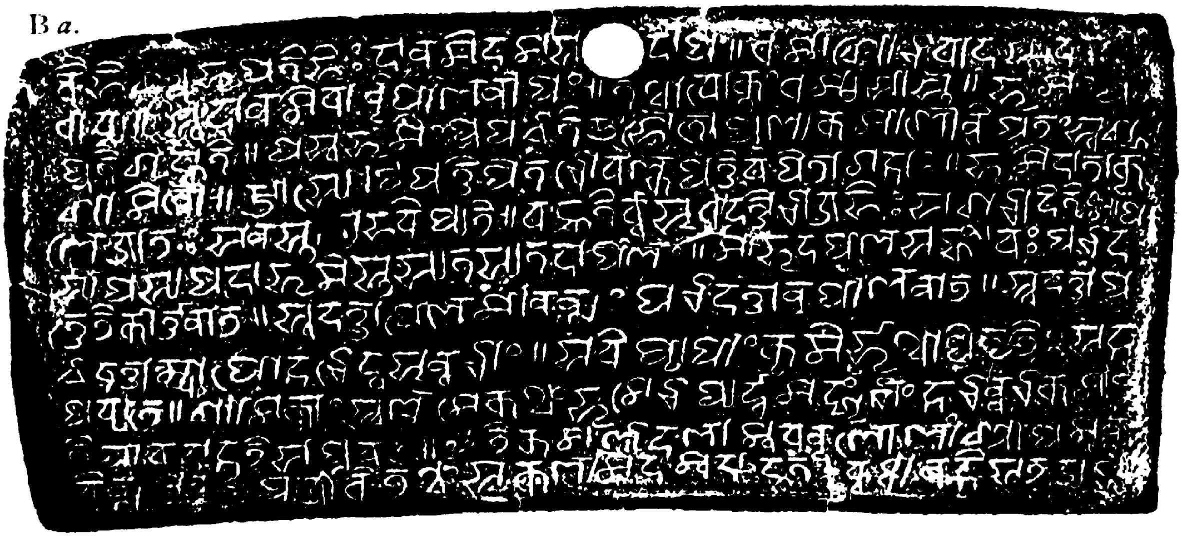
[1] Read -*Uddyōta*-.
[2] Read -*prasādikṛita*-.
[3] Read -*ābhishikta*-.
[4] Read -*Paramēśvara*-.
[5] Read -*bhāsvara-kumāra*-.
[6] Read *kuśalinaḥ*.
[7] Read -*saṁbaddha-Kōsala-rājya*-.
[8] Read -*patibhir=dānam*=.
[9] Read -*śāstrē*.
[10] Read *yaś=cha*.
[11] Read *Bahubhir*=.
[12] Read -*dibhiḥ*.
[13] Read -*śaṅkā*.
[14] Read *harēta va*-.
[15] Read =*ābhūta*-.
[16] Read -*āmbu-bindu*-.
[17] Read *śriyam*=.
[18] Read *buddhvā*.
[19] Of the words engraved on the reverse I can only read *shaiḥ parakīrttayō vilōpyāḥ*. Read *na hi purushaiḥ parakīrttayō vilōpyāḥ*.
[20] Read -*pāśikādīn*.
[21] Read *bōdhayanti samājñāpayanti*.
[22] Read -*chchhinnaḥ*.
[23] Read *s=āmra*-.
[24] Read -*balīvarda*-.

Sonpur plates of Kumara Somesvaradeva.

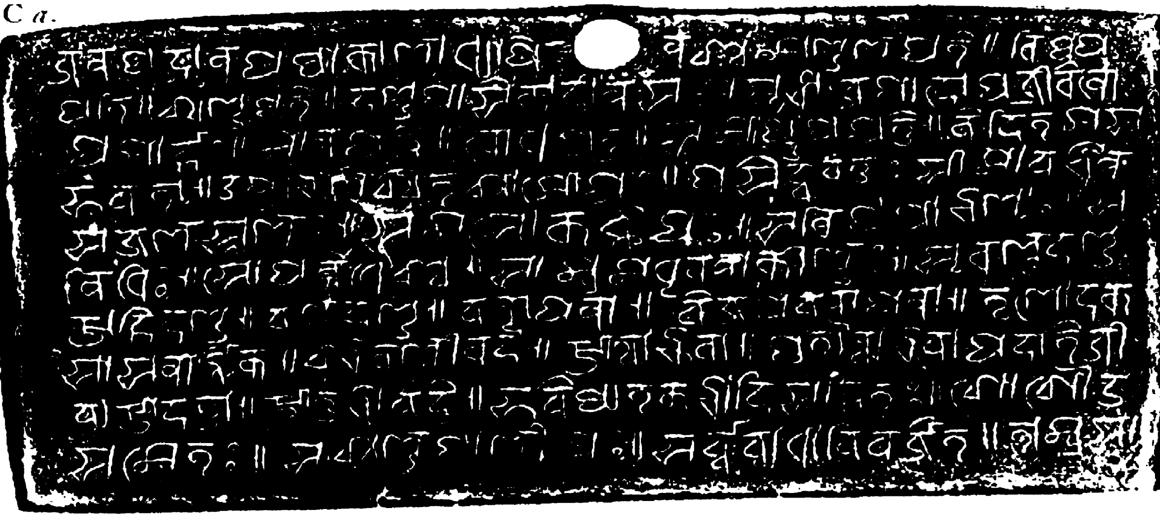
A.



B *a*.



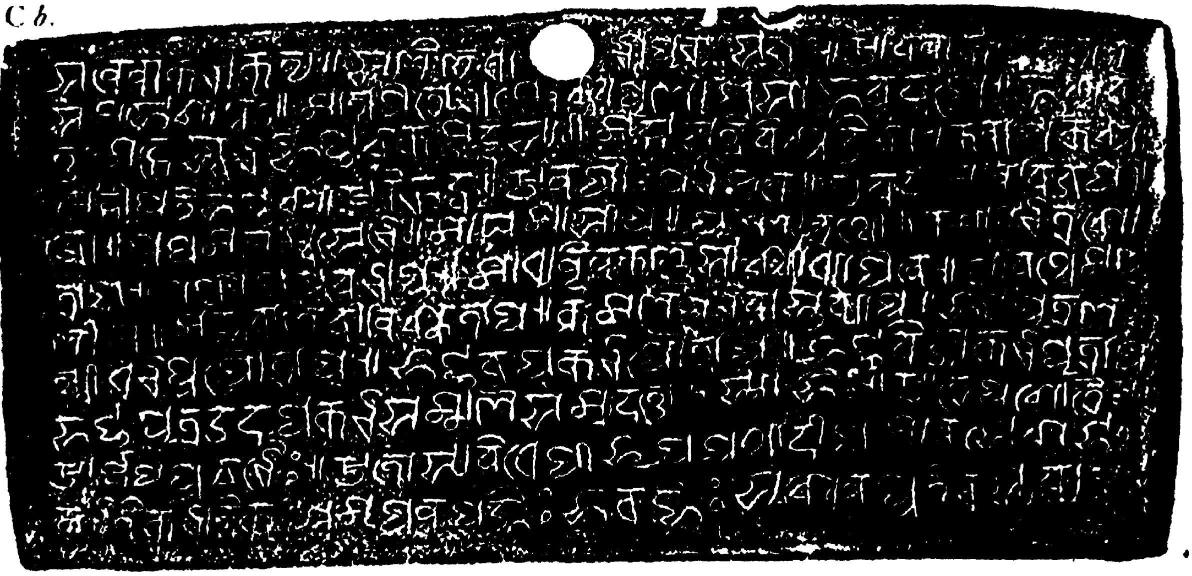
C *a*.



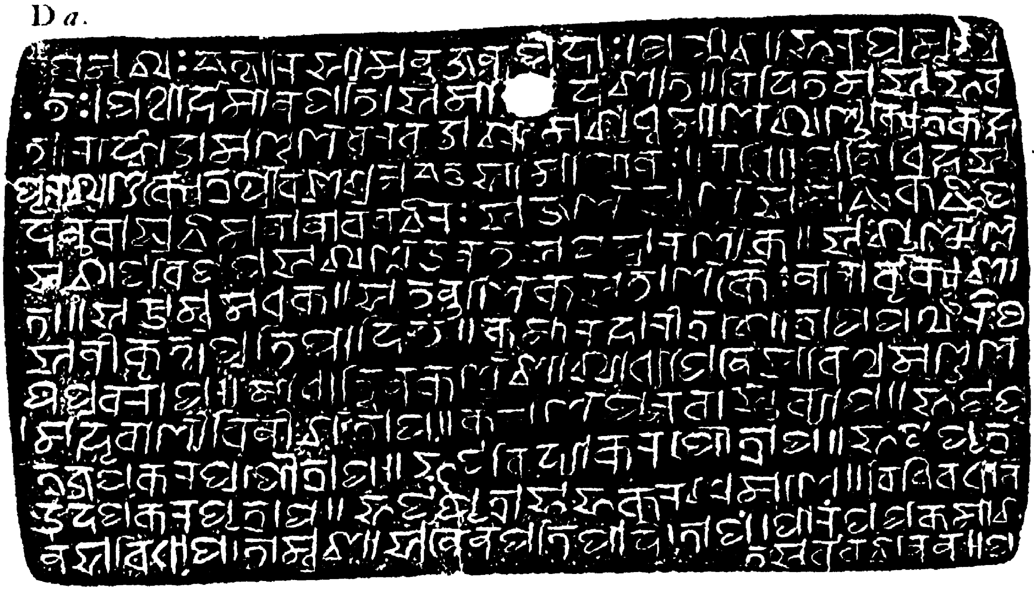
S. KONOW. W. GRIGGS & SONS LTD., PHOTO-LITH.

SCALE ·65

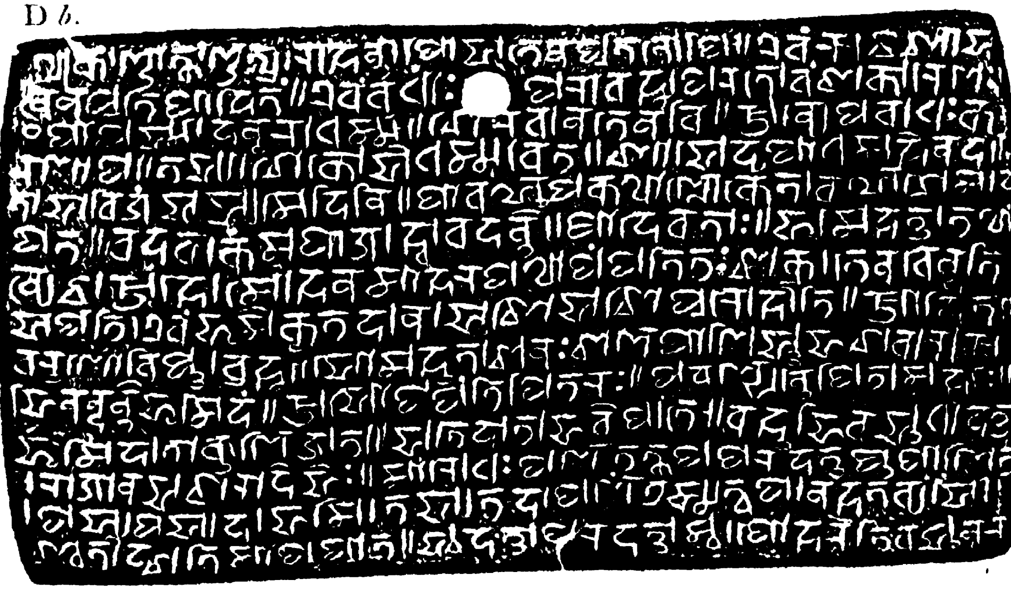
C b.



D a.



D b.



9 vya-ādattā- || āntarāvaḍḍi- || bhavishyat(a)-kar-ādi-sahitaḥ || gō-gauḍa-

10 samōtaḥ || sa-khaṇḍapālīyaḥ || sarvva-vādhā-vivarjita[1] || tāmvrasā-

Plate C; Second Side.

11 sanōn=ākarīkṛitya || saliladhārā-puraḥsaram || ā-chandr-ārka-kshiti-kāla-

12 sama-bhōg-āntaṁ || mātāpitrōr=ātmanaś=cha [2]puṇya-yasō-bhivṛiddhayē || bhagava-

13 ntaṁ Mahēsvara[3]-bhaṭṭārakam=uddisya || mahāsandhivigrahi-r[ā*]ṇaka-nāyaka-śrī-

14 Mahīpatibhaṭṭa śrī-Aniruddha || anayōḥ parishṇatna[4] || pravarddhamāna-vijaya-rā-

15 jyē || prathama-samvatsarē || Māghamāsīya- || pūrṇatithau || Kumāra-Hāritra-gō-

16 trāya || pañcharsha-pravarāya || Mādhyandina-[5]Kaṇṇa-sākh-ādhyāyinē || Sāvatthi-maṇḍa-

17 līya || Mahuvāli-vinirggatāya[6] || Kamalapura-vāstavyāya || bhaṭṭaputra-La-

18 kshmīdhara-prapautrāya || bhaṭṭa-Vra(Ja)yakara-pautrāya || bhaṭṭa-Vidyākara-putrāya

19 bhaṭṭaputra-Udayakarasarmmaṇē[7] samya[g*] dattō 'smābhiḥ || Ātrēya-gōtraiḥ

20 Ārshaya-pravaraiḥ || atō=sya vidhēyī-bhūya yathā-dīyamāna-bhōga-bhāga-

21 kara-nākar-ādikaṃ samupanayadbhiḥ bhavadbhiḥ sukhēna prativastavyaṁ

Plate D[8]; First Side.

1 pramukhaḥ cha(ch=ā)nyāni sīmanta-janapadāḥ | shashṭhīgābhura-pramāṇa-

2 taḥ | yathārha[ṁ*] mānayati | samādiśati || viditam=a-tu bhava-

3 tā[ṁ*] [9]Rōṅgaḍā maṇḍala Vuravuḍāgrāma Gudhvamāla-khaṇḍa-kshētra-Kahna-

4 pura-khaṇḍa-kshētra Thaviśa(?)-gr[ā*]mō chatu[ḥ*]-sīmāyānaḥ | nidhy-ōpanidhi-hasta-(sti)-

5 danta-v[y*]āghra-cha[r*]ma-nānā-vanēcharaḥ sajalasthala samachchhakachchhapa

6 sakhaṭa[10]-viṭapa sakhalla[11]-un[n*]ata sapadr-āraṇyaka[12] || sagulmalla-

7 tā || sa-amvramadha(dhū)ka || satantalıka satālakaiḥ nānā-vṛiksha śā-

8 sanī-kṛitya pratipādita || Kumāra-Hāritra-gōtrāya pañcharisha-

9 ya-pravarāya || Mādhyandina-Kaṇṇa-śākh-ādhyāy[i*]nē Sāvatha-maṇḍala[13]-

10 Mahuvālī-vinirgatāya || Kamalapura-vāstavyāya || bhaṭṭapu-

11 tra-Jayakara-prapautrāya || bhaṭṭa-Vidyākara-pautrāya || bhaṭṭa-putra-

12 Udayakara-putrāya || bhaṭṭaputrā[ya*] Bhābhakaraśra(śa)rmaṇē || vidhi-va(vi)dhānē-

13 na sa[ṁ*]vidhāya | tāmvra-śāsanēna p[r*]atipāditō=yaṁ | pāraṁparya-k[r*]am-āga-

14 ta-sarva-vachanēna || ya-

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[1] Read *-bādhā-vivarjitas=tāmraśāsanēn=*

[2] Read *-yaśō-*.

[3] Read *Mahēśvara-bhaṭṭārakam=uddiśya.*

[4] Read *parijñaptyā.*

[5] Read *-Kāṇva-śākh-*

[6] Read *-vinir°.*

[7] Read *°śarmaṇē.*

[8] The whole plate is extremely faulty in respect of language and spelling. That is why some letters, though apparently distinct, could not be properly read. Only a few mistakes have been corrected, and the numerous mistakes in the common benedictory stanzas have been left unnoticed.

[9] The reading and identification of these names are very difficult. *Rōṅgaḍā*, if this be the correct reading, I cannot identify; villages with names such as *Burabaga, Karabaga*, etc. are found far off, but none in the neighbourhood; *Gudhvamālakhaṇḍakshētra* perhaps denotes a plot of land which is *māl* in character. In the Sambalpur District we find four general classes of land—*māl, bāhāl, bērna* and *āt*; cf. *Bengal District Gazetteers*, Volume XVI, Sambalpur, p. 107.

[10] *-khaṭa-* is a sanskritized form of *khaḍ*, straw.

[11] *-khaila-* means 'a pit.'

[12] *-padrā-* is perhaps the vernacular *paḍā* which is used in the district with the meaning of "fallow land."

[13] The *ā*-stroke is written at the beginning of the following line.

Plate D; Second Side.

15 thā kāṇḍāt-kāṇḍ[ā*]t=prarōhantī yō satēna pratanōshi || ēvaṁ rā[1] cha śāsa-
16 nēna pratipāditaṁ || evaṁ vadhāḥ(buddhvā) parāvahma(parārdhaṁ cha) paratō vāṁśakārēṇaḥ
17 ṭhayāyasmād-anurā dharmma-(||)gauravā na tē(kē)na vi (||) anyōpa(alpāpi)*vādhaḥ ka-
18 raṇīya || tasyāgēkō=s[t]i dharmmavēta || śāsēdūpādhama hina dā- |
19 tā savi(vī)jaṁ sasyamēdini || yāvat=surya-kathā llōkē tāvat=sargē māda-
20 yata || vēdavākamayā jā(ji)hvā vadanti || yā dēvatāḥ || bh[ū*]mi-dattā tathā-
21 nyē cha āha | mōha(hē)na mā hara yathāyaṁ patitaḥ Śakra | tena vēvṛiti
22 sapati | ēvaṁ bhūmikṛita dāna | sasē (śasyē) sasē (śasyē) prarōhīti || Āditya-
23 Varuṇō=Vishṇu | Vrahmā Sōma-Hutāśanaḥ Śa(Śū)lapāṇis=tu bhagavān(a) | a-
24 bhinandanti bhūmidaṁ || asōṭayaṁti pitaraḥ || pavalganti pitāmahāḥ ||
25 bhūmidātā kulē jātā || sa tē dātā bhavishyati || vahubhi vasudhā dattā[2]
26 rājāna Sagarādibhiḥ || mā rōdhaḥpalataṅka ya paradatta prapālitā[2]
27 yasya yasya [ya*]dā bh[ū*]mi | tasya tadā palaṁ tasmanvayā na hatavyaṁ | sā-
28 śvatīṁ=gatim=āp[nu]yāt || svadattā paradattām=vā yō harēti vasundhara.

No. 30.—DANTEWARA SANSKRIT AND HINDI INSCRIPTIONS OF DIKPALADEVA; SAMVAT 1760.

BY RAI BAHADUR HIRA LAL, B.A., NAGPUR.

The two steatite slabs on which the above inscriptions are engraved, are found in the temple of the goddess Dantēśvarī of **Dantēwārā**, a village situated on the junction of the Śaṅkhinī and Ḍaṅkinī rivers—about 60 miles south west of Jagdalpur, the present capital of the Bastar State, under the administration of the Chief Commissioner of the Central Provinces. They were first brought to light by Colonel Glasfurd, Deputy Commissioner of the now defunct Upper Gōdāvarī District in which Bastar was formerly included. About the year 1862 Colonel Glasfurd wrote a detailed report on this Dependency, which was published as Selection No. 39 from the Records of the Government of India in the Foreign Department. In this report, on pp. 99 and 100, an eye copy of these inscriptions is given, apparently as read by a Marāṭhā clerk, for at the end of one of them there is a note in Marāthī, stating that 'the remaining 5 lines were not decipherable.' The transcripts of both the Sanskrit and Hindī inscriptions are very defective, as already remarked by me on a former occasion,[3] where I have given the substance of the records. I now edit the two inscriptions from excellent impressions taken by Mr. Venkoba Rao of the Madras Archæological Department.

The inscriptions are engraved on 2 loose slabs each about 21" × 15". The **Sanskrit** record covers a space about 14" square and contains 23 lines. The average size of letters in the first 5 lines is $\frac{9}{16}$" and in the rest $\frac{7}{16}$". The Hindī inscription, which is surmounted by a figure of a dragon usually found profusely carved on the temples locally known as Hemāḍpanthī, also contains 23 lines covering a space 14" × 13½", the average size of letters being $\frac{3}{8}$". In both, the characters used are Nāgarī, the notable orthographical peculiarities being the representation

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[1] This *rā* seems to have been cancelled.

[2] The *ā*-stroke is written at the beginning of the following line.

[3] See above, Vol. IX, pp. 164 ff.

of *b* and *v* by the same sign and the use of the letter *sh* for *kh* as in lines 15 and 22 but not invariably, cf. *likhitaṁ*, l. 22. The use of *ja* for *ya* as in *jātrā* (l. 20) and the antiquated sign for *jh* as in *rījhē* in l. 13 of the Hindī inscription are noteworthy. The composition is not free from spelling mistakes. It was made by the Rājaguru Bhagavāna Miśra, a Maithila Paṇḍit, who seems to have been fond of jingles, which he has managed to introduce both in Sanskrit and Hindī, so that, if the record is not verse, it would be conceded that it has at least an element of poetry in it. The principal record is the Sanskrit one, which however contains a verse quoted from the *Pratāparudrīya*.

The second record only purports to be a **Hindī** version of the first 'in view of the fact that in the Kali age there are very few Sanskrit-knowing men.' It may be noted that the one is not the exact translation of the other, and the Hindi record gives certain additional information which is not included in the Sanskrit inscription. The variations are however very few and for all intents and purposes the two records are identical in substance.

The object of the inscription is to record the occasional ceremony of *kuṭumbayātrā* made by king **Dikpāladēva** to the shrine of the goddess **Dantāvalā** in the Saṁvat year 1760, corresponding to **A. D. 1702.** The ceremony lasted for 5 days beginning on the **14th of the bright fortnight of Chaitra** and ending on the **3rd of the dark fortnight of Vaiśākha.**[1] It is stated that on this occasion several thousands of buffaloes and goats were killed, whereby the waters of the **Śaṅkhinī** river became red like *kusuma* for 5 days. This appears to have been a recognised feature of the ceremony, as Colonel Elliott writing in 1856 said[2]:—'When any marriage is celebrated in the Rāja's house or when the Rāja first mounts the throne the whole family of the Rāja go to visit the goddess and at that time not less than a thousand sheep and buffaloes are sacrificed. This is called *kuṭumbayātrā*.' It is not clear from our records what the occasion was for the *yātrā* in Saṁvat 1760, but from the context it may be inferred that it was for thanksgiving for victory over the **Navaraṅgapura** fort and for the birth of an heir-apparent, referred to below, on p. 250.

The inscription gives a genealogy of Dikpāladēva for 10 generations beginning from **Annamarāja**, the first king who settled in Bastar. He is stated to have been a brother of **Kākatī Pratāparudra** of the lunar race descended from the Pāṇḍava Arjuna. The original home of the family was in **Hastināpura**, whence they migrated to **Oraṅgal** (Waraṅgal), where they ruled for a long time until the country was invaded by the Musalmāns. Being pursued by the latter Annamarāja fled to Bastar, where he established himself as king. Of the first seven successors of Annamarāja no information beyond their names is given. The Hindī inscription however mentions a queen who built tanks and gardens. Of the 8th **Vīrasiṁhadēva** it is stated that he ruled for 67 years and that he married a Chandēlla princess **Vadanakumaridēvī**. Their issue was **Dikpāladēva** who again married in a Chandēlla family the princess **Ajabakumari**, daughter of Rāo **Ratanarāja** of **Vardī**. The result of this union was the heir-apparent **Rakshapāladēva**, who was born when his father was only 18 years of age. Dikpāladēva is stated to have stormed the fort of **Navaraṅgapura** and to have established there an Oṛiyā Rāja.

As regards the genealogy given in these inscriptions I have discussed the matter in the notice of Bastar inscriptions,[3] and need not repeat it here. There seems to have been a confusion between Pratāparudra of the Conjeeveram inscriptions who flourished about 1316 A.D., and another of the same name who apparently was ruling in the 15th century and was ousted by Ahmad Shāh Bahmani in 1422 A.D. Our inscription seems to refer to the earlier Pratāparudra,

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[1] The English equivalents of these dates as calculated by Mr. Gokul Prasād, Tahsildār of Dhamtari, are Tuesday, the 31st March, and Saturday, the 4th April 1702 A.D., respectively.

[2] *Selections from the Records of the Government of India* (Foreign Department), No. XXX, p. 24.

[3] See above, Vol. IX, pp. 164 ff.

because it is of him that the stories of possessing 9 lakh archers and other extraordinary things are told. The confusion is accentuated by the fact that both the kings were conquered by Musalmāns, and as *Annamarāja fled through fear of the Muhammadans, he is wrongly relegated to the times of the most celebrated of the Pratāparudras instead of the weaker one. If Annamarāja be* identified as brother of the earlier Pratāparudra whom the Musalmān historians call Luddardēo,[1] the period of 400 years (1302[2] to 1702 A.D.) would have to be allotted to 10 generations with about 40 years each, which is improbable. Unfortunately the name of the king whom Ahmad Shāh ousted is not given, but apparently it was Pratāparudra, which has been a favourite name in the family.[3] Annamarāja was apparently the brother of this latter Pratāparudra, on whose defeat he fled towards Bastar. The story of his flight as told by the people of Bastar recounts how he prayed his household goddess to assist him, whereupon she directed him to advance saying that she would follow him; as long as he heard the tinkling of her anklets behind him, he was to proceed, and he was certain of overcoming all who stood against him, but if he looked behind himself once, fortune would desert his arms. A Nāgavaṁśī Rāja was at this time in possession of the Bastar country, and Annamarāja proceeded against his chief towns Bhairamgarh and Bārsūr and took them. He then marched forward, when, in crossing the Ḍaṅkinī river, the goddess's feet sank deep in the sand: not hearing the tinkling of the anklet Annamarāja turned round; upon this the goddess became angry and reproached him with his want of faith. At last she relented and said that he might go and conquer all the country within 5 days' journey, but that she could not further accompany him and would remain where she was.

Annamarāja went forward and the goddess, who from this time was called Dantēśvarī, took the form of a poor beggar girl and worked with Bhaṇḍārī Naik, to whom she afterwards revealed herself, and to this day the descendants of the Naik hold office about her temple in Dantēwārā. Annamarāja conquered the whole of the Bastar territory and selected Madhōtā as his capital, while he built a temple at Dantēwārā for the goddess. His successors further improved it by making additions and repairs and endowing it munificently. There is a free grant estate consisting of 138 villages for its maintenance. Such was the influence which the goddess exercised on the minds of her devotees that Colonel Glasfurd[4] writing in 1862 noted, 'Nothing is done, no business undertaken without consulting her; not even will the Rāja or Dīwān proceed on a pleasure party or hunting excursion without consulting "Mai" (mother). Her advice is asked in matters of the most trivial nature; flowers are placed on the head of the idol and as they fall to the right or to the left, so is the reply interpreted as favourable or otherwise.' It is notorious that human sacrifices were offered to her until about 1842 A.D., and that when the Rāja was once summoned to Nāgpur, as many as 25 grown-up men were offered to ensure safe journey. It is however singular that our inscriptions, which mention the unusual ceremony of *kuṭumba-yātrā*, an occasion of profuse spilling of blood, should not at all refer to any human victim being sacrificed at the time. It is indeed the bloody aspect of this goddess which seems to have given her the name of Dantēśvarī, as one of the fierce forms of Dēvī is Raktadantī or bloody-toothed. Her representation in the temple is merely that of Mahishāsuramardinī, killing the buffalo demon. The folk etymology connects her with Draupadī, of whom she is said to be an incarnation.[5] According to the legends of the Rāja's family she has changed her name several times. When the family ruled at Delhi, she was called Ḍillyēśvarī, when they removed to Mathurā, she became Bhuvanēśvarī, and when they migrated to Waraṅgal, she assumed the

[1] Briggs, *Firishta*, Vol. I, p. 371.

[2] Duff's *Chronology* gives 1294 A.D. as the date of Pratāparudra's accession to the throne; see p. 208.

[3] It may be noted that this is only a surmise on the assumption that the genealogy given in the inscription is correct and does not omit any names. Mr. Krishna Sastri suggests that the Pratāparudra of our inscription may be another person belonging to the Gajapati dynasty of Orissa, who is believed to have been powerful in Telingana in the sixteenth century A.D.

[4] *Report*, p. 98.

[5] Elliott's *Report*, 1856, p. 22.

name of Māṇikyēśvarī, which was changed to Dantēśvarī when they fled to Bastar. It is noteworthy that the tutelary goddess of the Nāgavaṁśī kings whom the present family succeeded was Māṇikyadēvī.[1] Inscriptions found in the state show that she had shrines at Bhairamgarh and Bārsūr, which are not very far away from Dantēwārā, then known as Tāḍalāpāl[2] or Tāḍa Laṁkā (the town or island of palms). It is possible that there was one at the latter place also, and apparently this was the first place Aṇṇamarāja stopped at before he set out to conquer the surrounding country to get a footing in it.

Looking to the spirit of the age it appears very natural that he should have prayed to the local goddess for success and not improbably made a vow to make offerings, which on account of his having finally achieved success must have been unusually large. Only a tremendous number of victims could be accepted by the goddess in that particular form, and this being Raktadantī, the name Dantī, Dantēśvarī or Dantāvaḷā must have suggested itself as most appropriate to call her by. Had he brought the goddess with him, he would probably have enshrined her at the capital he selected for his residence and would probably have maintained her old name. The change was necessitated not only for the reason stated above, but to avoid the name which was dear to his enemies and therefore unpleasant to the conqueror. The Musalmāns usually changed the names of the great cities they conquered, for instance, the name of Warangal was changed to Sultānpur, when Ulugh Khān took it.[3]

With regard to geographical names Navaraṅgapura is a town[4] in the Vizagapatam District and gives its name to the northernmost tahsīl stretching into the Central Provinces and Bengal between the States of Bastar and Kālāhaṇḍi. The Rānī of Navaraṅgapura, a relative of the Jeypur family, who were at one time retainers of the Gajapati kings of Orissa and came over to Jeypur about the 15th century A.D., still resides at Navaraṅgapura. Oraṅgal is the well known Waraṅgal in the Nizām's dominions separated from Bastar by the Gōdāvarī. Hastināpura and Daṇḍakāraṇya are classical names, the former being the capital city of the Kauravas, for which the great war of the *Mahābhārata* was waged, and the latter the forest in which Rāma spent a good deal of his time during his exile.[5] I am unable to trace Vardī of the Chandēllas.

SANSKRIT TEXT.[6]

1 ॥ श्री दन्तावला देवी जयति ॥ श्री सोमवंशपांडवार्ज्जुनकुले का-

2 ॥ कतीप्रतापरुद्रनामा राजा ओरंगलदेशे समभवत् ॥ यस्येदं पद्यं । [7]न-

3 ॥ वलक्षधनुर्धराधिनाथे पृथिवीं शासति काकतीयरुद्रे ॥ अभवत(त्)

4 ॥ परमग्रहारपीडा[8] कुचकुंभेषु कुरंगलोचनानां ॥ तस्यैकदा स्वर्णवृ-

5 ॥ ष्टिमंजातोपद्रवात[9] ॥ नष्टराज्यस्य शिवसायुज्यं प्राप्तस्य ॥ भ्राता अन्न-

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[1] See above, Vol. III, p. 316.

[2] Gōṇḍs still use this name.

[3] Elliott's *History*, Vol. III, p. 233.

[4] See the New *Imperial Gazetteer of India*, Art. Nowrangpur.

[5] The Bastar country is stated in the inscription to be 'near the Daṇḍakāraṇya'; and this is in a way suggestive. It has been usually held that Nāsik was included in Daṇḍakāraṇya and that it was from that place that Sītā was carried off by Rāvaṇa. If Bastar was near Daṇḍakāraṇya, Nāsik could not have been within it. In 1897 I visited a place named Parṇṇaśālā on the banks of the Gōdāvarī just on the southern boundary of the Bastar State, where the tradition is very strong that Sītā was abducted from that place. For many reasons I felt convinced that the claim made was a correct one. In the Marāṭhī journals a controversy on this point was raised which elicited many cogent reasons for holding this view.

[6] From an impression prepared by Mr. Venkoba Rao.

[7] Metre : Vasantamālikā.

[8] Note the double sense of *agrahāra*, 'donation of land,' and 'excellent necklace.'

[9] Read °द्रवाद्भ्रष्ट°.

6 ॥ मराजनामा युद्धप्रसंगात् निजदेशं परित्यज्य दंडकारण्यनिकटवस्तरदेशे[1]

7 ॥ राज्यं चकार ॥ तद्वं(तद्वं)शे हंमिरदेवनामा[2] राजा जातः । ततपुत्रो[3] भैरवराजदेवना-

8 ॥ मा राजा जातः ॥ ततपुत्रो[3] राजाधिराजः [4]पुरुषोत्तमदेवो ॥ तत-पुत्रो[3] जयतसिंहरायदेवो रा-

9 जा जातः ततपुत्रो[3] नरसिंहरायदेवो राजा जातः ॥ ततपुत्रो[3] जग-दीशरायदेवो जातः ॥ तत-

10 पुत्रो[3] [5]विरनारायणदेवो महाराजो जातः ॥ [6]ततपुत्रः समस्तप्रशस्ति-सहित[:*] सुत-[7]

11 समपालितचातुर्वर्ण्यसंतान[8] चंद्रवंशजामहाराज्ञी-चदनकुमरि[9] देवी-सहित[10] संचितकी-

12 र्तिवितान ॥ [11]श्रीविरसिंहदेवदेवो महाराजः (॥) समषष्टिवर्षावधि मही परिपाल्य वैकुं-

13 ठं जगाम ॥[12] ॥ तस्य पुत्रो विविधविरुदावलीविराजमान मानोन्नत ॥ समरसा-

14 हसीकमल[13] ॥ [14]तरवारिविदारितप्रतिमल्लोपगत ॥ प्रचंडदोर्दंडाकृष्टकोदंड-

15 षं(खं)डितारातिवर्ग ॥ हेलागृहीतनवरंगपुरदुर्ग ॥ [15]पट्टमहिषीमहाराज्ञीश्र-

16 जबकुमरिदेवीसहितरक्षितत्रिवर्ग ॥ श्रीभगव[ा]नगुरुमंत्रोपदेशे संजातभ-

17 र्ग ॥ पृथुराजावतार अष्टादशवर्षवयप्राप्तरक्षपालदेवकुमार ॥ स्वस्ति श्री-

18 महाराजाधिराजो दिकपालदेवदेवो[16] यथार्थनामा शतवर्षावधि निष्कंटकां

19 मही पालयति ॥ तेन चैकदा [17]श्रपुरवासिजनेन सह दंतावलां समागत्य [18]कुटं-

20 वजात्रा लात ॥ तत्र [19]वहुसहस्रमहिषछागशरीरसंघातरक्तप्रवाहैः शंखिनीं

[1] Read °वस्तर°.

[2] Read हम्मीर°.

[3] Read तत्पुत्रो.

[4] Read पुरुषोत्तम°.

[5] Read वीर°.

[6] Read तत्पुत्रः

[7] Here a letter was carved which seems to have been afterwards cancelled.

[8] Read °चातुर्वर्ण्यसंतानश्च.

[9] Read °कुमारी°.

[10] Read °सहितः संचितकीर्तिवितानः.

[11] Read °वीर°.

[12] Here also a letter was apparently carved but was afterwards rubbed out.

[13] Read °साहसिक°.

[14] तरवारि is a vernacular word for खड्ग or करवाल.

[15] Read °राज्ञी°.

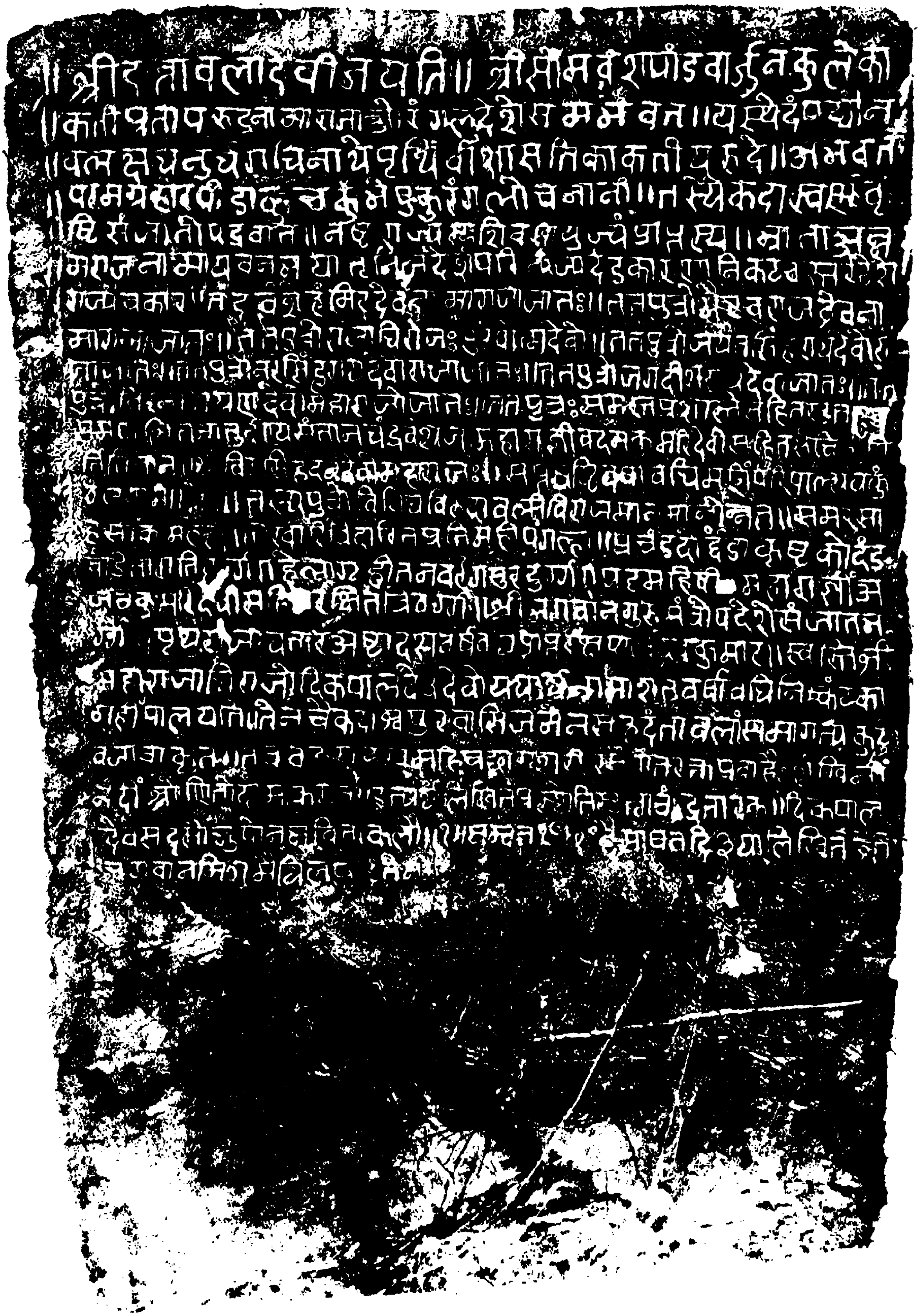
[16] Read दिक्पाल°.

[17] Read स्वपुर°.

[18] Read कुटुम्बयात्रा लाता.

[19] Read वहु°.

Dantewara Sanskrit inscription of Dikpaladeva.—Samvat 1760.

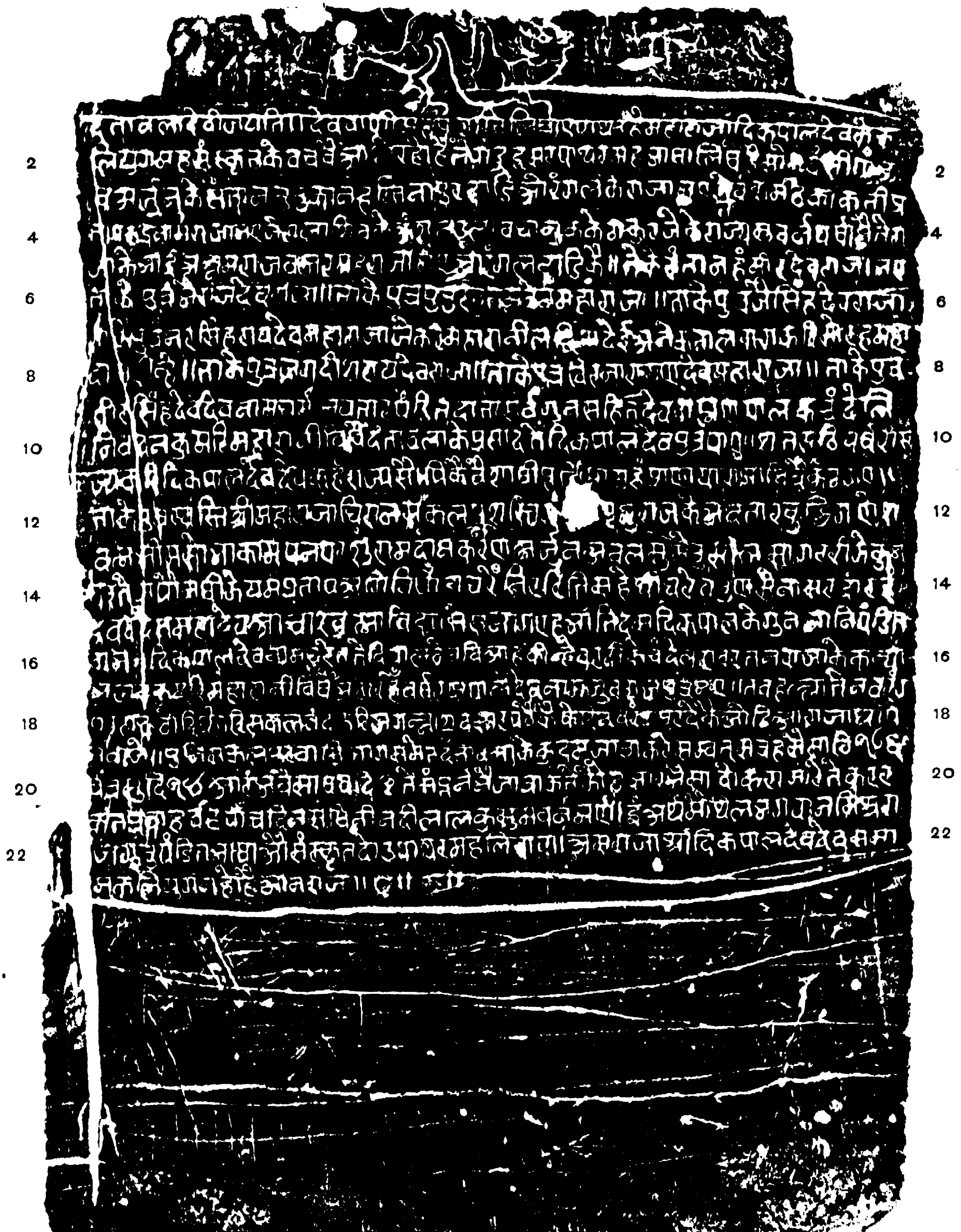


S. KONOW.

SCALE ·4

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Dantewara Hindi inscription of Dikpaladeva.—Samvat 1760.*



SCALE ·4

21 नदीं [1]श्रोणितोदामकारोत ॥ [2]इत्यर्थं लिखितं प्रस्थे तिष्ठत्वाचंद्रतारकं ॥ दिकपाल-

22 देवसदृसो[3] भुपो न भविता कलौ ॥ १ ॥ सम्वत[4] १७६० वैसाष(शाख) ब्रदि ३या लिखितं श्री-

23 भगवानमिश्रमैथिलपण्डितेन[5] ॥

TRANSLATION.

Victory to the goddess Dantāvalā. In the lineage of the **Pāṇḍava Arjuna** of the **lunar race** there was a king named **Kākatī Pratāparudra** in the **Orangal** country, about whom this verse (is prevalent). 'While this Kākatīya Rudra the lord of 9 lākhs of archers was ruling the earth, there was great pain caused by the excellent necklaces in the pitcher-like bosoms of the deer-eyed ones, (and no oppression of *agrahāras*).' On his attaining union with Śiva[6] after losing his kingdom owing to the calamity of a shower of golden rain once falling (during his reign) his brother named **Annamarāja**, having left his country through fear of the *yavanas*, ruled over the **Bastar** country near the **Daṇḍaka** forest. In his family was born the king **Hammīradēva**; his son was named **Bhairavarājadēva**; his son was the king of kings **Purushōttamadēva**; his son was the *Rājan* **Jayatasiṁharāyadēva**; his son was the *Rājan* **Narasiṁharāyadēva,** his son was **Jagadīśarāyadēva**; his son was the *Mahārāja* **Vīranārāyaṇadēva.** His son, the illustrious *Mahārāja* **Vīrasiṁhadēva**; possessed of every glory; who protected the progeny of the four castes like his own issue; a (veritable) flag of accumulated fame; accompanied by his great queen **Vadanakumaridēvī** of the family of the moon, went to heaven after ruling the earth for 67 years. His son, the illustrious *Mahārājādhirāja* **Dikpāladēva** with appropriate name; resplendent with various titles; high in honour; brave and daring in war; who with his sword tore asunder the cheeks of his rival kings; who destroyed the group of his enemies with the bow drawn by his powerful arms; who captured the **Navarangapura** fort with ease; who with his chief consort, the great queen, **Ajabakumaridēvī** protected the *trivarga*[7]; who became effulgent through the sacred precepts taught by the illustrious Bhagavānaguru; who was the very incarnation of king Pṛithu, (and) to whom was born Prince **Rakshapāladēva** on attaining his 18th year, is now ruling the earth without obstacle (for a period which may last) for 100 years. By him was once performed a *kuṭumbayātrā* (pilgrimage with family), having come to Dantāvalā with the inhabitants of his capital. Then he made the river Śankhinī red by the streams of blood from the killing of many thousands of buffaloes and goats. For this purpose this is written on the plain slab; may it last as long as the moon and stars do. In the Kali (age) there will not be a king like **Dikpāladēva.** Written on the 3rd of the dark fortnight of **Vaiśākha** (month) Samvat 1760 by the Maithila Paṇḍit Bhagavānamiśra.

HINDI TEXT.

1 दंतावला देवी जयति ॥ देववाणी-मह प्रशस्ति लिषाए[8] पाथर[9] है महा- राजा दिकपालदेव-के क-

2 लियुग-मह संस्कृत-के वचवैय्या[10] थोरहो हें ते-पांइ दूसर पाथर-मह भाषा लिषे(खे) है [।*] सोमवंशी पांड-

[1] Read श्रोणितोदामकारोत्.

[2] Metre: Anushṭubh.

[3] Read दिकपालदेवसदृशो भूपो.

[4] Read सम्वत्.

[5] Read °पण्डितेन.

[6] That is, on his death.

[7] *Trivarga* here probably means *dharma* (virtue), *artha* (utility) and *kāma* (pleasure).

[8] Read लिखाए.

[9] Read पाथर.

[10] Read बचवैया.

3 व-अर्जुन-के संतान तुरुकान हस्तिनापुर छाडि औरंगल-के राजा भए [।*] ते वंश-मह काकती प्र-

4 तापरुद्र नाम राजा भए जे राजा शिव-के वंश मउ लाष[1] धानुक-के ठाकुर जे-के राज्य सुवर्ण वर्षा भै ते रा-

5 जा-के भाई अन्नमराज [2]वस्तर-मह राजा भए औरंगल छाडि-कै ॥ ते-के संतान हंमीरदेव राजा भए

6 ता-के पुत्र [3]भैराजदेव राजा ॥ ता-के पुत्र पुरुसोतमदेव महां(हा)राजा ॥ ता-के पुत्र जैसिंहदेव राजा

7 ता-के पुत्र नरसिंहरायदेव महाराजा जे-कर महारानी लछिमादेई अनेक ताल वाग करि सोरह महा-

8 दान दीन्हे ॥ ता-के पुत्र जगदीशरायदेव राजा ॥ ता-के पुत्र विर-नारायणदेव महाराजा ॥ ता-के पुत्र

9 वीरसिंहदेव देव नाम धर्म-अवतार पंडित-दाता सर्व-गुन-सहित देव-ब्राम्हण-पालक चंदेलि-

10 नि वदनकुमरि महारानी-विषें दंतावला-के प्रसाद-तें दिकपाल देव पुत्र पाए ॥ [4]शतसठि वर्ष रा(स)-

11 ज्य करि दिकपालदेव देव-कहं राज्य सौपि-कै वैशाषो(खी) पूर्णिमा-मई [5]प्राणाया समाधि वैकुंठ गए ॥

12 ता-के पुत्र स्वस्ति श्री महाराजाधिराज सकल-प्रशस्ति-स[हित] पृथुराज-के अवतार [6]वुडि-गणेश

13 [7]वल-भीम सोभा-काम पन-परशुराम दान-करण अर्जुन अचल-सुमेरु सील-सागर रीझि-कु(न)-

14 वेर तेज-पौन षोझे[8]-यम प्रताप-अगिनि षांडा[9] धरें निररिति सहेषो धरें वरुण सेना-सरदार इं-

15 द्र वध[दे]त महादेव आचार-ब्रम्हा विद्या-सेसनाग एह भांति॰ दस दिक-पाल-के गुन जानि पंडित

16 वामन दिकपाल देव नाम धरे ॥ ते दि[क]पाल देव विवाह कीन्हे वरदी-के चंदेल राव रतनराजा-के कन्या

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[1] Read लाख.

[2] Read बस्तर.

[3] Read भैरवराज°

[4] Read सतसठि. The स which is added at the end of the line after रा is perhaps meant as a correction of श in शत°.

[5] Read प्राणायाम.

[6] Read बुद्धि°.

[7] Read बल°.

[8] Read खीझे.

[9] Read खांडा.

17 अजवकुमरि महारानी विषें अठारहें वर्ष रक्षपाल देव नाम जुवराज
पुत्र भए ॥ तव इक्षा ते नवरंग

18 पुरगढ टोरि फांरि सकल वंद करि जगन्नाथ वस्तर पठै-कै फेरि
नवरंग पुर दे-कै ओडिया राजा थापे-

19 [र]वाजे ॥ पुनि सकल पुरवासि लोग समेत दंतावला-के कुटुम-जात्रा
करे सम्वत् सत्रह सै साठि १७६०

20 चैत्र सुदि १४ आरंभ वैशाष(ख) वदि ३ते संपूर्न भै जात्रा कतेकौ
हजार भैसा वोकरा मारे ते-कर र-

21 कत-प्रवाह वह पांच दिन संषिनी[1] नदी लाल कुसुम वर्न भए ॥
ई अर्थ मैथिल भगवानमिश्र रा-

22 जगुरु पंडित भाषा औ संस्कृत दोउ पाथर-मह लिषाए[2] ॥ अस राजा
श्री दिकपाल देव देव समा-

23 न कलि युग न होहै आन राजा ॥ ॥ ॥

TRANSLATION.

(Lines 1—2.) Victory to the goddess Dantāvalā. There is a stone on which Mahārāja Dikpāladēva's *praśasti* (eulogy) is written in the language of gods, (but as) the readers of Sanskrit are (very) few in the Kali age, therefore (this) second stone has been inscribed in the vernacular.

(Ll. 2—17.) The descendants of the Pāṇḍava **Arjuna** of the lunar race having left **Hastināpura** (when it went to) the Turks (Musalmāns) became kings of **Orangal.** In that family there was a king named **Kākati Pratāparudra,** who was an incarnation of Śiva, the lord of 9 lākh archers, in whose reign golden rain fell. That king's brother **Annamarāja** became king of **Bastar** having abandoned **Orangal.** His son was king **Hammiradēva**; his son *Rājā* **Bhai[rava]rājadēva**; his son *Mahārājā* **Purushōttamadēva**; his son *Rājā* **Jaisiṁhadēva**; his son *Mahārājā* **Narasiṁharāyadēva,** whose *Mahārānī* **Lachhimādēī** made several tanks and gardens and gave the sixteen charitable gifts; his son (was) *Rājā* **Jagadīśarāyadēva**; his son *Mahārājā* **Vīranārāyaṇadēva.** His son named **Vīrasiṁhadēva** was the very incarnation of virtue, charitable to the learned, possessed of all good qualities, a protector of gods and Brāhmaṇs. He begat through the favour of Dantāvalā a son **Dikpāladēva** with his *Mahārānī* **Vadanakumarī** of the **Chandēlla** family. Having ruled for 67 years he went to the region of gods by absorbing himself in devout meditation by suspending his breath, on the full moon day of Vaiśākha, after making over the kingdom to Dikpāladēva-dēva. His son, the illustrious *Mahārājādhirāja,* being possessed of all glory, the very incarnation of Pṛithurāja, a Gaṇēśa in wisdom, a Bhīma in prowess, a Cupid in beauty, a Paraśurāma in (sticking to his) vow, a Karṇa in charity, an Arjuna (in archery), immoveable like Sumēru, an ocean of good conduct, was named Dikpāladēva by Paṇḍit Vāmana, knowing that he possessed the quantities of the 10 guardians of the quarters, (resembling) a Kubēra when pleased, Wind in swiftness, the god of death when displeased, fire in splendour, a Nirṛiti when wielding

[1] Read संखिनी. [2] Read लिखाए.

a sword, a Varuṇa when carrying a noose (?), an Indra when commanding the army, Mahādēva when promoting destruction (?), a Brahmā in behaviour and a Śēshanāga in knowledge. This Dikpāladēva married *Mahārānī* **Ajabakumari**, daughter of the **Chandēlla Rāo Ratanarāja** of **Vardi**. Unto her was born an heir-apparent named **Rakshapāladēva** in his (or her) 18th year.

(Ll. 17—23.) He (Dikpāladēva) having stormed and destroyed the **Navaraṅgapura** fort and having imprisoned all (and) having sent Jagannātha to Bastar gave away Navaraṅgapura and established an Oṛiyā Rājā there. Afterwards he performed the *kuṭumbayātrā* to Dantāvalā with all the residents of his capital in Samvat **seventeen hundred (and) sixty, 1760, beginning on the 14th of the bright fortnight of Chaitra and ending on the 3rd of the dark fortnight of Vaiśākha.** Several thousands of buffaloes and goats were killed, through the streams of whose blood the river **Śaṅkhinī** for 5 days assumed the colour of red flowers. This matter the king's preceptor the Paṇḍit the Maithila Bhagavānamiśra got written on two stones both in the vernacular and in Sanskrit. A king like the illustrious god-like Dikpāladēva there shall not be in the Kali age.

No. 31.—BHANDUP PLATES OF CHHITTARAJADEVA; A.D. 1026.

By J. F. Fleet, I.C.S. (Retd.), Ph.D., C.I.E.

The record on these plates, which were found at **Bhāṇḍūp**, a village in the Sālsette **tāluka** of the Ṭhāṇa District, Bombay, was first brought to notice, from the original plates, by Mr. W. H. Wathen in 1835, in JRAS, first series, vol. 2, p. 383; and a reading of the text, with a partial translation, was given by him in 1837, in the same journal, vol. 4, p. 109. Subsequently the plates came into the hands of Professor Bühler, who published a critical reading of the record, with a nearly full translation, in 1876, in *Ind. Ant.*, vol. 5, p. 277, but omitted to give a facsimile. After that, the plates were lost sight of till 1913, when they came to light in London: they were then secured by Sir C. Hercules Read, and are now deposited in the British Museum. I edit the record again, from the original plates lent to me by Sir C. H. Read, in order to give the long-required facsimile illustration, and to make a few improvements in the general treatment of the record and its surroundings. The facsimile has been prepared from excellent ink-impressions which Mr. Cousens was good enough to make for me; and the illustration of the seal is from a drawing by him. The plates have always been known as "**the Bhāṇḍūp plates**"; the record is entered under this name as No. 307 in Professor Kielhorn's List of the Inscriptions of Southern India, *ante*, vol. 7, appendix; and the name has become so well established that we need hardly change it now: but a more strictly appropriate designation of the record would be "**the Nōura grant**," as it registers the gift of a property at a village named Nōura, and is not really connected with Bhāṇḍūp.

The **plates** are three in number, each about 7½" in width by 4½" in height: the first and last plates are engraved on the inner side only; the second, on both sides. They are for the most part well preserved[1]; and the inscription is quite legible all through: but in a

[1] The gaps above and below the ring-holes are the result of the ink-impressions having been made without cutting the ring; not of any damage to the plates.

few places a rather faint superscript *ē* or an *anusvāra*, discernible on the original



Scale ·80.

plates, has failed to appear in the lithograph. The plates are strung on a ring about ½″ thick and 2⅝″ in diameter which passes through holes in them. The ring has not been cut. The ends of it are secured by the back part of a seal which is circular, about 2¼″ in diameter. The face of the seal is surrounded by a beaded edge, and bears, in high relief, a representation of Garuḍa, the device on the banner of the Śilāhāras (see line 18 of the text), shown as a man with an eagle's beak, squatting and facing full-front, with his hands joined palm to palm and held up before his chest, and with somewhat imaginative wings projecting from behind his shoulders: his head is surmounted by a tiara, and has a halo behind it. There is no legend on the seal. The weight of the three plates with the ring and seal is closely about 5 lbs. 4 oz.

The characters are Nāgarī, of the usual Western India type of the eleventh century, well and uniformly formed. The average size of them is a little less than ¼″. The interiors of the letters show, as usual, marks of working the engraver's tool. The plates are substantial; and so the letters, though reasonably deep, do not show through on the backs of the first and last plates. The characters include a form of the rather rare *jh* in *Jhaṁjha*, line 8, and *jhaṁpi*, line 18. The forms of *dh* and *v* are very similar; and so also are those of *ch* and *v*, *p* and *y*, and *ś* and *s*. The *b* is always denoted by *v*; but the cases are few: I have not thought it necessary to mark them by correcting the text. The vowel *ē*, attached to a consonant, is made sometimes above the consonant, as in *labhatē*, line 1, sometimes on the left of it, according to the earlier practice, as in *kētu*, line 3: a similar remark applies to this stroke as part of *ō*; contrast *Sivō* and *kal-ōpamā*, line 2. In line 34 we have forms of the decimal figures 1, 4, 5, 8, and 9: the 8, which somewhat resembles an inverted 4, is peculiar. The verses are punctuated with single and double marks of punctuation: this use of the single mark is rather exceptional for that time.—The language is Sanskrit, sufficiently accurate all through. The introductory part, as far as line 16, is given in eleven verses; and in the subsequent part, in lines 27, 30, 47—50, and 54, there are some of the standard verses on the subject of the merit of making grants, the sin of confiscating them, etc. Verse 1 uses the word *yaka*, for *ya*, 'who,' for the sake of a rather feeble pun on the name Gaṇanāyaka, *i.e.* Gaṇapati. In line 18 we have the word *jhampin*, which is given in Monier-Williams' Sanskṛit Dictionary as meaning 'a leaper, an ape,' from *jhampa*, 'a jump': it is used here in the sense of 'one who excels.'[1]

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[1] The expression here is *tyāga-jagaj-jhampin*. It occurs in other inscriptions, too, if I remember aright. But there are also variations:—

(1) *tyāga-jagaj-jhaṁpa-jhaṁpaḍ-āchāryya*, in line 61 of the Khārēpāṭaṇ Śilāhāra plates of A.D. 1095, *Ind. Ant.*, vol. 9, p. 33. For *jhampaḍa*, of which the *jhampaḷa* and *jhampaṇa* which we have below seem to be variants, Monier-Williams gives the meaning '(in music) a kind of measure': this makes it equivalent to *jhampā-tāla*, which also means 'a kind of cymbal.'

In records of the Kādambas of Goa from the Kanarese country, we have the following, which I check and revise from ink-impressions:—

(2) *tyāga-jaga-jhaṁpa-jhaṁpaḷ-āchāryya*; in the Gōlihaḷḷi inscription, JBBRAS, vol. 9, p. 296, line 11.

(3) *tyāga-jaga-jhaṁpa-jhaṁpaṇ-āchāryya*; in the Siddāpūr inscription, *Ind. Ant.*, vol. 11, p. 273, line 11.

(4) *tyāga-jhaga-jhaṁpaṇ-āchāryya*; in the Kittūr inscription, JBBRAS, vol. 9, p. 304, line 8. Here, there is a temptation to regard *jhaga* as a mistake for *jaga-jhaṁpa*; but it may be taken quite well as the word *jhaga* itself, which Kittel gives as meaning 'glittering, shining; notoriety, greatness,' and which is evidently connected with Monier-Williams' *jhaga-jhagāya*, 'to sparkle, flash.'

As regards **orthography**, we may note the following points :—(1) As remarked above, the record uses *v* for *b* throughout, in the few cases which are involved. (2) The dental sibilant is found very often for the palatal one ; and this has entailed many corrections, though, in cases of doubtful readings, I have given the benefit in favour of the record having the right sibilant, *ś* or *s* as the case may be : this feature is perhaps due to carelessness in writing or engraving more than to any orthographical peculiarity. (3) Except in *ṇḍ*, a nasal in combination is very often represented by the *anusvāra* ; and we have such contrasts as *raṁg-*, line 10, against *raṅga*, line 8, and *paṁcha*, line 23, and *paṁchadasyāṁ*, line 34, against *pañchabhir*, line 53 : on the other hand, we find the nasal used, where the *anusvāra* would have been quite correct, in *samvatsar-*, line 33 (against *saṁvatsara* in the same line), and in *samvyavahār-*, line 40, and (in *saṁdhi*) in *trayan=tēna*, line 31, *dattām=vā*, line 54, *-āksharam=vā*, line 59. (4) Consonants are usually doubled after *r* ; but we have in even the first line *kāryēshu*, against *sarvva*.

The **inscription** is a record of the *Mahāmaṇḍalēśvara* or great feudatory prince **Chhittarājadēva**, a member of the family of the **Śilāhāras of the Northern Koṅkaṇ** : and the object of it is to notify that he gave to a Brāhmaṇ a field at a village named Nōura. Verses 3 to 11, lines 3 to 16, present **his pedigree**, but are of no interest except for the names that they give ; they do not add any historical details : it may be noted that verses 1 and 2, and 3 to 9, are verses 1 and 2, and 4 to 10, in the Ṭhāṇa plates of A.D. 1017 ; and verses 1 to 3, and 7 to 9, and 11, are found again as verses 1 to 3, 10 to 12, and 17, in the Khārēpāṭaṇ plates of A.D. 1095.[1] Verse 3 claims the mythical **Jīmūtavāhana**, son of (the Vidyādhara king) **Jīmūtakētu**, as the founder of the family ; whence Chhittarāja has the title, among others, of "born in the **lineage of Jīmūtavāhana**" (line 17). But the first historical name is that of **Kapardin I**, in verse 4. The pedigree, as given in this record, is shown on the opposite page : for a continuation of it, and for dates and further information, reference may be made to my *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, vol. 1, part 2 (1896), p. 538 ff., and to No. 302 and subsequent entries in Professor Kielhorn's List of the Inscriptions of Southern India[2] : regarding the names **Pulaśakti**, **Vappuvanna**, and **Kēśidēva** see notes to lines 5, 8, and 14 of the text.

The **family-name** is presented in line 5 as **Silāra**, with the dental *s* (perhaps by mistake for the palatal *ś*) ; in line 15 as **Śilāra** with the palatal *ś* (perhaps by mistake for the dental *s*) ; and in line 17 as **Silāhāra**, with, certainly, the mistake of *s* for *ś*.[3] It is a moot-point whether the original form was **Śilāhāra** and **Silāra** or **Śilāra** was a corruption of it, or whether Śilāhāra is only a Sanskritized form of a vernacular name : in either case, however, the form **Śilāhāra** means "food on a rock," with reference to the "lofty rocky slab," "the rock of execution or sacrifice," of the story about Jīmūtavāhana, Garuḍa, and Śaṅkhachūḍa, to which allusion is made in verse 3 : about this, see note 2 on p. 265 below.

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[1] For these two records see the next note, Nos. 306 and 309. The record on the Ṭhāṇa plates has after its verse 2 another verse invoking Śiva again.

[2] The full references for three of these records, which I have occasion to mention several times in my remarks, may be given here : they are :—

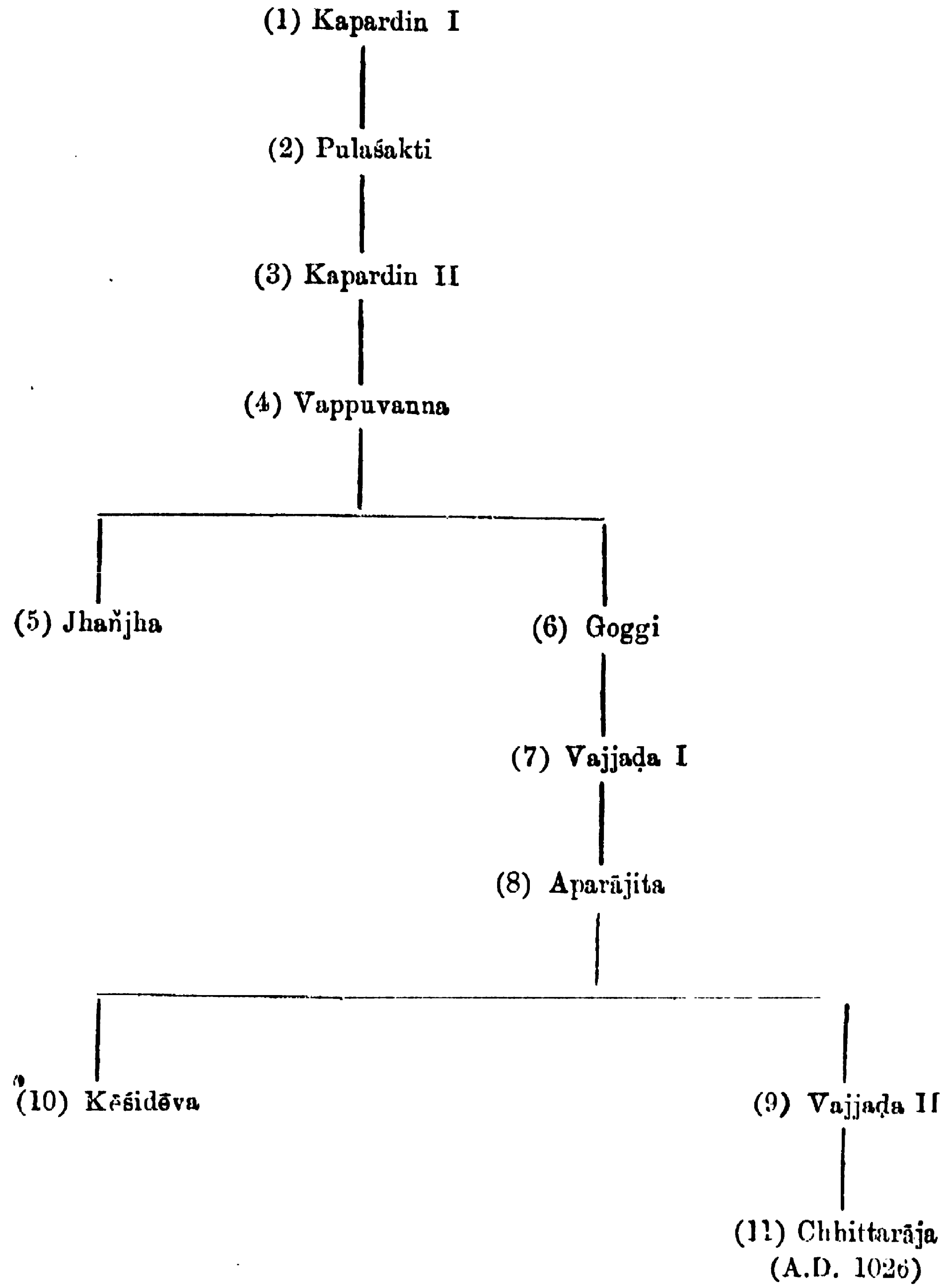
No. 305 : the Bhāḍāna grant of Aparājitadēva, dated in A.D. 997 : edited, with a facsimile, by Professor Kielhorn in *Epi. Ind.*, vol. 3 (1894-5), p. 271.

No. 306 : the Ṭhāṇa plates of Arikēsaridēva (the Kēśidēva of the present record), dated in A.D. 1017 : translation, with part of the text (as far, perhaps, as the end of the first plate), by Ramalochana Pandit in *Asiatic Researches*, vol. 1 (1788 ; fifth edition, 1806), p. 357 : see also p. 259 below.

No. 309 : the Khārēpāṭaṇ plates of Anantapāla-Anantadēva, dated in A.D. 1095 : edited, with a lithograph, by Mr. K. T. Telang in *Ind. Ant.*, vol. 9 (1880), p. 33.

[3] Elsewhere we have the following forms : Silāra (with the dental *s* and short *i*) in a record of A.D. 1008, Kielhorn's Southern List, No. 301 ; Śiyaḷāra in a record of A.D. 1058, *ibid.*, No. 315 : Śailāhāra in a record of A.D. 1110, *ibid.*, No. 317 ; and Seḷāra and Śiḷahāra (short *a* in the second syllable) in two records of the tenth and the eleventh or twelfth century, see *ibid.*, No. 94, note 4.

The Śilāhāras of the Northern Koṅkaṇ according to the Bhāṇḍūp plates of A.D. 1026.



Among the **titles** given to Chhittarāja in this record one is *Tagarapura-paramēśvara*, "**supreme lord of the town Tagara**" (line 17).[1] The ancient city **Tagara**, mentioned in the first and second centuries A.D. as a place of importance on the great trading-route between the east coast of India and Broach on the west coast, is the present Tēr, the 'Tair, Thair, and Ther,' of some maps and gazetteers, in the Naldrug District of the Nizam's territory, in lat. 18° 19′, long. 76° 12′, about ninety-five miles towards south-east-by-south from the well-known

[1] In titles of this kind the more usual term was *puravarēśvara*, or *puravar-ādhīśvara*, "supreme lord of [so-and-so] a best of towns."

Paiṭhaṇ on the Gōdāvarī.[1] This title does not imply that Chhittarāja had any dominion at Tagara, Tōr, which is far away from what was his territory; it only means that his family claimed that city as the original home of their ancestors. The same hereditary title belonged also to another branch of the same stock, that of the Śilāhāras of Karāḍ.[2] From among various similar titles, and in illustration (if such is needed) of the point that they do not involve territorial dominion, we may conveniently quote here that of "lord of Māhishmatī a best of towns," which belonged to the Ahihaya princes of the Gulbarga District.[3] There is not the slightest reason for thinking that the power of any member of Chhittarāja's branch of the Śilāhāra stock reached anywhere above the Western Ghauts: especially in view of the points that the actual extent of his territory is expressly defined in line 20 f. of this record as being "the whole land of the Koṅkaṇa, comprising many territories acquired by his own arm[4] and containing fourteen hundred villages headed by Purī," and that none of the records claim more than the Koṅkaṇ. And even the expression "the whole land of the Koṅkaṇa" must be taken with a limitation. The term Koṅkaṇ denotes properly the whole strip between the Western Ghauts and the Arabian Sea, from the river Taptī as far certainly as Pālghāṭ at the south of the Malabar District, Madras, and perhaps as far as Cape Comorin: and the territory consisted of seven divisions which were known as "the Seven Koṅkaṇs."[5] The Śilāhāras certainly did not at any time possess the whole of that territory, from either point of view as to its southern limit. It is unlikely that their power extended on the north beyond the river Ambikā, which falls into the sea some twelve miles north of Balsār in the Surat District; or at any rate beyond the Pūrṇā, which flows into the sea some ten or twelve miles farther north in the same district: in A.D. 1051 the territory just above the river Miṇḍhōḷā, about eight miles north of the Pūrṇā, belonged to a Chālukya or Chaulukya prince Trilōchanapāla of Lāṭadēśa[6]; and we have also a record of his grandfather Kīrtirāja from the same parts.[7] Towards the south, Chhittarāja's uncle Arikēsarin (the Kēśidēva of the present record), who is similarly described in the Ṭhāṇa plates of A.D. 1017[8] as ruling "the whole land of the Koṅkaṇa, comprising many territories acquired by his own arm, and containing fourteen hundred villages headed by Purī," seems to have gained for his family a domain reaching as far perhaps as Goa, by taking the country in that direction from a member of the southern branch of the Śilāhāra stock, the *Maṇḍalika* Raṭṭarāja, who was ruling there in A.D. 1008[9]: but that is the utmost limit that can be given to the Śilāhāras in that direction.

Another of the titles given here to Chhittarāja is "the *Mahāsāmantādhipati* who has attained all the *pañchamahāśabda*" (line 16-17). As to the meaning of the term pañchamahāśabda, regarding which there had been different views, in a full note in my *Gupta Inscriptions*, p. 296, note 9, I arrived at the conclusion, in agreement with some other writers, that it denotes the sounds of five great musical instruments (*pañcha-mahāvādya*), the use of which was allowed, as a special mark of distinction, to persons of high rank and

[1] See my paper in JRAS, 1901, p. 537.

[2] See *Dyn. Kan. Distrs.*, p. 546.

[3] See farther on in this journal under my note on the Kembhāvi inscription of A.D. 1054 attached to Dr. Barnett's paper on the Yēwūr inscription A.

[4] This acquisition, however, was actually made by his uncle Arikēsarin, the Kēśidēva of the present record (if not by even some earlier member of the family), who is described in exactly the same way in the Ṭhāṇa plates of A.D. 1017 (see just below).

[5] See *Dyn. Kan. Distrs.*, p. 282, note 5, and p. 436.

[6] See No. 356 in Kielhorn's List of the inscriptions of Northern India, *ante*, vol. 5, appendix; and for the identification of the places mentioned in the record see *Ind. Ant.*, 1902, p. 256.

[7] *Ibid.*, No. 354.

[8] See p. 252 above note 2, No. 306.

[9] See the Khārēpāṭaṇ plates of A.D. 1008, No. 301 in Kielhorn's Southern List.

authority. Since then, the term has been found used in a different sense in Kashmir, as meaning "five offices, the names of which began with the word *mahā* (*mahat*), 'great,'" in a passage in the Rājataraṁgiṇī, 4. 140-3, where we are told that king Muktāpīḍa-Lalitāditya (about A.D. 700-37) conferred on his minister Mitraśarman the *pañcha-mahāśabda*,[1] namely *mahāpratīhārapīḍā*, "the office of high chamberlain"; *mahāsaṁdhivigraha*, that of "chief minister for peace and war"; *mahāśvaśālā*, that of "chief master of the horse"; *mahābhāṇḍāgāra*, that of "high keeper of the treasury"; and *mahāsādhanabhāga*, that of "chief executive minister": the text, it may be added, further seems to imply that the king created these as new posts (so far as Kashmir was concerned), over and above the "eighteen offices" which already existed. That, however, is a quite exceptional case. We are concerned here with the epigraphic use of the term, in which it occurs in connection, not with ministers, but with great feudatory princes and paramount sovereigns.[2] And there is no reason for departing from the decision that the expression refers in the case of Chhittarāja, and generally, to the privilege of having played before him five such instruments as the *śṛiṅga* or *kombu*, 'the horn,' the *tammaṭa* or *halige*, 'the tabor, timbrel, or tambourine,' the *śaṅkha* or *davaḷa*, 'the conch-shell,' the *bhēri* or *bājā*, 'the kettle-drum,' and the *jayaghaṇṭā* or *jāgaṭe*, 'the bell, cymbal, or gong.'[3]

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[1] *Pañcha-mahāśabda-bhājanaṁ taṁ vyadhatta*: for the meaning compare *ibid.*, verse 680, where the *pañcha mahāśabdāḥ* are distinctly marked as "offices": that verse says:—"His eldest (*maternal uncle*) Utpalaka took the *pañcha mahāśabdāḥ*: the other maternal uncles took the other *karmasthānāni*."

[2] Another instance in which it is found coupled with a paramount title, in addition to those given by me in the note mentioned above, is in a Baḷagāmi inscription of A.D. 1158, *Pāli, Sanskṛit, and Old-Canarese Inscriptions*, No. 183, line 15; *Epi. Carn.*, vol. 7, Shimoga, Sk. 123; where the Kalachurya Bijjala is styled *samadhigatapañchamahāśabda-mahārājādhirāja*: but the actual position of Bijjala at that time is not clear; he had a reckoning of his own beginning in A.D. 1156; but the Western Chālukya Taila III was still reigning, at least nominally, in A.D. 1158 and down to 1161.

The reason why the cases are so few in which there is a mention of the *pañchamahāśabda* in connection with paramount sovereigns, is obviously that the privilege belonged to them as a matter of course. In literature the playing of the *pañcha-mahāśabda* and auspicious drums in a royal procession is mentioned in a passage from a tale by a Jain Kanarese writer, Rēvākōṭyāchārya, given in *Ind. Ant.*, vol. 12, p. 96: the words there are *pañchamahāśabdaṅgaḷuṁ baddavaṇada pare(ṟe)gaḷuṁ bājise.*

To my previous notes on this matter (see also vol. 5 above, p. 216, note 3) the following may be added:—

(1) Two cases of ministers who possessed this privilege, but who were also *Sāmantas*, are (*a*) the *Mahāsāṁdhivigrahika*, the *Sāmanta* Bappabhaṭṭi, who wrote the record of A.D. 739 on the Nausārī plates of the Chalukya prince Avanijanāśraya-Pulakēśirāja of Gujarāt; Seventh Oriental Congress, Vienna (1886), Arian Section, p. 234, text line 49; here the term is *prāpta°* instead of the usual *samadhigata°*: and (*b*) the *Mahāsaṁdhivigrahādhikṛita*, the *Sāmanta* Māndalla, who wrote the record of A.D. 775 on the Pimpari plates of the Rāshṭrakūṭa prince Dhārāvarsha-Dhruvarāja of Gujarāt; vol. 10 above, p. 89, text lines 65-6.

(2) From lines 56-6 of the record of Tīvaradēva on the Baloda plates we learn that his son-in-law Nannarāja (who is mentioned without any indication of princely or official rank) had this privilege; vol. 7 above, p. 105; and line 2 (as also line 2 of the Rājim plates, *Gupta Inscriptions*, p. 294) speaks of it as belonging to princes in general.

(3) The record on the Kanker plates of A.D. 1213-14 speaks of the privilege in connection with the *Mahāmaṇḍalika* Pamparājadēva as a boon obtained from the goddess Kātyāyanī; vol. 9 above, p. 168, text line 2.

(4) A mention of the *pañchamahāśabda* of the Jains, as a religious item, is found in an inscription of A.D. 1368, embodying a compact between the Jains and the Vaishṇavas which was sanctioned by king Bukkarāya I of Vijayanagara; *Epi. Carn.*, vol. 2, Inscrs. at Śravaṇa-Beḷgoḷa, No. 136.

[3] These are the instruments, specified according to both their Sanskrit and their Kanarese or other vernacular names, in the passage in the Kanarese Vivēkachintāmaṇi (referred to in *Ind. Ant.*, vol. 12, p. 96) as given by Kittel in his Kannaḍa-English Dictionary under *pañcha-mahāvādya*. Under *aydu*, he has quoted from Maṅgarāja's Nighaṇṭu a list of the *aydu uttama-vādya* or "five best musical instruments" as being *vīṇe*, 'the lute,' *tāḷa*, 'the cymbal,' *muraja*, 'the tambourine,' *kahaḷe*, 'the metal horn or trumpet,' and *vāsa*, 'the flute or fife.' There was evidently a difference between the "great" instruments and the "best" ones!

The details of the date of this record (lines 32-5) are, the Śaka year 948 expired, the Kshaya *saṁvatsara;* the fifteenth *tithi* of the bright fortnight of Kārttika; Ravi, *i.e.* Ravivāra (Sunday); an eclipse of the sun. The date is an irregular one; because, on even a preliminary point, of course there cannot be an eclipse of the sun on the fifteenth *tithi* of the bright fortnight, *i.e.* at the full-moon. For the rest the position is as follows:[1]—The Kshaya *saṁvatsara* in question began, as a Chaitrādi lunar year according to the southern lunisolar system of the cycle, on 22 March A.D. 1026. The full-moon *tithi* of Kārttika answered in that year to 28 October, on which day it ended at 18 hrs. 18 min. after mean sunrise, *i.e.* 18 min. after midnight, (for Ujjain); but the day was a Friday (not a Sunday as stated): there was a large eclipse of the moon, visible in India[2]; but, as has been said, the record specifies an eclipse of the sun. The new-moon *tithi* of Kārttika answered in that same year to 12 November, on which day it ended at about 1 hr. 38 min. after mean sunrise (for Ujjain); but the day was a Saturday (not a Sunday): there was an annular eclipse of the sun; but it was not visible in India[3]: and, as has been said, the record specifies the full-moon *tithi*. In these circumstances, while the intended date seems to have been either 28 October or 12 November A.D. 1026, and while there may be a preference in favour of the earlier date because of the eclipse which certainly occurred visibly then, we cannot decide which of these two days was really meant; because the week-day is not right from either point of view.

Of the local places mentioned in this record, the first is a town named Purī, which is marked as the chief town of a province consisting of fourteen hundred villages (line 20 f.): it and its province are thus referred to in the record with a view to locating in a general way the village at which the grant was made. Various proposals have been made to identify Purī[4]: but the name is too vague for any certain conclusion to be arrived at. An idea, however, as to the position and extent of the fourteen-hundred province of which it was the chief town, is got as follows. As will be seen, the places mentioned in the present record were in the Sālsette tāluka of the Ṭhāṇa District. Further, in the Ṭhāṇa plates of A.D. 1017[5] there is the same reference as in our present record to "the fourteen hundred villages headed by Purī": and at any rate one of the villages granted by that record, namely Chāvināra, can be identified (see p. 260 below), and is found in the Bhiwṇḍi tāluka of the same district, immediately on the north-east of the Sālsette tāluka. Again, the Bhādāna grant of A.D. 997[6] places in the Mahirihāra *vishaya* of what it calls "the Koṅkaṇ marked out by fourteen hundred villages" the village Bhādāna, which is about seven miles farther on towards the east-north-east in the Bhiwṇḍī tāluka. And the record on the Khārēpāṭaṇ plates of A.D. 1095,[7] which makes the same reference that we have in our present record to the whole land of the Koṅkaṇa and the fourteen hundred villages headed by Purī, shows by its statements in lines 77-9 that the Purī province included the ports of Sthānaka, Nāgapura, Surpāraka, and Chēmūlī or Chēmūlya,[8] which it says, were "on the coasts in the Kuṅkaṇa

[1] Compare Professor Kielhorn's examination of this date in *Ind. Ant.*, vol. 24, p. 13, No. 179.

[2] Sewell, *Eclipses of the Moon in India*, table E, p. 23.

[3] Von Oppolzer, *Canon der Finsternisse*, p. 214, and plate 107.

[4] See *Dyn. Kan. Distrs.*, p. 284.

[5] See p. 252 above, note 2, No. 306.

[6] See p. 252 above, note 2, No. 305.

[7] See p. 252 above, note 2, No. 309.

[8] In this passage this name may be taken either as Chēmūlī (as was practically done by Mr. Telang, who, however, wrote "Chemuli"), or as Chēmūlya: but it is given plainly as Chēmūlya in lines 29 and 57 of the Khārēpāṭaṇ plates of the Southern Silāhāra prince Raṭṭarāja; *ante*, vol. 3, p. 297. The place is of considerable antiquity and repute, and is mentioned as Chēmula (perhaps for Chēmūla) in early inscriptions at Kānhēri; Lüders, List of the Brāhmī Inscriptions, *ante*, vol. 10, appendix, Nos. 996, 1033. For some twenty different corruptions of the name in foreign writings, beginning with the Simylla and Timoula of Ptolemy, see the Gazetteer of the Bombay Presidency, vol. 11, Kolāba and Janjira, p. 269.

(*i.e.* **Koṅkaṇa) fourteen-hundred.**"[1] Sthānaka is the present **Ṭhāṇa** itself.[2] Nāgapura has not been identified. But Surpāraka is **Sōpārā** or **Supārā**, near the coast, in the Bassein tāluka of the Ṭhāṇa District, some thirty miles north of Bombay. And Chēmūlī or Chēmūlya is **Chēṁwal, Chēul, Chaul,** on the coast, in the Alibāg tāluka of the Kolāba District, about twenty-five miles south of Bombay. Thus, the **Purī** or **Koṅkaṇa fourteen-hundred** seems to answer fairly closely to the Bassein, Sālsette, Bhiwṇḍi, and Kalyāṇ tālukas, with perhaps also the Karjat tāluka of Ṭhāṇa, and the Panwēl, Pēṇ, and Alībāg tālukas of Kolāba.

As regards other local **places**, the record registers the grant of a field, presumably a large one, in a village named **Nōura** (line 42), which it places in the **Shaṭshashṭi-vishaya** and in (*the territory of*) "the famous **Sthānaka.**" This last name, **Sthānaka,** is, of course, the earlier form of the present **Ṭhāṇēṁ, Ṭhāṇa.**[3] **Shaṭshashṭi** is the present **Sāshṭī, Sālsette** the island which forms the tāluka of which the head-quarters station is at Ṭhāṇa: its name means "sixty-six," and marks it as having consisted originally of **a group of sixty-six villages**[4]: this name is found in the intermediate form of **Sāsaṭi** in the Ṭhāṇa plates of the Dēvagiri-Yādava king Rāmachandra dated in A.D. 1272.[5] In defining the field that was granted, the record tells us that it was bounded on the east and north-east by **Gōṁvaṇi**; on the south by **Gōrapavalī**; and on the west by the king's high-way. We may safely follow Professor Bühler in identifying **Nōura** with a village in the Sālsette tāluka shown as **'Nowohur'** in the Indian Atlas sheet 25 (1854), in lat. 19° 9′, long. 73° 1′, about two miles south-south-west from Ṭhāṇa, and **Gōṁvaṇi** with the **'Gowhan'** of the same map, about half a mile north-by-east from 'Nowohur,' which, it may be added, is shown about one mile and a half north-east from Bhāṇḍūp: these two villages, however, do not exist now: the Atlas quarter-sheet 25, N.E. (1905), marks the places which they occupied as being now waste land on the foreshore of the Ṭhāṇa Creek.[6] The maps do not show any representative of Gōrapavalī, which must have been somewhere on the east of Nōura, and perhaps was a hamlet (*palli, valī*) of that place: this village must have disappeared even before the other two.[7]

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[1] The form *Kuṁkaṇa* occurs in line 79 and again in line 84: in line 65 the record presents the more usual form *Koṁkaṇa* = Koṅkaṇa.

[2] Regarding this name see the next note.

[3] The text, line 41, uses the expression *śrī-Sthānaka*: and the same combination occurs in line 55 of the Bhādāna grant of A.D. 997; in the Ṭhāṇa plates of A.D. 1017; and in line 77 of the Khārēpāṭaṇ plates of A.D. 1095 (for these records see note 2 on p. 252 above). There might be a temptation to take the original name as Śrīsthānaka. But it seems to be fixed as simply Sthānaka, not only by the modern name, but also by line 86 of the Bhādāna grant; *tach=cha Sthānakē dhruvaṁ*: and it was so taken by Professor Kielhorn. Also, there was a practice of prefixing another *śrī* to names beginning with that word itself: see my *Gupta Inscriptions*, p. 8, note 3; and as another instance add *śrī-Śrīdharaḥ* from *Ind. Ant.*, vol. 6, p. 212, line 17.

[4] The modern name is certified as Sāshṭī in the compilation "Bombay Places and Common Official Words" published in 1878: it must be a contraction of *sāsashṭi* as an earlier form of the Marāṭhī *sāsashṭ*, 'sixty-six'; but the corruption 'Sālsette' seems to point rather to a form *saḍsashṭ, salsashṭ*.

[5] JRAS, first series, vol. 5, p. 183.

[6] 'Nowohur' is not to be confused with the 'Nahur' of the quarter-sheet, which is shown in the old full sheet as 'Nawoor,' about one mile west-by-south from 'Nowohur.'

[7] 'Nowohur' and 'Gowhan' seem to have disappeared between 1854 and 1879, as their names are not in the Postal Directory of the Bombay Circle which was published in 1879: the facts about 'Gowhan,' however, are not quite clear, as the Directory of 1888 (second edition) shows a 'Gawhān' with Ṭhāṇa as its post-town. A consideration of the statements of the record, with an inspection of the maps, will show that Gōrapavalī cannot have been an earlier name of Bhāṇḍūp, as was thought by Professor Bühler.

SPECIAL NOTES.

1. The city Haṁyamana, Haṁjamana.

In line 26 we read that the notification contained in this record on the Bhāṇḍūp plates was addressed to (among other people) "the three classes of citizens, and others, of the city Haṁyamana." The same place is mentioned, in the same way, in the Ṭhāṇa plates of A.D. 1017, and again in line 72 of the Khārēpāṭaṇ plates of A.D. 1095[1]: but in the last-mentioned record the name is given, with a slight but perhaps instructive difference, as Haṁjamana. And it has been proposed, on the strength of the latter form, to identify this city with Saṁjāṇ or Sanjān,—a place on a creek and near the sea, in the Ḍāhāṇū tāluka of the Ṭhāṇa District, about ninety miles north of Bombay,—which, now only an ordinary village, has been thought to have been a town of considerable importance in bygone times.[2] The case is, in brief, as follows:—

A Persian poem entitled Kissah-i-Sanjān, written in A.D. 1600,[3] says that one hundred and fifteen years after the death of Yazdajird (16 June A.D. 632), that is, in A.D. 747, the Parsees came by ship from the island of Hormuz to India, and landed and settled at Dib, that is Div, Diu, on the coast in the south of Kāṭhiāwār. Nineteen years later, in A.D. 766, some augury led them to move on: so they sailed to Gujarāt, and after a tempestuous voyage arrived at Sanjān. After giving certain explanations, they were made welcome by the local ruler, a good and righteous prince named Jādī Rānā,[4] who gave them permission to make a settlement in his territory. So they selected a vacant spot "in the desert," in forest land and uncultivated, but pleasant, and cleared it, and raised a city to which their Dastur gave the name Sanjān,—in memory (it is suggested) of places bearing that name in Khorāsān and elsewhere in Persia: and with the permission of the Rāja the land was cleared for three *farsakhs* all round, so that they might be without any hindrance in keeping up the sacred fire of Bahram. And there they abode for three hundred years "more or less"; which takes us on to about A.D. 1066. During the next two centuries, it seems, some of them went on and settled at Nausārī, Vāṅkānēr, Broach, Aṅklēshwar, Cambay, and other places. Later on, apparently about A.D. 1507, trouble arose at Sanjān, through an invasion by the Musalmān ruler of Chāmpānēr: but into this we need not go.

In connection with that recital, it has been proposed to explain Haṁjamana as the original name given by the Parsees to their settlement, and Sanjān as the corruption thereof, figuring naturally though by an anachronism (it is urged) in the Persian poem because the latter was written so late as in A.D. 1600[5]; to account for the name as being equivalent to the present term *anjuman*, used by the Parsees in the sense of "an assembly, a large communal meeting," from the Avestic *han*, 'together,' and *jam*, 'to go'; to explain *trivarga*, 'the three classes,' as referring to the Avestic word *thrayavan*, denoting the three grades of the priestly class, the Dasturs, Mobeds, and Herbeds; and to account for the epigraphic references to the place on the grounds that this foreign independent community at Sanjān was of such importance as to deserve, if not to actually require, attention of that kind.

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[1] For these two records see p. 252 above, note 2, Nos. 306, 309; and for the first of them see fully p. 259 below.

[2] For this proposed identification see (1) the Gazetteer of the Bombay Presidency, vol. 14 (1882), Ṭhāṇa, p. 302, where, however, no grounds are given; and (2), for reasons in support, two papers by Mr. Jivanji Jamshedji Modi in JBBRAS, vol. 21 (1904), pp. 4-18, and *Ind. Ant.*, 1912, pp. 173-6.

[3] There is a translation of this poem by Eastwick in JBBRAS, vol. 1 (1841-4; reprint of 1870), pp. 168-90.

[4] No such name has been found in the epigraphic records.

[5] For these proposals see JBBRAS, vol. 21 (1904), pp. 14-17, and *Ind. Ant.*, 1912, pp. 175-6.

All that reads well: but there are objections. (1) While the account in the Kissah-i-Sanjān certainly seems to refer to the present Sanjān in the Ḍahāṇū tâluka, we are told that the belief that Sanjān was an important place in former times rests on a misunderstanding of statements by the Arab geographers of the tenth to the twelfth centuries, and that their references to a place called Sindān by them belong, not to Sanjān, but to a town in Cutch, somewhere near Cambay: this, then, disposes of the idea that Sanjān was formerly a place of special importance. (2) The word *trivarga* seems to be a well-established term for the three higher Hindū castes, the Brāhmaṇs, Kshatriyas, and Vaiśyas: and it is to be noted that it occurs again in a passage of the same general nature in line 48 of the Bhādāna grant of A.D. 997,[1] in which record there is no mention at all of the place Haṁyamana, Haṁjamana. (3) As regards etymology, the usual change is from *s* to *h*, not from *h* to *s*: we might expect to have a form Hanjān from Saṁjamana, but not Sanjān from Haṁjamana. And (4) it is not easy to think that Hindū rulers would deem it necessary to address a community of foreigners in respect of donations in which those foreigners were not in any way concerned, and which could not have the slightest interest for them.

More evidence is wanted, to settle this matter in any particular direction. But we are at least not disposed to accept the identification of Haṁyamana, Haṁjamana, with Sanjān. It looks as if the place was some administrative head-quarters of these Śilāhāra princes, apart from their actual capital, where their official records and archives were written and kept, and public notifications were issued about any matters likely to be of any general interest.

2. The places mentioned in the Ṭhāṇa plates of A.D. 1017.

This record, No. 306 in Professor Kielhorn's List of the Inscriptions of Southern India, *ante*, vol. 7, appendix, is on three plates which were found in 1786 or 1787, along with another set of three plates which cannot be identified, in digging for some new works at the fort at Ṭhāṇa. It is much wished that these plates could be traced; so that a critical edition of the record might be published, with a facsimile. As matters stand, for our knowledge of its contents we are dependent on the translation by Ramalochana Pandit, with a partial transcription of the text as far perhaps as the end of the first plate, communicated by General J. Carnac, and published in 1788 in the *Asiatic Researches*, vol. 1 (fifth edition, 1806), p. 357.

It is a record of the Śilāhāra prince **Arikēsaridēva**, whose name is given as Kēśidēva in the Bhāṇḍūp plates (see p. 253 above). It is **dated** in the Piṅgala *saṁvatsara*, Śaka 939 expired; on the full-moon of Kārttika[2]; on the occasion of an eclipse of the moon: and these details answer quite regularly to **6 November, A.D. 1017**, on which day there was an eclipse of the moon, visible in India, the moment of full-moon being at 19 hrs. 22 min. after mean sunrise, *i.e.* at 1 hr. 22 min. after midnight, (for Ujjain).[3]

Just as the record on the Bhāṇḍūp plates of A.D. 1026 does in the case of Chhittarāja, so this record describes his uncle Arikēsarin as ruling "the whole land of the **Koṅkaṇa**, comprising many territories acquired by his own arm, and containing **fourteen hundred villages** headed by **Purī**"; the last statement being made with a view to locating in a general way the grants that were made, by indicating the province.

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[1] See p. 252 above, note 2, No. 305: the text there is:— . . . . *purapati-tri(tri)vargga-sthāna prabhṛiti-pradhān-āpradhāna-janō(nā)n* . . . .; and Professor Kielhorn rendered it (*Epi. Ind.*, vol. 3 p. 269) by:— "informs . . . . heads of towns and the chief and common people of the three (*principal*) castes, places of abode, ..."

[2] The week-day is apparently not stated.

[3] Sewell, *Eclipses of the Moon in India*, table E, p. 23: and compare Professor Kielhorn's note on the date in *Ind. Ant.*, vol. 23, p. 115, No. 11.

The notification contained in the record was issued to (among others) all the inhabitants of "the city the famous **Sthānaka** (Ṭhāṇa),"[1] and to "all the holy men and others inhabiting the city **Haṁyamana** *or* **Haṁjamana**."[2] And it announces the **grant of three villages** to a Brāhmaṇ who was an inhabitant of "the city the famous Sthānaka," as follows:—

1. The first village was **Chāvināra**, "standing at the extremity [perhaps we should rather say 'on the edge'] of the territory of Vatsarāja." It was bounded, on the east by the village **Pūagambā** [we should probably read **Pūagāmvā**][3] and "a water-fall from a mountain"; on the south by the villages **Nāgāmbā** [read probably **Nāgāmvā**][4] and **Mūlādōṅgarikā**; on the west by the **river Sāmbarapallikā**; and on the north by the villages **Sāmbivē** and **Kāṭiyālaka**.

We may safely identify **Chāvināra** with the '**Chavindra**' of the Indian Atlas quarter-sheet 24, S.E. (1903), in lat. 19° 18′, long. 73° 8′, in the Bhiwṇḍī tāluka of the Ṭhāṇa District, one mile and a half east-north-east from Bhiwṇḍī, and about ten miles north-east-half-north from Ṭhāṇa. This name, it may be added, is not shown in the Atlas full sheet 24 (1857), where the place for it is filled by the name 'Bhewndee' in capitals: but it is entered, as 'Chávindri,' in the Postal Directory of the Bombay Circle (1879, and second edition 1888). The maps and Postal Directory do not show any names answering to Mūlādōṅgarikā, Sāmbivē, and Kāṭiyālaka: unless, by chance, Sāmbivē (in which the *b* is very questionable)[5] is a printer's mistake for Sāmdivē, *i.e.* Sāṁdivē, in which case this village might easily be the 'Sauda' of the quarter-sheet, one mile north of 'Chavindra.'[6] But half a mile east-by-north from 'Chavindra' there is the '**Pohgaon**' of the full sheet, the '**Pogaon**' of the quarter-sheet, answering to the **Pūagambā** (? **Pūagāmvā**) of the record, with hills close on the east and south-east, where we might easily find the "water-fall from a mountain." And about three quarters of a mile south-west-by-south from 'Chavindra' there is the '**Nagaon, Nágaon**' of the maps, answering to the **Nāgāmbā** (? **Nāgāmvā**) of the record. About one mile on the west, there is a large nullah, the 'Kamwaree, Kamvari,' of the maps, which may be a later name of the Sāmbarapallikā river of the record.

2. The second village was **Tōkabalāpallikā**[7]; this was bounded on the east by **Sidābali**; on the south by the **river Mōthala**; on the west by **Kākādēva, Hallapallikā**, and **Bādaviraka**; and on the north by **Talāvalīpallikā**.

3. The third village was **Aulakīyā**, which was bounded, on the east by **Tādāga**; on the south by **Gōvinī**; on the west by **Charikā**; and on the north by **Kalibalāyachōli**.

I have not succeeded in finding these two groups of places. The Postal Directory gives possible equivalents for some of the original names as follows: for the first group, Sadavli, Shedáli, Shedivli, Háloli, Vadvihír, Wadvir, Talavli, and Talávli; and for the second group, Ávla, Ávli, Govana, Chari, Charív, Kalavli, Kálavli, Kalivli and Kálvár. But the places bearing

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[1] See note 3 on p. 257 above.

[2] The transcription of the text does not go as far as this. I quote, as far as "city," the words given in the published translation. The translation gives "Hanyamana"; with, no doubt, a printer's mistake of *n* for *m* or of *y* for *j* (see p. 258 above). For the rest of the expression we can hardly doubt that the text has in reality *nagara-paura-trivargga-prabhṛitīṁś-cha*, like line 26 of the Bhāṇḍūp plates of A.D. 1026 and line 72 of the Khārēpāṭaṇ plates of A.D. 1095.

[3] Ramalochana Paṇḍit gave in his translation *b* in some words, and *v* in others. But we can only think that, like the Bhādāna grant of A.D. 997, the Bhāṇḍūp plates of A.D. 1026, and the Khārēpāṭaṇ plates of A.D. 1095 (all records of the same family), the original record has no separate sign for *b*, but uses only the *v*.

[4] See the preceding note.

[5] See note 3 above.

[6] This name, also, is not in the full sheet: but it is given, as 'Sáwde, Sávdha,' in the Postal Directory.

[7] The translation says "the full (*district*) of Tōcabalá Pallicá." But there can be no doubt that we have to take this as the name of a village, not a district.

these names are only found in the maps singly, in detached positions;[1] whereas, to identify either group with any confidence, we must find representatives, together and in the stated relative positions, of at least two of the original names in each group. In these circumstances, I can only give these notes about these two sets of places in the hope that some reader of this paper, with local knowledge or opportunities, may be able to trace the places.

TEXT.[2]

First plate.

1 Ōm[3] Jayaś=ch=ābhyudayaś=cha || [4]Labhatē sarvva-kāryēshu pūjayā gaṇanā yakaḥ | vighnaṁ nighnan=sa vaḥ pāyād=apāyā-

2 d=Gaṇanāyakaḥ || [1*][5] Sa vaḥ pātu Si(śi)vō nityaṁ yan-maulō(lau) bhāti Jāhnavī | Sumōru-si(śi)khar-ōdgachchhad-achchha-chaṁdra-kal-ōpa-

3 mā || [2*] [6]Jīmūtakētu-tanayō niyataṁ dayālur=Jjīmūtavāhana iti trijagat-prasiddhaḥ | dēhaṁ nijaṁ tṛiṇa-

4 m=iv=ākalayan=par-ārtthō yō rakshati sma Garuḍāt=khalu Sa(śa)ṁkhachūḍaṁ || [3*] Tasy=ānvayē narapatiḥ samabhūt=Kapa-

5 rddī Silāra-vaṁsa(śa)-tilakō ripu-darppa-marddī | tasmād=abhūch=cha tanayaḥ Pulasa(śa)kti[7]-nāmā mārttaṇḍa-maṇḍa-

6 la-samāna-samiddha-dhāmā || [4*] [8]Jātavān=atha laghuḥ sa Kaparddī sūnur=asya śakalair=ari-varggaiḥ | yad-bha-

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[1] I have examined also various sheets of the Bombay Survey series, in addition to the Indian Atlas sheets mentioned above.

[2] From the original plates.—Verses 1 and 2, and 3 to 9, are verses 1 and 2, and 4 to 10, in the Ṭhāṇa plates of Arikēsaridēva, of A.D. 1017, *As. Res.*, vol. 1 (1788; fifth edition, 1806), p. 357; No. 306 in Kielhorn's List of the Inscriptions of Southern India, *ante*, vol. 7, appendix: that record has after verse 2 another verse invoking Śiva again. And verses 1 to 3, 7 to 9, and 11, are found again as verses 1 to 3, 10 to 12, and 17, in the Khārēpāṭaṇ plates of Anantapāla-Anantadēva, of A.D. 1095, *Ind. Ant.*, vol. 9, p. 33; No. 309 in Kielhorn's List.

[3] Represented in the original by a symbol.

[4] Metre, Ślōka (Anushṭubh); and in the next verse.

[5] The verses are not numbered in the original.

[6] Metre, Vasantatilaka; and in the next verse. In verse 4 each pair of *pādas* has rhyming ends.

[7] This name occurs in exactly the same form, Pulasakti (with the single *l* and the dental *s*), in line 8 of the Khārēpāṭaṇ plates of A.D. 1095: and there, as here, though the verses are different, the metre requires the single *l*. As regards the Ṭhāṇa plates of A.D. 1017, where the verse is the same as here, Ramalochana Pandit gave Pulaśakti (with the single *l* and the palatal *ś*) in his translation: but the transcription shows Pulasakti, as here (with the dental *s*). In line 25 of the Bhādāna grant of A.D. 997, vol. 3 above, p. 271, No. 305 in Kielhorn's Southern List, the name is Pulaśakti (with the single *l* and the palatal *ś*): and there, too, though the verse is again different, the metre requires the single *l*. In the Kānhēri inscription of this prince himself, and in one of his son Kapardin II at the same place, *Ind. Ant.*, vol. 13, pp. 134, 136, Kielhorn's List, Nos. 302, 303, the name is Pullaśakti (with the double *ll* and the palatal *ś*).

There can be no doubt, I think, that the second component of the name is *śakti*, 'power, strength, energy,' etc.; not *sakti*, 'attachment, adherence.' As regards the first component, it appears that Lexicons give both (1) *pula*, 'extended, wide'; also, as equivalent to *pulaka*, 'bristling of the hairs of the body'; and (2) *pulla*, 'expanded, blown; a flower,' as a corruption of *phulla*. The first of these may well be taken as a shorter form of *vipula*, with the same meanings. In any case it seems most likely that the first part of the name was *pula*, just as in the Western Chalukya name Pulakēśin.

[8] Metre, Svāgatā.

7 yēna salil-āṁjalir=u[ch]air=ddīyatē nija[1]-rājya-sukhāya || [5*] [2]Tasmād=abhūch=cha tanayō **bhuvan-aika-vīraḥ śrī-Vvapuva-**

8 **nna**[3] iti **saṁgara-raṅga-vīraḥ** | **śrī-Jhaṁjha** **ity=abhavad=asya sutaḥ** sukīrttir=bh[r*]āt=ātha **Goggi-nṛipatiḥ** **sama-**

9 bhūt=sumūrttiḥ || [6*] [4]**Tasmād=vismaya-kāri-hāri-charita-prakhyāta-kīrttiḥ sutaḥ** śrīmān=**Vajjaḍadēva**-bhū-

10 patir=abhūd=bhūchakra-chūḍāmaṇiḥ | dōr-ddaṇḍ-aika-valasya yasya sahasā saṁgrāma-raṁg-āṁgaṇē

11 rājya-śrīḥ svayam=ētya vakshasi ratiṁ chakrē Murārēr=iva || [7*] [5]Jayanta iva Vṛitrārōḥ Purārē-

12 r=iva Shaṇmukhaḥ | tataḥ śrīmān=abhūt=putraḥ sach-charitrō=**Parājitaḥ** || [8*] Karṇṇas=tyāgēna yaḥ

13 sākshāt=satyēna cha **Yudhishṭhiraḥ** | pratāpād=dīpti-mārttaṇḍa[ḥ*] Kāla-daṇḍaś=cha yō dvishāṁ || [9*]

14 [6]Tasmād=abhūd=**Vajjaḍadēva-nāmā** tatō=grajaḥ śrī-**Kēsi(śi)dēvas(ś)=cha** |* (||) [10*] [7]Tad-bhrātṛi-

15 jō **Vajjaḍadēva**-sūnuḥ śrī-**Chchhittarājō** nṛipatir=vvabhūva | **Śilāra-vaṁsa(śa)ḥ** śisu-

Second plate: first side.

16 pi[8] yēna nītaḥ parām=unnatim=unnatēna || [11*] Ataḥ svakīya-puṇy-ōdayāt=samadhigat-āśēsha-paṁcha-mahā-

17 śavda - mahāsāmantādhipati - **Tagarapura** - paramēsva(śva)ra - **Si(śi)lāhāra** - narēṁdra-**Jīmūtavāhan-ā-**

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[1] Read *uchchair=ddīyatē sma nija-*.

[2] Metre, Vasantatilaka.

[3] Read *Vappuvanna*. Wathen read *Vayuchanna*, but gave the name as *Vayutanna* in his translation. Bühler read *Ghayuvanta*, without noting that the metre requires the vowel of the first syllable to be long, whether by nature or by position, but added that it might perhaps be *Vappuvanna* or *Vappuvanta*. In the same verse, standing as verse 7 in the Ṭhāṇa plates of A.D. 1017, Ramalochana Pandit read *Vappuvanna*. The same name occurs, in a different verse, in line 26 of the Bhādāna grant of A.D. 997, vol. 3 above, p. 271; Kielhorn's Southern List, No. 305: here Professor Kielhorn read *taśmād=Va[ppu]vannād=abhūd°*, and remarked :—"The second *akshara* of this name, which I read *ppu*, might possibly be read *tpu* :" in this case the metre (Ślōka) does not help; but in my opinion the facsimile distinctly gives *[p]pu*: also, the next syllable seems clearly to be *vva*, which, however, the other records mark as a mistake for *va*. The name occurs again, in still another different verse, in line 14 of the Khārēpāṭaṇ plates of A.D. 1095, *Ind. Ant.*, vol. 9, p. 33; Kielhorn's Southern List No. 309: here the facsimile distinctly gives *Vapuvanna*; but here, again, the metre requires a long vowel in the first syllable. In the present record, at the end of line 7, the first syllable is certainly not *gha* as read by Bühler; contrast, *e.g.* the *gh* which we have twice in line 36: it is, in fact, *vva*, which, however, can only be a mistake for *va*. The second syllable might be read either as *pu* or as *yu*. The required lengthening of the vowel of the first syllable might be effected, of course, by correcting *va* into *vā*, instead of *pu* into *ppu*. But, everything being taken into consideration, it can hardly be doubted that the intended word was *Vappuvanna*.

[4] Metre, Śārdūlavikrīḍita.

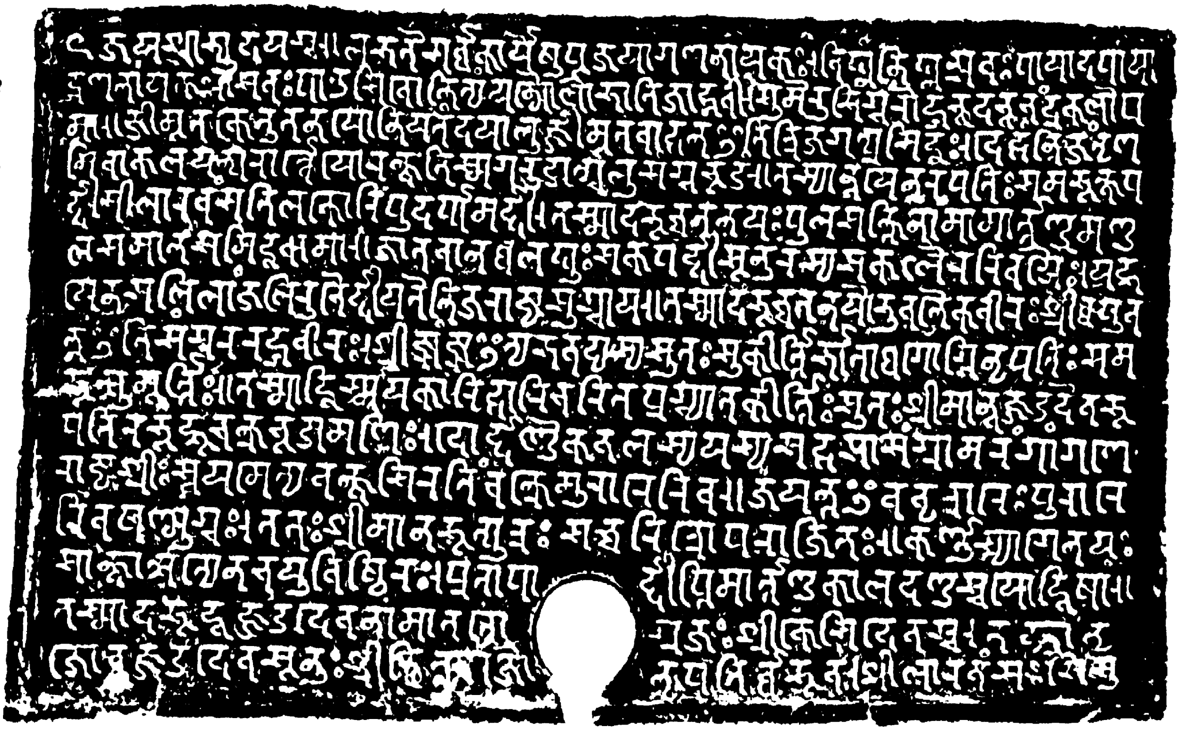
[5] Metre, Ślōka (Anushṭubh); and in the next verse.

[6] Metre, Upajāti of Indravajrā and Upēndravajrā: but there are only two *pādas*, and the second of them is faulty; and we have nothing that enables us to restore the whole verse. The text is altogether different in the Ṭhāṇa plates of A.D. 1017 and the Khārēpāṭaṇ plates of A.D. 1095: there, these two princes, Vajjaḍadēva II and his brother, are dealt with in two verses (15 and 16, as it happens, in both cases); and the brother's name is given as Arikēsarin.

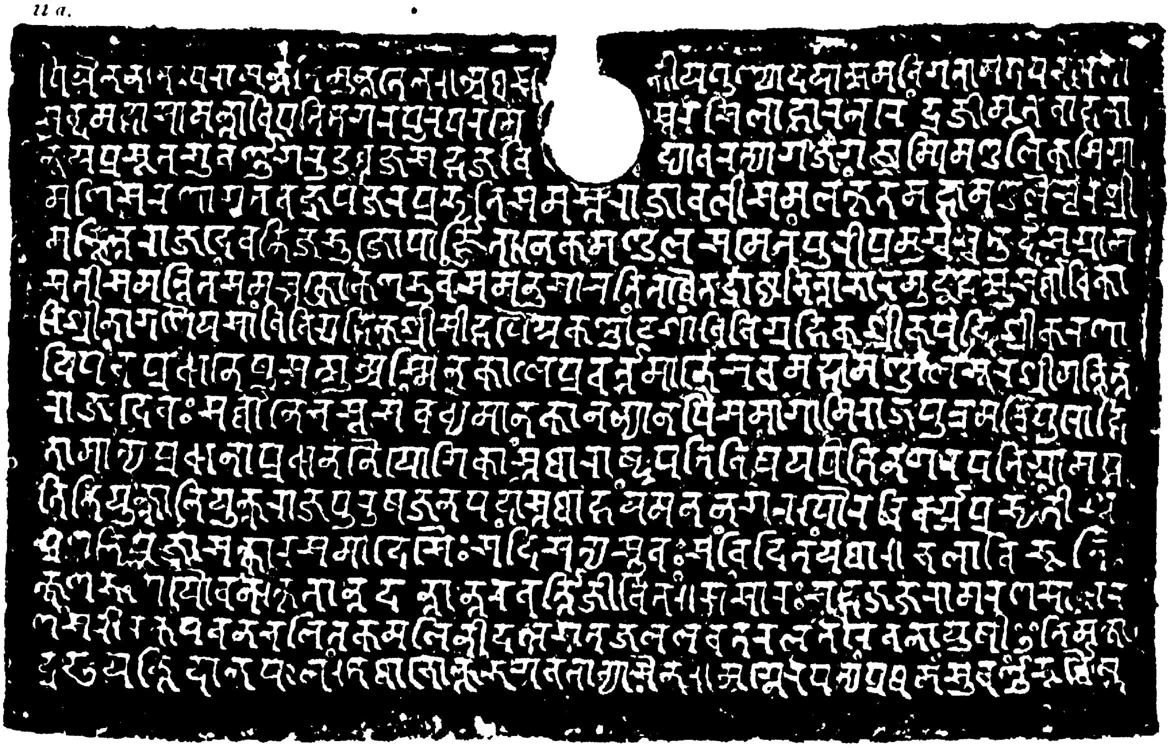
[7] Metre, Indravajrā.

[8] Read *śiśur=api*.

Bhandup plates of Chhittarajadeva: A.D. 1026.



ii a.



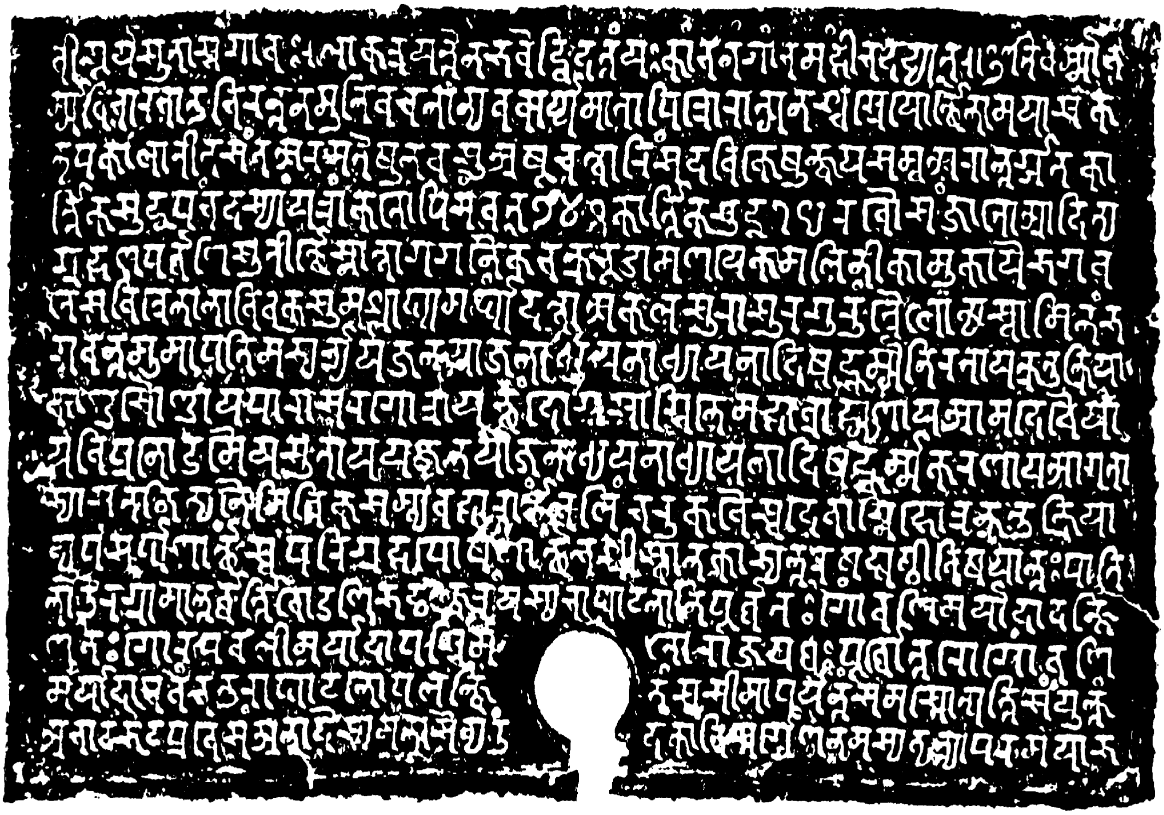
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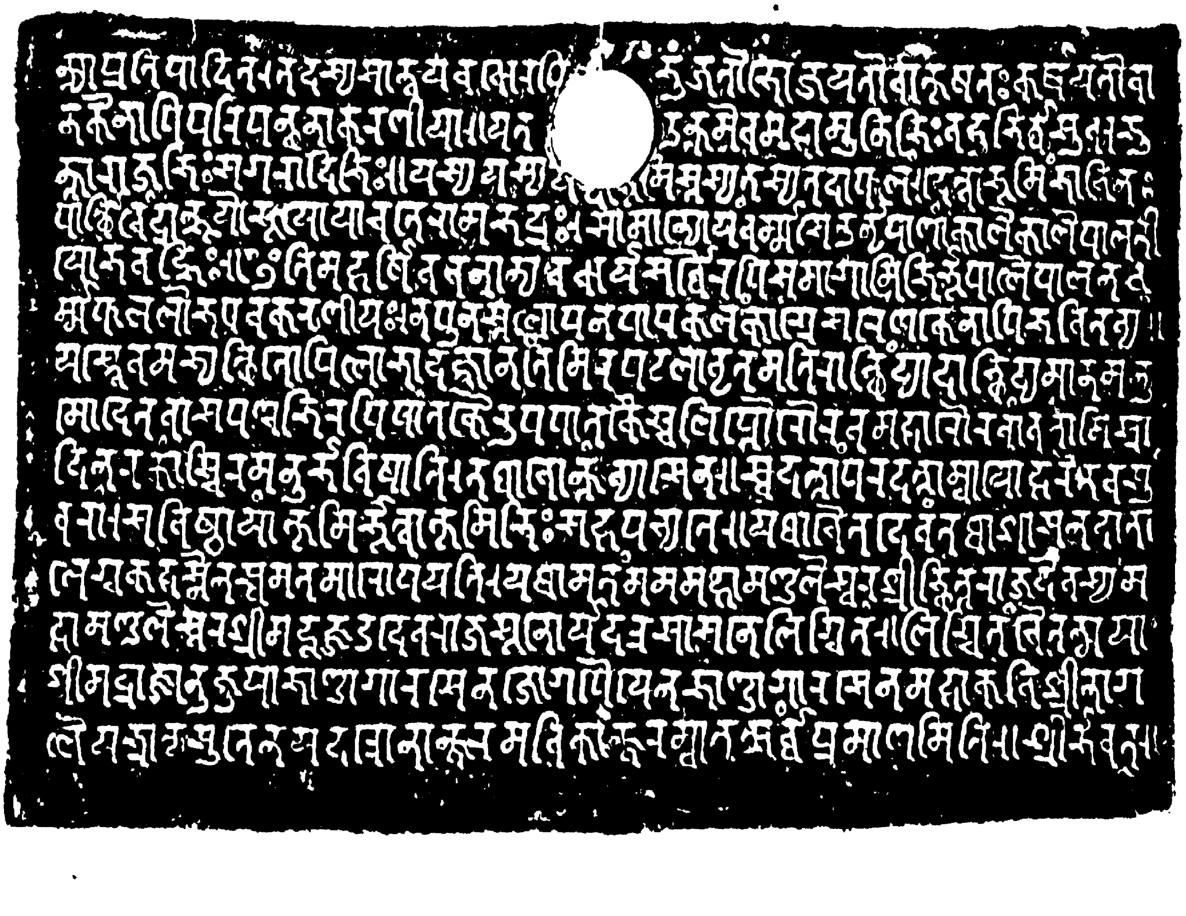
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FROM INK-IMPRESSIONS SUPPLIED BY MR. COUSENS

ii b.



iii.



18 nvaya-prasūta-suvarṇṇa-Garuḍa-dhvaja-sahaja-Vidyādhara-tyāga-jagaj-jhampi-maṇḍalika-si(śi)khā-

19 maṇi-sa(śa)raṇāgata-vajra-paṁjara - prabhṛiti - samasta - rājāvalī - samalaṁkṛita - mahā - maṇḍalēsva(śva)ra-śrī-

20 **mach-Chhittarājadēv[ē*]** nija-bhuj-ōpārjjit-ānēka-maṇḍala-samēt[ā*]ṁ **Purī**-pramukha-**ścha(cha)turddasa(śa)-grāma**-

21 **sā(śa)tī**-samanvit[ā*]ṁ samasta-**Koṁkaṇa**-bhuvaṁ samanusā(śā)sati tath=aitad-rājya-chintā-bhāram=udvahatsu sarvvādhikā-

22 ri-śrī - **Nāgaṇaiya** - sāṁdhivigrahika - śrī - **Sīhapaiya** - **Karṇṇāṁṭa** - śāṁdhivigrahika[1] - śrī - **Kaparddi**-śrīkaraṇ-ā-

23 di-paṁcha-pradhānēshu satsu asmin kālē pravarttamānē sa cha mahā-maṇḍalēsva(śva)ra-śrīmach-**Chhitta**-

24 **rājadēvaḥ** sarvvān=ēva sva-saṁvadhyamānakān=anyān=api samāgāmi-rājaputra-maṁtri-purōhi-

25 t-āmātya-pradhān-āpradhāna-naiyōgikāṁs=tathā rāshṭrapati-vishayapati-nagarapati-grāmapa-

26 ti-niyukt-āniyukta-rājapurusha-janapadā[ṁ]s=tathā **Haṁyamana**-nagara-paura-trivargga-prabhṛitīṁś=cha

27 praṇati-pūjā-satkāra-samādēsai(śai)ḥ saṁdisa(śa)ty=astu vaḥ saṁviditaṁ yathā || [2]Chalā vibhūtiḥ

28 kshaṇa-bha[ṁ*]gi yauvanaṁ | Kṛitānta-dant-āntara-vartti jīvitaṁ || Saṁsāraḥ sahaja-[3]jarā-maraṇa-sādhāra-

29 ṇaṁ sa(śa)rīrakaṁ pavana-chalita-kamalinī-dala-gata-jala-lava-taralatarē dhan-āyushī iti matvā

30 draḍhayanti dāna-phalaṁ | tathā ch=ōktaṁ bhagavatā Vyāsēna || [4]Agnēr=apatyaṁ prathamaṁ suvarṇṇaṁ bhūr=Vvaishṇa-

Second plate : second side.

31 vī sūrya-sutās(ś)=cha gāvaḥ | lōka-trayaṁ=tēna bhavēd=dhi dattaṁ yaḥ kāṁchanaṁ gāṁ cha mahīṁ cha dadyāt || Iti dharmm-ādha-

32 rmma-vichāra-chāru-chirantana-muni-vachanāny = avadhāryya mātāpitrōr=ātmanaś = cha srē(śrē)yō-rtthinā mayā **Sa(śa)ka**-

33 **nṛipa-kāl-ātīta-saṁvatsara-sa(śa)tēshu navasu ashṭachatvāriṁsa(śa)d-adhikēshu Kshaya-saṁvatsar-āntarggata-Kā**-

34 **rttika-su(śu)ddha-paṁchadasyā(śyā)ṁ** yatr=āṁkatō=pi saṁvat **948 Kārttika su(śu)ddha 15 Ravau saṁjātō(ta) āditya**-

35 **grahaṇa-parvvaṇi** su-tīrtthē snātvā gagan-aika-chakra-chūḍāmaṇayē kamalinī-**kāmukāyē(ya)** bhagava-

36 tē savitrē nānāvidha-kusuma-ślāghyam=arghyaṁ dat[t*]vā sakala-sur-āsura-guruṁ trailōkya-svāminaṁ bha-

37 gavantam=Umāpatim=abhyarchchya yajana-yājan-ādhyayan-ādhyāya(pa)n-ādi-shaṭ-karmma-niratāya kratu-kriyā-

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[1] Read *Karṇṇāṭa-sāṁdhi°*.

[2] Metre, Upēndravajrā; but there are only two *pādas* : for the missing third and fourth *pādas*, see line 50 of the Bhādāna grant of A.D. 997, vol. 3 above, p. 271.

[3] Read *saṁsāra-sahaja°*.

[4] Metre, Indravajrā.

38 kāṇḍa-sau(śau)ṇḍāya Pārāsa(śa)ra-gōtrāya Chchhaṁdōga-sā(śā)khinē mahā-vrāhmaṇāya Āmadēvaiyā-

39 ya vipra-Nōḍamaiya-sutāya yajana-yājan-ādhyayan-ādhyāya(pa)n-ādi-shaṭ-karmma-karaṇāya āgat-ā-

40 bhyāgata-nitya-naimittika samvyavahār-ārtthaṁ valiṁ charuka[1]-vaisva(śva)dēv-āgnihōtra-kratu-kriy-ā-

41 dy-upasarppaṇ-ārtthaṁ sva-parigraha-pōshaṇ-ārtthaṁ cha śrī-Sthānak[2]-ābhyantara-Shaṭshashṭhī[3]-vishay-āntaḥpāti-

42 Nōura-grām-āntarvvarti Vōḍaṇi-bhaṭṭha(ṭṭa)-kshētraṁ yasya ch=āghāṭanāni pūrvvataḥ Gōṁvaṇi-maryādā dakshi-

43 ṇataḥ Gōrapavali-maryādā paśchimatō rāja-pathaḥ pūrvv-ōttarō(ratō) Gōṁvaṇi-

44 maryādā ēvaṁ chatur-āghāṭan-ōpalakshitaṁ sva-sīmā-paryantaṁ samast-ōtpatti-saṁyuktaṁ

45 a-chāṭa-bhaṭa-pravēsa(śa)ṁ anādēsya(śya)m=anāsēdhyaṁ udak-ātisva(sa)rggēṇa namasya-vṛittyā paramayā bha-

Third plate.

46 ktyā pratipāditaṁ | tad=asya s-ānvaya-va[ṁ*]dhōr=api bhuṁjatō bhōjayatō vā kṛishataḥ karshayatō vā

47 na kēn=āpi paripanthanā karaṇīyā || Yata uktam=ēva mahā-munibhiḥ [|*] [4]Vahubhir=vvasudhā bhu-

48 ktā rājabhiḥ Sagar-ādibhiḥ || (|) yasya yasya yadā bhūmis[5]=tasya tasya tadā phalaṁ || [6]Dat[t*]vā bhūmiṁ bhāvinaḥ

49 pārtthivēṁdrān=bhūyō bhūyō yāchatē Rāmabhadraḥ | sāmānyō=yaṁ dharmma-sētur=nṛipāṇāṁ kālē kālē pālanī-

50 yō bhavadbhiḥ || Iti maharshi-vachanāny=avadhārya sarvvair=api samāgāmibhir=bhūpālai[ḥ*] pālana-dha-

51 rmma-phala-lōbha ēva karaṇīyaḥ | na punas=tal-lōpana-pāpa-kalaṁk-āgrēsarēṇa kēn=āpi bhavitavyaṁ ||

52 Yas=tv=ēvam=abhya[r*]tthitō=pi lōbhād=ajñāna-timira-paṭal-āvṛita-matir=āchchhiṁdyād=āchchhidyamānam=anu-

53 mōdēta vā sa pañchabhir=api pātakair=upapātakais(ś)=cha lipta(ptō) Raurava-Mahāraurav-Āṁdhatāmisr-ā-

54 di-narakāṁs(ś)=chiram=anurbhavishyati[7] | Tathā ch=ōktaṁ Vyāsēna || [8]Sva-dattāṁ para-dattām=vā yō harēta vasuṁ-

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[1] Read *vali-charuka-*.

[2] On the point that the *śrī* here is not part of the name, see note 3 on p. 257 above.

[3] Read *Shaṭshashṭi*: the same mistake of *ṭh* for *ṭ* occurs in *bhaṭṭha* in the next line.

[4] Metre, Ślōka (Anushṭubh).

[5] The syllables *yadā bhū* are crowded in round the lower part of the ring-hole in a manner which suggests that they were omitted at first, and then were inserted on revision.

[6] Metre, Śālinī.

[7] Read *=anubha°*.

[8] Metre, Ślōka (Anushṭubh).

55 dharāṁ | sa vishṭhāyāṁ kṛimir=bhūtvā kṛimibhiḥ saha pachyatē || Yathā ch=aitad=ēvaṁ tathā śāsana-dātā

56 lōkhaka-hastēna sva-matam=ārōpayati | yathā mataṁ mama mahāmaṇḍalēsva-(śva)ra-śrī-Chchhittarājadēvasya ma-

57 hāmaṇḍalēsva(śva)ra-śrīmad-Vajjaḍadēvarāja-sūnōr=yad-atra sā(śā)sanō likhitaṁ || Likhitaṁ ch=aitan=mayā

58 śrīmad-rājj(j)-ānujñayā bhāṇḍāgārasēna-Jōgapaiyēna bhāṇḍāgārasēna-mahākavi-śrī-Nāga-

59 laiya-bhrātṛi-sutēna yad=atr=ōn-ākshara=adhik-āksharam=vā tat=sarvvaṁ pramāṇam=iti || Śrīr=bhavatu ||

TRANSLATION.

Ōm! Victory and elevation!—(Verse 1) May he [Gaṇapati], the Leader of the Gaṇas, who receives attention by worship in affairs,[1] protect you from misfortune, removing (*every*) obstacle!

(Verse 2) May he, Śiva, always protect you, on whose crown there shines the Jāhnavī [the Ganges], resembling the clear digit of the moon rising over the summit of Sumēru!

(Verse 3) (*There was*) Jīmūtakētu's son, always compassionate, renowned throughout the three worlds by the name **Jīmūtavāhana**, who, counting his own body as (*mere*) grass for another's sake, saved Śaṅkhachūḍa from Garuḍa.[2]

(Verse 4) In his lineage there arose a king, **Kapardin (I)**, a forehead-mark of the **Silāra race**, who destroyed the pride of (*his*) enemies: and from him there was a son, by name **Pulaśakti**,[3] possessed of intense splendour equal to (*that of*) the sun.

(Verse 5) Then there was born his son, **Laghu-Kapardin** [*i.e.* "Kapardin junior," **Kapardin II**], through fear of whom all (*his*) enemies offered up freely, for the welfare of (*their*) kingdoms, water in (*their*) hands joined together so as to make cups.

(Verse 6) And from him there was a son, a sole hero in the world, by name the illustrious **Vappuvanna**,[4] brave in the field of battle: his son was the illustrious **Jhañjha**, possessed of good fame: and then there was born (*his*) brother, king **Goggi**, possessed of good appearance.

[1] As Bühler pointed out, this verse contains a pun on the syllables *gaṇanāyakaḥ*: from one point of view these denote Gaṇapati as "the leader of the Gaṇas, the attendants of Śiva," who, as being also the god of wisdom and obstacles, is frequently invoked at the beginning of undertakings, specially of a literary nature; from the other point of view, they have to be analysed as meaning *gaṇanāḥ*, accusative plural of *gaṇanā*, 'counting,' and *yakaḥ*, = *yaḥ*, 'who.' It is rather difficult to find a suitable rendering of the words *labhatē gaṇanāḥ*, lit. "he receives countings": previous translators have given "claims precedence," "receives consideration," "is honoured."

[2] The allusion is to a story which is found in the Kathāsaritsāgara, chapters 22 and 90: translation by Tawney, vol. 1, p. 174; vol. 2, p. 307. Jīmūtakētu was a king of the Vidyādharas, a class of demigods; and Jīmūtavāhana was his son and heir. Garuḍa, the eagle-man, the servant and vehicle of Vishṇu, had obtained from Vishṇu the boon that the Nāgas, the serpent-men, should be his food; and Vāsuki, king of the serpents, sent one of them every day to serve as the required meal. One of them, Śaṅkhachūḍa, was found by Jīmūtavāhana waiting to be devoured at "the rock of execution or sacrifice" (trans., 1, 183; 2, 315), otherwise mentioned as "a lofty rocky slab" (2, 313). Jīmūtavāhana, who was by nature very compassionate, took Śaṅkhachūḍa's place, and was duly eaten, or partially so, by Garuḍa. The position, however, was then explained by Śaṅkhachūḍa to Garuḍa, who moved by remorse, went to get nectar from heaven to revive Jīmūtavāhana. Meanwhile, the goddess Gaurī, pleased by the devotion paid to her by Jīmūtavāhana's wife, came and rained nectar on him, and so restored him to life. After that, of course, Garuḍa abstained from devouring any more Nāgas. The story was dramatized in the Nāgānanda of Śrīharsha: for an abstract of P. Boyd's translation of this work, see *Ind. Ant.*, vol. 1, p. 147.

[3] Regarding this name, see note 7 on p. 261 above.

[4] On this name, see note 3 on p. 262 above.

(Verse 7) From him there was a son, the illustrious king **Vajjaḍadēva (I)**, a head-jewel of the circle of the earth, the renowned fame of whose achievements caused astonishment and was attractive: the goddess of sovereignty, going quickly of her own accord on the field of battle, took delight (*in resting*) on the bosom of him whose only force was the staff of (*his*) arm, just like the goddess Śrī on the bosom of [Vishṇu] the Foe of Mura.

(Verses 8, 9) As Jayanta (*was born*) from [Indra] the Foe of Vṛitra, and Shaṇmukha [Kārttikēya] from [Śiva] the Foe of Pura, so from him there was a glorious son, **Aparājita**, of good achievements, who manifestly (*was*) a very Karṇa in liberality and a Yudhishṭhira in truth, and, being a very sun in splendour through (*his*) brilliant power, a staff of Death to (*his*) enemies.

(Verse 10) From him there was (*a son*) named **Vajjaḍadēva (II)**: and then (*there was*) the illustrious **Kēśidēva**,[1] elder brother (of Vajjaḍadēva II).

(Verse 11) The son of his (Kēśidēva's) brother, a son of **Vajjaḍadēva (II)**, was a king, the illustrious **Chhittarāja**, by whom, even when he was child, being eminent, the **Śilāra** race was raised to a very high elevation.

(Line 16) Accordingly, while the *Mahāmaṇḍalēśvara* the illustrious **Chhittarājadēva**,— who through the development of his own religious merit is adorned by the whole list of kingly titles beginning with "the *Mahāsāmantādhipati* who has attained all the *pañchamahāśabda;* [the sounds of the five great musical instruments][2]; the supreme lord of **the town Tagara**; the **Śilāhāra** king; born in the **lineage of Jīmūtavāhana**; he who has the **banner of a golden Garuḍa**; he who is by nature a Vidyādhara[3]; he who excels in the world in liberality[4]; a crest-jewel of chieftains; a cage of thunderbolts to (*protect*) those who come for refuge,"—is ruling over **the whole land of the Koṅkaṇa**, comprising many territories acquired by his own arm, and containing **fourteen hundred villages headed by Purī**:—

(Line 21) And while those who are bearing the burden of the cares of this kingdom are the *Sarvādhikārin* the illustrious **Nāgaṇaiya**, the *Sāṁdhivigrahika* the illustrious **Sihapaiya**, the *Karṇāṭa-Sāṁdhivigrahika* the illustrious **Kapardin**, and the *Śrīkaraṇa* and other five ministers:—

(Line 23) At this current time, he, the *Mahāmaṇḍalēśvara* the illustrious **Chittarājadēva**, makes a communication, with expressions of salutation and worship and respect, to all future sons of kings, counsellors, priests, councillors, ministers, minor ministers, and functionaries, both those connected with himself and others too, also to the lord of the country, the lord of the district, the lord of the city, the lord of the village, the *Niyukta*, the *Aniyukta*, the king's men, and the country people, and also to the three classes of citizens, and others, of the **city Haṁyamana**:—

(Line 27) Be it known to you as follows:—Power is fluctuating; youth is shattered in a moment; life lies between the teeth of Death: the body is subject to the growing and dying which are natural to worldly existence; wealth and health are more unstable than drops of water on the leaves of a group of water-lilies shaken by the wind: having thought of this, they confirm the advantage of making gifts. And so it has been said by the saintly Vyāsa:— "Gold is the first offspring of fire; the earth is the daughter of Vishṇu; and cows are the children of the sun: verily the three worlds are given by him who gives gold and a cow and land!"

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[1] Regarding this name, see note 6 on p. 262 above.

[2] See p. 254 above.

[3] He was a Vidyādhara, a kind of demigod, as being a descendant of the Vidyādhara king Jīmūtakētu: and from another point of view he was "a supporter (*dhara*) of learning (*vidyā*)."

[4] *Tyāga-jagaj-jhampin*, line 18; see p. 251 above, and note.

(Line 31) By me, having reflected on such sayings of ancient saints, which are pleasing through discriminating between right and wrong, and being desirous of bliss for my parents and myself :—

(Line 32) When nine centuries of years, increased by forty-eight, have gone by since the time of the Śaka king, on the fifteenth day of the bright fortnight of Kārttika in the Kshaya saṁvatsara; and in figures, the year 948, Kārttika, the bright fortnight, (the tithi) 15 ; on Sunday ; on the occurrence of an eclipse of the sun :—

(Line 35) [By me], having bathed at an excellent *tīrtha*, (*and*) having given an oblation commendable on account of various flowers, to the divine Savitṛi [the Sun], the sole crest-jewel of the circuit of the sky, the lover of the water-lilies (*which flower in the daytime*), (*and*) having worshipped the divine [Śiva] Lord of Umā, the preceptor of gods and demons, the lord of the three worlds :—

(Line 37) To the great Brāhmaṇ Āmadēvaiya, son of the Brāhmaṇ Nōḍamaiya, who is devoted to the six duties of sacrificing, causing (*others*) to sacrifice, studying, teaching, etc., etc.,[1] who is versed in the ritual work which relates to the performance of sacrificial rites, (*and*) who is of the Pārāśara *gōtra* (*and*) of the Chhandōga *śākhā*,—for the performance of the six duties of sacrificing, causing (*others*) to sacrifice, studying, teaching, etc. ; for the perpetual and occasional entertainment of guests and visitors ; for the maintenance of the sacrificial rites of the *bali*, *charuka*, *vaiśvadēva*, *agnihōtra*, etc. ; and for the nourishment of his own household :—

(Line 41) The field known as the field of Vōḍanibhaṭṭa in the village Nōura which lies in the Shaṭshashṭi district which is included in (*the territory of*) the famous Sthānaka,[2]— the limits of which are, on the east, the border of Gōṁvaṇi ; on the south, the border of Gōrapavalī ; on the west, the king's road ; on the north-east, the border of Gōṁvaṇi,—this field, thus defined by four limits, with (*everything included*) up to its boundaries, along with all the produce, not to be entered by the irregular or regular troops,[3] not to be pointed at (*by the finger of confiscation*), (*and*) without subjection to legal restraints,[4] has been assigned with a free pouring of water, with deferential behaviour, (*and*) with the greatest devotion.

(Line 46) Therefore, no one should interfere with him and (*his*) descendants and relatives in enjoying it or causing it to be enjoyed, (*and*) in cultivating it or causing it to be cultivated. For, verily it has been said by the great saints :—" The earth has been enjoyed by many kings, Sagara and others : whosoever possesses the earth at any time, to him belongs the fruit (*of it*) at that time ! " Having given land, Rāmabhadra again and again makes a request to future kings : " this general bridge of piety of kings should at all times be preserved by you ! " Having borne in mind these sayings of the great sages, an eagerness for the reward of the law of preserving should verily be shown by all future kings : on the other hand, no one

[1] According to Manu, 1. 88, the remaining two of these six duties are *dāna* and *pratigraha*, "the giving and acceptance (*of alms, etc.*)."

[2] Regarding this name, see p. 257 above, note 3.

[3] *A-chāṭa-bhaṭa-pravēśa*. The last term in this expression is sometimes *pravāśa*, sometimes *prāvēśya*. On the terms *chāṭa* and *bhaṭa* see remarks in vol. 9 above, p. 284, note 10, and p. 296. I prefer to adhere, for the present at any rate, to what has been accepted for a long time as the meaning of them.

[4] *Anāsēdhya*, line 45 : the four legal restraints, as given in Monier-Williams' Sanskrit Dictionary, are (1) *kāl-āsēdha*, limitation of time ; (2) *sthān-āsēdha*, confinement to a place ; (3) *pravās-āsēdha*, prohibition of removal or departure ; and (4) *karm-āsēdha*, restriction from employment. Instead of *anāsēdhya* the term is sometimes *anāchchhēdya*, 'not to be resumed' ; see, *e.g.*, *Ind. Ant.*, vol. 25, p. 180, line 21 ; and compare the literary quotation given by Burnell in his *South-Indian Palæography*, p. 108, line 28.

should behave as a leader in the stain of violating that (*law*)! But, indeed, he who, even when requested, through greed (*or*) having a mind obscured by the screen of the darkness of ignorance, may confiscate (*a grant*) or assent to an act of confiscation, he shall be soiled with all the five sins and the minor sins, and shall enjoy for a long time Raurava, Mahāraurava, Andhatāmisra, and other hells! And so it was said by Vyāsa:—"Whosoever takes away land that has been given, whether by himself or by another, he becomes a worm in ordure and is cooked along with worms!"

(Line 55) And as all that is so, the giver of the charter expresses his opinion by the hand of the writer; just as that which is written in this charter is the opinion of me, the *Mahāmaṇḍalēśvara* the illustrious **Chhittarājadēva**, son of the *Mahāmaṇḍalēśvara* the illustrious **Vajjaḍadēva (II)**.

(Line 57) And this has been written, by the order of the illustrious king, by me, the *Bhāṇḍāgārasēna* Jōgapaiya, son of a brother of the *Bhāṇḍāgārasēna* and *Mahākavi* Nāgalaiya: whatever is in this, whether it has syllables wanting or in excess, the whole of it is evidence. Let there be good fortune!

No. 32.—INSCRIPTIONS AT YEWUR.

BY LIONEL D. BARNETT.

Yēwūr is a village in the Shōrāpūr or Sūrāpūr tâluka of the Gulbarga District of the Nizam's territory.[1] It is shown as '**Veyoor**' in the Indian Atlas sheet 57 (1854), in lat. 16° 44′, long. 76° 40′, and as '**Yeyoor**' in the Hyderabad Survey sheet 79 (1885): it is situated about seventeen miles north-west-by-north from 'Soorapoor,' and forty-two miles towards east-by-north from Bāgewāḍi in the Bijāpūr District, Bombay. The inscriptions give the earlier form of the name as **Ēhūr**; and one of them, C, of A.D. 1105, places it in an ancient territorial division known as the **Sagara three-hundred**, regarding which see p. 272 below. **At Yēwur** there are **seven inscriptions**, ranging in date from **about A.D. 1040 to 1179**: I am editing them from ink-impressions furnished by Dr. Fleet, and am doing them under his guidance, as this is my first essay at dealing with Kanarese epigraphs.

A.—OF THE TIME OF JAYASIMHA II; ABOUT A.D. 1040.

This inscription is on a stone built into a wall near the house of the Maṭhapati-Ayya, in the village. At the top of the stone there are **sculptures**: the sun and moon; below them, a *liṅga* on an *abhishēka*-stand, a recumbent bull, and a cow and calf; and below the *liṅga* a seated figure. The **writing** covers a space about 1′ 7″ broad by 1′ 5″ high, and is well preserved as far as it goes. The **characters** are Kanarese, of the eleventh century: the size of them ranges from about ⅝″ to 1″. The **language** is Old-Kanarese prose.

This **inscription** is only a fragment, not requiring to be translated: all that is extant is its first eleven lines complete, with parts of the next four lines. It refers itself to the reign of the

[1] [The true local form of the name of the tāluka town seems to be Surapura: it is so known in the neighbouring British Districts; and it is spelt in that way in the titlings of transcriptions of inscriptions in the Elliot MS. Collection, and in practically the same way in the Ballad of Rāyaṇṇa of Saṅgōḷḷi, *Ind. Ant.*, Vol. XIV, p. 301, verse 2. The place is shown as 'Soorapoor' in the Indian Atlas and Hyderabad Survey maps. But elsewhere it seems to be habitually treated now as 'Shorāpur': the Imperial Gazetteer of India gives this form in its atlas volume, map 40; in its index volume it gives both 'Shorāpur' and 'Sūrāpur'; its account of the place is under 'Sūrāpur' in vol. 23.—J. F. F.]

Western Chālukya king Jagadēkamalla, by which it means **Jayasiṁha II**. It then introduces a great feudal lord, the **Mahāmaṇḍalēśvara Rēvarasa**, son of **Chanda-bhūpāla**. It gives to **Rēvarasa** the formal *biruda* or secondary appellation of **Mūvaḍi-gaṇḍa**, "a three-times hero," and also styles him *manneya-bhēruṇḍa*, "a two-headed dragon-bird to [hostile] chieftains." It also gives him the hereditary titles of *Māhishmatī-puravar-ēśvara*, "**lord of Māhishmatī** a best of towns," and *Ahihaya-vaṁś-ōdbhava*, "**born in the Ahihaya race**." The second of these marks him as claiming to be a **Haihaya** (see below); the other means that he claimed as the original home of his ancestors **Māhishmatī**, which is the modern **Māndhātā**, an island-village **on the Narbadā in Central India**.[1] The record then introduces someone else; but the extant portion breaks off before we learn who and what he was.

The **date** of this inscription is lost: but it is fixed approximately, **about A.D. 1040**, by another record of the same great feudal lord at a neighbouring place, Kembhāvi, regarding which Dr. Fleet has supplied the account and remarks given at pp. 291 ff. below.

TEXT.[2]

1 Svasti Samasta-bhuvan-āśraya śrī-pṛitthvī-vallabha ma-
2 hārāj-ādhirāja param-ēśvara parama-bhaṭṭārakaṁ **Sa-**
3 **tyāśraya-kuḷa-**tiḷakaṁ **Chāḷuky-**ābharaṇaṁ śrīma-
4 **j-Jagaddē(dē)kamalla-dēvara** vijaya-rājyam=uttar-ō-
5 ttar-ābhivṛiddhi-pravarddhamānam=ā-chaṁdr-ārkka-tāraṁ bara[ṁ*] salutta-
6 m=ire Samadhigata-paṁcha-mahāśabda-mahāmaṇḍaḷēśvaraṁ **Mā-**
7 **hishmatī**-pura-var-ēśvara **Ahihaya-vaṁś**-ōdbhava **Mūva-**
8 **ḍi-gaṇḍaṁ** mauneya-bhēruṇḍa nām-ādi-samasta-prasa(śa)sti-sa-
9 hitaṁ śrīmat-**Chanda-bhūpāḷa**-sutaṁ **Rēvarasar** sama-
10 sta-nagara-mukha-maṇḍanaṁ Sōmēsvara-dāsiy=āśṛi(śri)ta-ja-
11 na-kalpa-vṛikshaṁ divāḷichara-dhavaḷaṁ ś[r*]ī-rāsī(śi) samaṁt-ā-
12 . . . . sī(śī)-lalāṭa-paṭṭa vaiśya[3]-kuḷa-kamaḷa-sarō-
13 . . . . [sa]muddharaṇaṁ vyavahāra-Mēru
14 . . . . [sa]masta-prasa(śa)sti-sahi-
15 . . . .[4]

B.—OF THE TIME OF VIKRAMADITYA VI : A.D. 1077.

A tentative edition of the historical introduction and of part of the rest of this record was published by Dr. Fleet in 1879, in the *Indian Antiquary*, Vol. VIII, p. 11 ff. But the only materials available to him then were inaccurate transcriptions: consequently, a more satisfactory treatment of the record has always been wanted, and is given now, with a facsimile, from excellent ink-impressions which he obtained at a much later time. I am indebted to Mr. H. Krishna Sastri for some valuable suggestions in connection with a few verses in this record which puzzled both Dr. Fleet and me.

[1] See JRAS, 1910, pp. 444 ff.

[2] From the ink-impression.

[3] The character for *vai* has been first omitted by the stone-cutter, and afterwards inserted in a much smaller size than the other letters.

[4] In line 15, only the upper parts of the last eight or nine *aksharas* are extant: none of them can be read with any certainty.

This inscription is on the four faces of a stone in a detached *maṇṭapa* at a temple, on the north of the village, which is now known as the temple of Sōmēśvara. The stone is about 6′ 4″ high: the front and back faces are about 2′ 6″ wide, and the two side faces are about 1′ 4″ wide.—A space about 8″ high at the top of the front face is occupied by sculptures: in the centre, a *liṅga* on an *abhishēka*-stand; on the left, two seated figures, with the sun above them; on the right, a cow and a calf, with a crooked sword or dagger and the moon above them. —The writing covers all the rest of that face and the whole of the other faces: it includes two short separate records, each of three lines: one is below line 65 on the front; the other follows line 283 on the second side face. It is in a state of good preservation almost all through. In lines 198 and 199 there were left blank spaces of about 8″ and 7″, apparently because of some fault in the stone which prevented easy incision there.—The characters are well-formed Kanarese ones, characteristic of the eleventh century. The size of the letters ranges from about ½″ to ⅞″: they are mostly between ⅝″ and ¾″. In *ṛit-āṁkuraṁ*, line 180, we have a form of the very rare initial *ṛi*. In the word *kaḷeyal*, line 283, the *virāma* on the last consonant is indicated by the vowel *u*, a mode of writing often used on other inscriptions; but elsewhere in the present record (e.g. *mattar*, line 232, *iral*, line 235, etc.) it is denoted by its proper sign, which somewhat resembles a superscribed *e*. The vowel *e* is usually denoted by the curve on the top of the consonant; but in a few cases we find instead the loop on the right-hand foot of the consonant (*Eḍedore*, l. 129; *beḷḷugaḷaṁ*, l. 174; *Maleyāḷa*, l. 226; *Miriṁjeya*, l. 227; *kavileya*, l. 261; *kavileyumaṁ*, l. 264; *kālē*, l. 267).—The language of the inscription is from the beginning to line 104 Sanskrit, and thence to the end Old-Kanarese, including however the usual minatory Sanskrit verses on lines 266-76. The Kanarese portion is interesting in various respects. It contains several words or forms of words which are not to be found in Kittel's Dictionary: on l. 140, *upāste*, for *upāsti*; on l. 144, *māntana*, with the sense of *mahantatana*; on l. 146, *anvīta*, on which see *Ind. Ant.*, Vol. XVIII, p. 273, l. 16; on l. 163, *nimiḷda*, the past participle of *nimiḷ*, apparently the same as *nimir*; on l. 176, *amaḷdu*, for the ordinary *amardu* or *amṛita*; on ll. 178, 184, *bāppu*, "bravo! well done!" a form found also in other inscriptions, for which Kittel gives only *bāpu* and *bhāpu*; on l. 191, *rōḍisi*, showing a variant of the root which Kittel gives only in the form *rōḍu*; on l. 221, *pavitra*, for the meaning of which see Mr. R. Narasimhachar's article in the *Ind. Ant.*, Vol. XXXVIII, p. 52; ibid. *pāvuḷa*, apparently a variant of *pāvuḍa* (perhaps a derivative from the Sanskrit *prābhṛita*), which Kittel explains as "a cloth waved like a fan in front of a procession"; on l. 222, *vakkhāṇisu*, as in some other inscriptions, for which Kittel has only the forms *okkaṇisu* and *vakkaṇisu*; on ll. 229, 233, *baḷiya*, for *baḷiya*, in the sense of *antarvartin* and *madhyavartin*, on which see JBBRAS, Vol. X, p. 289, note 37, and *Ind. Ant.*, Vol. IV, p. 181, note *; on ll. 231, 236, 239, 242, 249, 251, *ghaḷe*, here clearly meaning a 'measuring staff,' and found in other inscriptions as well as the form *gaḷe* for *gaḷe*, which Kittel explains as "a bamboo rod or stake, a pole, a staff"; on l. 231, *gaḍimba*, a word found in other inscriptions, and apparently denoting a particular measure of length (compare l. 238, *mūvatt-aydu-gēṇa Dānavinōdana ghaḷe*); on l. 237, *kuḷiya*, of unknown meaning; on l. 241, *gaḷde*, "rice-land," a form found in other inscriptions (e.g. *Ind. Ant.*, Vol. IV, p. 180, l. 16), as is also the form *garde*, and which stands to the modern *gadde* in the same relation as *maḷtar*, occurring in some inscriptions, to *mattar* (ll. 232, 236, 239, 242, 248, 250-4 of the present record); on l. 251, *eḍe-vola* (a compound of *eḍe* and *pola*), which possibly may mean "land of medium height or quality"; on ll. 255-8, *tēja*, by itself and in the compounds *tēja-svāmya* and *tējadavar*, apparently meaning some kind of right of usufruct (compare *ashṭabhōga-tēja-svāmya* in some inscriptions).—In respect of orthography there is not much to observe. Usually, but not invariably, the intervocalic *l* in Sanskrit words is changed into the *kshaḷa*. In several cases the Old-Kanarese *ḷ* appears in its modern form *ḷ*; e.g. *pogaḷ*° on line 189, but *pogaḷ*° on line 154; *iḷisi* on line 111; *pēḷ*° on lines 164 and 177;

ḷidorgge on line 188. Beside the regular *kalpa* (l. 161) we find *kaḷpa* (ll. 160, 162, 181), which is not known to Kittel. The form *puṟpa* (l. 203) is found in Kittel's Dictionary and some inscriptions, and is parallel to the spellings *niṟpanda*, *niṟpanna*, *niṟpāvaka*, *bāṟpa*, *bāṟpūra*, recorded by Kittel: in such cases it is possible that the *ṟ* represents the old *upadhmānīya* breathing, which was designated by a character similar to that of the consonant *ṟ*.

As regards the **contents of the inscription**, it falls into three parts. The **first part** (lines 1-104) is a Sanskrit historical poem recounting **the pedigree of the Western Chāḷukya kings** down to Vikramāditya VI; it has been noticed in connection with the Nīlgunda inscription recently published in this journal (p. 149 above), and need not be discussed further here. As the composer or editor of the inscription tells us (lines 105, 106), this prelude has been copied from a charter on copper-plates; and the copyist has done his work so slavishly that at the end of it he has actually included the words *Sa tu*, with which the formal deed of conveyance began on the original plates (line 104). The **second part** (lines 107-204) is a poem in Old-Kanarese celebrating the virtues of a certain **Ravidēva (Raviyaṇa or Raviga)**, a Brāhmaṇ minister of high rank, and of his ancestors, especially in connection with his construction of a temple of Svayambhū-Śiva at Yēwūr, and concluding with praise of the *Pergaḍe* **Nāgavarma**, to whom this pious work was deputed. The **third part** (lines 205-283) contains the formal deed of conveyance, recording the grant of certain lands to the temple of Yēwūr at the instance of Ravidēva, and concluding with the usual Sanskrit minatory verses against infraction of the gift and some Kanarese rules prescribing celibacy for the inmates of the sanctuary.

Ravidēva, the hero of our inscription, was a Brāhmaṇ of distinguished ancestry. The first of **his lineage** who is here mentioned is Rōvaṇabhaṭṭa, of the Kāśyapa gōtra (l. 138), after whom are named his son Śaṅkarārya and the latter's son Koppadēva or Koppaṇa (ll. 139-141). Koppadēva, who was appointed a royal treasurer by the Western Chāḷukya king Jayasiṁha II, married Pampakabbe or Pampādēvī, and by her had six sons, *viz.* Vāvaṇārya, Śaṅkarārya, Rēvaṇa, Māchaya, Ravidēva, and Śrīvara (ll. 145, 152, 160). Ravidēva married Dēvalabbe, who bore him Nāchaṇa (Nāchi), Koppa, Vāvaṇa, Rōvaṇa, and Sōvaṇa (ll. 156-158, 160, 199). Verse 85, line 173 f., tells us that he **held high offices under three successive kings**: he was made **Lāḷa-sandhivigrahin** by king Āhavamalla (**Sōmēśvara I**), from whom he received the villages of Mukkunde, Gaṅgāpura, and Ehūr (Yēwūr), which he settled upon his family (ll. 166-170); **Sōmēśvara II** appointed him his **Hēri-sandhivigrahin** (l. 171); and **Vikramāditya VI** gave him authority to use **the insignia of royalty** (ll. 172-173). In this connection we may notice the interesting point raised in the words <u>*tannayad=ond=upadhā-viśuddhiyiṁ*</u> of <u>l. 145, "by</u> the unique manner in which he showed his **uprightness under test**": from the Kauṭilīya Artha-śāstra, prakaraṇa 6, p. 16 (compare Kāmandakīya-Nīti-sāra iv. 25, *upadhā-śōdhitāḥ*), we know that it was a feature of Hindu polity to test the virtue of officials in the fire of temptation; and our text supplies us with an actual instance.[1]

The details of the **date** of this inscription (l. 213 ff.) are: the Piṅgala *saṁvatsara*, being **the second year of the Chāḷukya-Vikrama-varsha**, *i.e.* of the reign of Vikramāditya VI; **the full-moon of Śrāvaṇa**; **Ādityavāra (Sunday)**; an eclipse of the moon. On this **Dr. Fleet** gives me the following **remarks**:—"The Piṅgala *saṁvatsara* in question began, as a Chaitrādi lunar year according to the southern lunisolar system of the cycle, on 26 February, A.D. 1077. The given *tithi*, the full-moon of Śrāvaṇa, answers in that year to **6 August**, on which day it ended at 21 hrs. 21 min. after mean sunrise (for Ujjain). That day was a **Sunday, as**

[1] Mr. Krishna Sastri remarks that an inscription at Hūvinahaḍagalli mentions a certain Raviyaṇa and his wife Rebbalabbe as having built there a temple to Kēśava-svāmi (*Ep. Report*, 1914, p. 67).

specified. And on it there was a total eclipse of the moon, visible in India.[1] Accordingly the date answers quite satisfactorily to **Sunday, 6 August, A.D. 1077.**"

Among the **places** mentioned in this record, the first is the Brâhmaṇ village **Mukkunde** on the river **Kiṛudoṛe** in the **Eḍedoṛe nāḍ** or country (line 130, verse 57). Dr. Fleet having told me that he had good reasons for believing that the name **Kiṛudoṛe** denotes the **Tuṅgabhadrā** and that Mukkunde should be found somewhere on that river in the Nizam's territory, I searched the maps and have found the place: it is in the 'Sindunoor' tâluka of the Raichûr District, and is shown as **'Mookoondi'** in the Hyderabad Topographical Survey sheet 83 (1880) and in the Indian Atlas sheet 58 (1893), in lat. 15° 36′, long. 76° 52′, on the north bank of **the Tuṅgabhadrā**: it is situated about twelve miles south-south-east from 'Sindunoor' and thirty-two miles north-by-west from Bellary in Madras, and is about seventy-eight miles south-by-east from Yêwûr.[2] This identification of **Mukkunde** both endorses the identification of the **Kiṛudoṛe** with the **Tuṅgabhadrā** and also helps to locate the **Eḍedoṛe country**; for some further information on these points reference may be made to Dr. Fleet's notes on pp. 293-295 below. **Mukkunde** is mentioned again in line 169, verse 82, where we learn that the minister Ravidêva obtained a gift of this village along with **Gaṅgâpura** and **Êhûr** from the Western Châlukya king Âhavamalla-Sômêśvara I, and presented them to the members of the Brâhmaṇ family at Mukkunde to which he himself belonged. **Êhûr,** which is mentioned again in verses 94, 100, and lines 219, 245, is obviously the modern **Yêwûr** itself. **Gaṅgâpura** may possibly be the 'Gungapoor' of the Atlas sheet 58, in lat. 15° 5′, long. 75° 56′, on the north bank of the Tuṅgabhadrâ, in the Gadag tâluka of the Dhârwâr District, Bombay, about seventy miles towards west-south-west from 'Mookoondi': but the name is not an uncommon one, and this identification is only conjectural. **Miriñje** (l. 227) is the present **Miraj,** the chief town of the Miraj State in the Southern Marâṭhâ Country, Bombay, about twenty-eight miles east-by-north from Kôlhâpûr. We find mention likewise of **Kiṛiya-Boḷḷumbaṭṭi** in the **Nariyumboḷe** seventy (ll. 229-30, 249) and **Piriya-Beḷḷumbaṭṭi** in the **Sagara three-hundred** (ll. 233-4). Regarding **Sagara** see just below. **Nariyumboḷe** may be safely identified with the **'Nurrlboli'** of the Atlas sheet 57, on the south bank of the Bhîmâ, about twenty-seven miles north-east from Yêwûr; and one or the other of the two Beḷḷumbaṭṭis—probably Piriya, the "larger, senior, or older" one—is the **'Bellubutti'** of the maps, four miles north-north-east from Yêwûr. As regards **Śivapura,** on the west of Piriya-Beḷḷumbaṭṭi (ll. 233-5),[3] the maps show a 'Shewapoor' about one mile and a half on the north-east of 'Bellubutti'; but this does not seem to answer to the Śivapura of the record: there is, however, nothing special about the name Śivapura; it might be given to any small settlement, and the place could afterwards develop into a village. As for **Eḷarâve** (ll. 230, 249, 251), Dr. Fleet tells me that an inscription of A.D. 1095 at the place itself[4] shows that this is the modern **Yeḍarâve,** a village about ten miles towards the north-north-west from Yêwûr which is shown in the Hyderabad Survey sheet 78 (1885) as 'Yeddurawi,' but in the Atlas sheet 57 as 'Yeddura' with a careless omission of the last syllable. On the subject of the **Sagara three-hundred** (l. 233) Dr. Fleet makes the following remarks:—"This ancient territorial division is connected more or less directly with the present **Sagar,**—the **'Suggur'** of the Atlas sheet 57 and the Survey sheet 79,[5]— now a *jâgîr* town in the Shâhpûr ('Shawpoor') tâluka of the Gulbarga District, about fifteen miles towards the

[1] Sewell, *Eclipses of the Moon in India,* table E, p. 25, from which I quote the exact time of full-moon.

[2] It may as well be said that neither Dr. Fleet nor I can find any other representative of Mukkunde in any direction.

[3] This place is also mentioned in the short separate record No. I: see p. 273 below.

[4] Elliot MS. Collection, R. As. Society's copy, Vol. I, p. 223.

[5] In the Imperial Gazetteer this name has been given as 'Sâgar,' with the long *â* in the first syllable. But the inscriptions and the maps disclose the correct form.

south-east-by-east from Yēwūr. At the same time, the maps show close on the north-east of 'Shawpoor,' which is about five miles towards the north-east-by-north from Sagar, a village named '**Hulli Suggur**,' which seems to mean Haḷē-Sagar, "Old Sagar"; and the Survey sheet shows also a '**Suggur Droog**,' or "Sagar hill-fort," among the hills close on the south-west of 'Shawpoor.' Accordingly, and in view of the point that the name Shāhpūr is evidently of late origin, the **ancient Sagara** should perhaps be located where **Shāhpūr** is now. The **Sagara territory** is specified as **a three-hundred district** in the Kembhāvi inscription of A.D. 1054 (p. 292 below), in the present Yēwūr inscription B of A.D. 1077, and in the Yēwūr inscription C of A.D. 1105: but it is mentioned as **a five-hundred district** three times in an inscription of A.D. 1129 at Hirē-Mudanūr, about twelve miles towards the south-west from Yēwūr, and again in an inscription of A.D. 1218 at Chikka-Mudanūr, next door to Hirē-Mudanūr.[1] It thus seems to have received an increase of extent at some time about A.D. 1110-20, through an absorption of the whole or part of some adjacent district or districts, lying probably on the east of the original three-hundred."

As was said above, the stone which bears this inscription contains also **two short separate records**. One of these is at the bottom of the front face, the other at the foot of the second side-face. The **language** and **script** of both are Kanarese; their **date** is later by a few years than that of the main record. They are as follows:—

I.—Below line 65.[2]

1 Ōm[3] Svasti Śrīmad-**daṇḍanāyakara** magaḷ **Muddaladēviy**-akkaṁgaḷ hāga hāga vriddiyiṁ **Śivapurada** aśēsha-ma-

2 hajanaṁgaḷa kayyalu koṭṭa gadyāṇav-āru i(ī) poṁna vṛi(vri)ddiyiṁ agnishṭheyaṁ[4] mahajanaṁ naḍasuvaru ||

3 Mattaṁ gadyāṇaṁ 1 e(a)ṁtu gadya 7 [||*]

Translation.

Ōm! Good fortune! Six *gadyāṇas* have been deposited with the collective body of merchants of **Śivapura** by the lady **Muddaladēvi**, daughter of the fortunate General, at the interest of twenty-five per cent.; from the interest of this sum the merchants shall maintain a fire-offering (*agn-ishṭi*). Likewise one *gadyāṇa* [was given], thus [making in all] 7 *gadyāṇas*.

II.—Below line 283.[5]

1 Brāhmaṇara key-maneya tēja-svāmyaṁ=ellaṁ brāhmaṇar=ade | mikkud=ellaṁ dēvargge ||

2 Dēvara teḷa-vrittiyiṁ mūḍa[l*] kalkuṭiga-geyi mattar=ppanneraḍu | . . . . . . | |

3 dēvara kēriyiṁ mūḍal=avargge . . . . maṁgaḷa mahā-śrī [||*]

Translation.

All ownership of *tēja*-rights in the fields and houses of Brāhmaṇs [belongs] to the Brāhmaṇs; all the remainder [belongs] to the god. On the east of the estate of the god, twelve *mattar* [occupied by] the stone cutters' field . . . . . . east of the god's street, to them . .

[1] I quote these Mudanūr records from ink-impressions.

[2] From the ink-impression.

[3] Represented by the spiral symbol.

[4] Perhaps this is for *agn-ishṭi*, and answers to the common *agni-kārya* or preliminary oblation in the sacred fire.

[5] From the ink-impression.

TEXT.[1]

Front of the Stone.

1 Ōm[2] [|*] [3]Namas=tuṁga-śiraś-chuṁbi-chaṁdra-chāmara-chāravē trailōkya-nagar-ārambha-mūla-staṁbhāya Śaṁbhavē || [1*][4]

2 Ōm[5] Svasti || [6]Jayaty=āvishkṛitaṁ Vishṇōr=vvārāhaṁ kshōbhit-ārṇṇavaṁ | dakshiṇ-ōnnata-daṁshṭr-āgra-viśrānta-

3 bhuvanaṁ vapuḥ |(||) [2*] [7]Śriyam=upaharatād=vaḥ Śrī-patiḥ krōḍa-rūpō vikaṭa-viśada-daṁshṭrā-prānta-

4 viśrānti-bhājaṁ ||(|) avahad=adaya-dashṭ(daṁshṭr)-ākṛishṭa-vispashṭa-kāṇḍa-pratanu-viśa(sa)-jaṭ-āgra-granthi-

5 vad=yō dharitrīṁ || [3*] [8]Kari-makara-makarik-āṁkita-jaḷa-nidhi-bhasanāṁ[9] vaśīkarōtv=avani-va-

6 dhūṁ || (|) Tribhuvanamalla-kshmāpatir=akaḷaṁka-yaśō-ṁbu-rāśi-vaḷayita-bhuvanaḥ || [4*] Gadyaṁ ||

7 Svasti samasta-bhuvana-saṁstūyamāna-vyā[10]-sagōtrāṇāṁ Hārīti-putrāṇāṁ Kauśikī-vara-pra-

8 sāda-labdha-śvēt-ātapatr-ādi-rājya-chihnānāṁ sapta-mātṛikā-parirakshitānāṁ Kārttikē-

9 ya-vara-prasāda-labdha-mayūra-piṁchha(pichchha)-kunta-dhvajānāṁ bhagavan-Nārā-yaṇa-prasād-āsā-

10 dita-vara-varāha-lāṁchhan-ēkshaṇa-kshaṇa-vaśīkṛit-ārāti-rāja-maṇḍalānāṁ sama-

11 sta-bhuvan-āśraya-sarvva-lōk-āśraya-Vishṇuvarddhana-Vijayāditya-ādi-viśēsha-

12 nāmnāṁ rāja-ratnānām=udbhava-bhūmiḥ || Vṛittaṁ || [11]Kabaḷita-Naḷa-lakshmī[r*]=durjjay-aurjji-

13 tya-hārī vihata-pṛithu-Kadaṁb-āḍaṁbarō Mauryya-nirjjit | nija-bhuja-baḷa-bhūmn=ō-

14 tpāṭayan=Rāpṭra(shṭra)kūṭā[n*] khiḷita-Kaḷachuri-śrīr=asti Chāḷukya-vaṁśaḥ || [5*] [12]Taj-jēshu

15 rājyam=anupālya gatēshu rājasv=ēkānta(n=na)-shashṭi-gaṇanēshu purādyayādhyaṁ[13] || (|) tad-vaṁśa-jāḥ(s)=ta-

16 d-anu shōḍaśa bhūmi-pāḷāḥ kshmāṁ Dakshiṇāpatha-jushaṁ bibharāṁ babhūvuḥ | (||) [6*] Dushṭ-āva-

17 shṭabdhāyāṁ katipaya-purush-āntar-āntaritāyāṁ | Chāḷukya-kula-saṁpadi bhūya-

18 ś=Chāḷukya-vaṁśya ēva | [14][Kandaḥ*] kīrtti-lat-āṁkurasya kamaḷaṁ Lakshmī-viḷās-āspadaṁ vajraṁ vairi-mahī-bhṛi-

19 tāṁ pratinidhir=dēvasya Daitya-druhaḥ | rāj=āsīj=Jayasiṁhavallabha iti khyātaś=charitrai-

20 r=nnijair=yō rējē chiram=ādi-rāja-charit-ōtkaṁṭhaḥ(ṭhāḥ) prajānāṁ harat(n) ||[7*] [15]Yō Rāshṭrakūṭa-kuḷam=Iṁdra iti prasi-

[1] From the ink-impression.

[2] Represented by the spiral symbol.

[3] Metre : Ślōka (Anushṭubh).

[4] The verses are not numbered on the stone.

[5] Represented by the spiral symbol.

[6] Metre : Ślōka.

[7] Metre : Mālinī.

[8] Metre : Āryāgīti.

[9] Read *-rasanāṁ*.

[10] Read *-Mānavya-*.

[11] Metre : Mālinī.

[12] Metre : Vasantatilakā.

[13] Read *pur=ādhy-Ayōdhyāṁ*.

[14] Metre : Śārdūlavikrīḍita.

[15] Metre : Vasantatilakā.

21 ddhaṁ **Kṛishṇ**-āhvayasya sutam=ashṭa-śat-ēbha-sainyaṁ I nirjjitya dagdha-nṛipa-paṁcha-śatō babhāra bhūyaś=**Chaḷukya-kuḷa**-vallabha-

22 rāja-lakshmīṁ ‖ [8*] [1]Chatuḷa-ripu-turaga-paṭu-bhaṭa-karaṭi-ghaṭā-kōṭi-ghaṭita-raṇa-rāgaḥ I sukṛita-Hara-charaṇa-rāga-

23 s=tva(ta)nayō=bhūt=tasya **Raṇarāgaḥ** ‖ [9*] [1]Tat-tanayaḥ **Pulakēśī** Kēśi-nisū(shū)dana-samō=bhavad=rājā I **Vātāpi-purī**-vara-patir=akaḷita-

24 khaḷa-Kaḷi-kaḷaṁka-kaḷaḥ ‖ [10*] [2]Vayam=api **Pulakēśi**-kshmāpatiṁ varṇṇayantaḥ puḷaka-kaḷita-dēhāḥ paśyat=ādy=āpi santaḥ I sa

25 hi turaga-gaj-ēṁdra-grāma-sāraṁ sahasra-dvaya-parimitavṛittīsyāch[3]=chakār=āśva-mēdhē ‖ [11*] Tat-taṅayaḥ I [2]**Naḷa**-niḷaya-vi-

26 lōpī **Mauryya**-niryyāṇa-hētuḥ prathita-pṛithu-**Kadaṁba**-staṁba(bha)-bhēdī kuṭhāraḥ I bhuvana-bhavana-bhāg-āpūraṇ-āraṁbha-

27 bhāra-vyavasita-sita-kīrttiḥ **Kīrttivarmmā** nṛipō=bhūt ‖ [12*] Tad-anu tasy=ānujaḥ I [4]Sarvva-dvīp-ākramaṇa-mahasō yasya nau-

28 sētu-bandhair=ullaṁghy=ābdhiṁ vyavi(dhi)ta pṛitanā **Rēvatī-dvīpa**-lōpaṁ [I*] rājya-strī(śrī)ṇāṁ hadha(ṭha)patir=abhūd=yaś=cha **Kālachcha(chchu)riṇāṁ** babhrē

29 bhūmiṁ saha sa sakaḷair=mmaṁgaḷair=**Mmaṁgaḷīśaḥ** ‖ [13*] [4]Jyēshṭha-bhrātus=sati suta-varē=py=arbbhakatvād=aśaktē yasminu=ātmany=akṛita hi dhu-

30 raṁ **Maṁgaḷīśaḥ** pṛithivyāḥ [I*] tasmin pratyārppipad=atha mahīṁ yūni **Satyāśrayō(yē)**=sau **Chāḷukyānāṁ** ka iva hi pathō darppataḥ[5] prachya-

31 vēta ‖ [14*] [6]Jētur=diśāṁ vijita-**Harsha**-mahā-nṛipasya dātur=mmanōratha-śat-ādhikam=artthayadbhāḥ(dbhyaḥ) I saty-ādi-sarvva-guṇa-

32 ratna-gaṇ-ākarasya **satyāśrayatvam**=upalakshaṇam=ēva yasya ‖ [15*] [7]Aḍamarī-kṛita-dig-valayō=[r*]ddita-dvid(ḍ)-ama-

33 rī-parigīta-mahā-yaśāḥ I Mṛiḍam=arishṭa-ti(bhi)daṁ manas=ōdvahaṁ(n) **Tada-(Naḍa)mari**-kshitipō=jani tastu(t-su)taḥ ‖ [16*]

34 [8]Sutas=tadīyō guṇa-ratna-māḷī bhū-vallabhō=bhṛi(bhū)d=bhuja-vīryya-śāḷī I **Ādityavarmm**=ārjjita-puṇya-karmmā

35 tējōbhir=āditya-samāna-dharmmā ‖ [17*] [9]Tat-sutō **Vikramādityō** vikram-ākrānta-bhū-taḷaḥ I [9]tatō=pi **Yuddhama-**

36 **ll**-ākhyō yuddhē Yama-samō nṛipaḥ ‖ [18*] [9]Taj-janmā **Vijayādityō** vīrān=ōk-āṁga-saṁgarē I chaturṇṇām=maṇḍalānām=a-

37 py=ajayad=Vijay-ōpamaḥ ‖ [19*] [9]Tad-bhavō **Vikramādityaḥ** **Ki[r*]ttivarmmā** tad-ātmajaḥ I yēnō(na) **Chāḷukya**-rājya-śrīr=aṁta-

38 rāyiṇy=abhūd=bhuvi ‖ [20*] [9]**Vikramāditya**-bhūpāḷa-bhrātā bhīma-parākramaḥ I tat-sūnuḥ **Ki[r*]ttivarmm**=ābhūt mṛi-

39 t-p[r*]ās-ā[r*]ddita-durjjanaḥ ‖ [21*] [9]**Taila**-bhūpas=tatō jātō **Vikramāditya**-bhūpatiḥ I tat-sūnur=abhavat=tasmād=**Bhīma**-rājō=ri-

40 bhīkaraḥ ‖ [22*] [9]**Ayyaṇ-āryyas**=tatō jajñō yad-vaṁśasya śriyaṁ śukaṁ(svakāṁ) I prāpayantī(nn=i)va dhassaṁ(vaṁśaṁ) śva(svaṁ) saṁ(sa) babhrē(vavrē) **Kṛishṇa-nandanān(m)** ‖ [23*]

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[1] Metre : Āryā.
[2] Metre : Mālinī.
[3] Read *-parimitam=ṛitvik-sāch=*.
[4] Metre Mandākrāntā.
[5] Read *dharmy=ataḥ*.
[6] Metre : Vasantatilakā.
[7] Metre Drutavilambita.
[8] Metre : Trishṭubh Upajāti, with *pāda* 1 Upēndravajrā and *pādas* 2-4 Indravajrā.
[9] Mētre : Ślōka.

41 [1]Abhavat=tayōḥ tanujōḥ[2] vibhava-vibhāsī virōdhi-vidhvaṁsī | tējō-vijit-ādityaḥ satya-dhanō **Vikramādityaḥ** || [24*]

42 [3]**Chēd-īśa-vaṁśa-tilakāṁ** **Laksh[m*]aṇa-rājasya** nandamā(nā)ṁ nuta-śīlāṁ | **Bonthādēviṁ** vidhivat=pariṇityē(nyē) **Vikramā-**

43 **dityaḥ** || [25*] [4]Sutam=iva Vasudēvā[d*] **Dēvakī** **Vāsudēvam** Guham=iva Giri-jāmir=ddēvam=Arddhēṁdumauḷēḥ |

44 ajanayad=atha **Bonthādēvy**=ataḥ **Taila**[5]-bhūpaṁ vibhava-vijita-Śakraṁ **Vikramāditya**-nāmnaḥ || [26*] [6]Ari-

45 kuṁbhi-kuṁbha-bhēdana-ripu-durgga-kavāṭa-bhaṁjana-prabhṛitiḥ | sahaja-baḷasā(sya) Harēdhdhava[7] bāḷa-kra(krī)ḍ=ābhava-

46 d=yasya || [27*] Kiṁ cha | **Rāshṭrakūṭa**-kuḷa-rājya-saṁbaddhāv=ubhau | [8]Aurjjityāch=charaṇāv=iva· prachaḷitau sākshāt=Kalōḥ krāma-

47 taḥ krūrau baddha-śarīrakau guru-jana-drōha-prarōhāv=iva | rājā khaṇḍita-[9] **Rāshṭrakūṭaka**-kula-śrī-valli-jāt-āṁku-

48 rau lūnau yēna sukhēna **Karkacha(ra)-Raṇastaṁbhau** raṇa-prāṁgaṇē || [28*] [10]Irnnaṁ[11] purā Diti-sutair=iva bhūta-dhātrīṁ yō **Rāshṭra-**

49 **kūṭa**-kuṭiḷair=ggamitām=adhastāt | uddhṛitya Mādhava iv=ādri(di)-varāha-rūpā(pō) babhrō **Chaḷukya**-kuḷa-vallabha-rāja-la-

50 ksh[m*]īṁ || [29*] [12]**Dū(Hū)ṇa**-prāṇa-hara-pratāpa-dahanō yātrā-trasan-**Māravaḥ** **Chē(Chai)dya**-chchhēdy=akhiḷa-kshamā-jaya-naya-vyutpanna-

51 dhīr=**Utpaḷaḥ** | yēn=ātyugra-raṇ-āgra-darśita-baḷa-prāchuryya-śauryy-ōdayaḥ kārāgāra-nidhē vē)sitaḥ kadhi(vi)-dhṛi(vṛi)shā

52 yaṁ varṇṇayaṁ(yan) ghūrṇṇitaḥ || [30*] [13]**Bhammaha-Raṭṭād**=abhavad=bhūpāḷād= **Rāshṭrakūṭa**-kuḷa-tiḷakāt | Lakshmīr=iva sali-

53 la-nidhēḥ śrī-**Jākabb**-āhvayā kanyā || [31*] [14]**Chāḷukya-vaṁś-āmbara-bhānu-māḷī** śrī-**Taila-bhūpāḷa** upāyat=aināṁ | tayō-

54 ś=cha lōk-āśu(bhyu)dayāya yōgaḥ sa chaṁdrikā-chaṁdramasōr=iv=āsīt || [32*] [15]Śrī-**Taila-bhūmi-pāḷāt** śrī-**Jākabbā**

55 samajījanat | śrīmat-**Satyāśrayaṁ** Ka(Ska)ndam=Aṁbikā Tryaṁbakād=iva || [33*] [16]Tasy-ānujaḥ śrī-**Daśavarmma**-nāmnā(mā) ta-

56 d-vallabhā **Bhāgyavat**=iti dēvī | tayōr=abhūd=vikrama-śiḷa-śāḷī śrī-**Vikramāditya**-nṛipas=tanūjaḥ || [34*] [17]Asau

57 nija-jyēshṭha-pituḥ parōkshaṁ babhāra vārāśi-vṛitāṁ dhaitrīṁ | Bhujēna kēyūra-latām=iv=ōchchair=vvidāri-

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[1] Metre : Āryā.

[2] Read =*tayōs=tanūjō*.

[3] Metre not clear : the words *Chēd-īśa* . . . *nuta-śīlāṁ* may be scanned as half of an Āryāgīti, and the remainder as the latter half of an Āryā ; cf. Mahābhārata, XIII, xiv, 183, which contains an Āryā hemistich followed by a second Āryāgīti hemistich.

[4] Metre : Mālinī.

[5] Read =*atas=Taila-*.

[6] Metre : Āryā.

[7] Read *Harēr=iva*.

[8] Metre : Śārdūlavikrīḍita.

[9] Read *kālāt=khaṇḍita*.

[10] Metre : Vasantatilakā.

[11] Read *ittham*.

[12] Metre : Śārdūlavikrīḍita.

[13] Metre : Āryā.

[14] Metre : Trishṭubh Upajāti, *pādas* 1 and 2 being Indravajrā and 3 and 4 Upēndravajrā.

[15] Metre : Ślōka.

[16] Metre : Trishṭubh Upajāti, with *pādas* 1, 2, and 4 Indravajrā and 3 Upēndravajrā.

[17] Metre : Trishṭubh Upajāti, Upēndravajrā.

58 t-ārāti-kada[ṁ*]bakēna || [35*] Tad-anu tasy=ānujaḥ | [1]Yasy=ākhiḷa-vyāpi yaśō-vadātam=akāṇḍa-dugdh-āmbudhi-vṛi-

59 ddhi-śaṁkāṁ | karōti mugdh-āmara-sundarīṇām=abhūt=sa bhūyō(pō) **Jagad-ēkamallaḥ** || [36*] [2]Sad=āvanasthaḥ paṭu-vikramā-

60 d=yō mad-āndha-gandh-ēna(bha)-ghaṭā-vipāṭī | dhar-ōrjjita-prasphurita-prabhāvā rarāja yō=sau **Jayasiṁha-rājaḥ** || [37*] [3]Ā-

61 gamad=akhiḷa-dhātrī yēna rājanvatīva(tva)ṁ nivasati nṛipa-lakshmīr=yyasya śubhr-ātapatrē | sa sakaḷa-namit-āri-

62 kshōṇi-bhṛin-mauḷi-ratna-dyuti-saṁlalita[4]-pādō gaṇḍaroḷgaṇḍa-bhūpaḥ || [38*] [5]Ā(a)-dōsh-ākara-saṁgō=pi vin=āpi makha-

63 dūshaṇaṁ | sa[d*][6]-bhūti-bhūshaṇō yaś=cha saṁprāpa jagad-īśatāṁ || [39*] [7]Vikhyāta-**Kṛishṇa-varṇṇē Taila**-snēh-ōpalabdha-

64 saraḷatvō | **Kuntaḷa**-vishayō nitarāṁ virājatē **Mallik-āmōdaḥ** || [40*] [8]**Tataḥ** pratāpa-jvaḷana-prabhāva-nirmmū-

65 ḷa-nirddagdha-virōdhi-vaṁśaḥ | tasy=ātmajaḥ pāḷayitā dharāyāḥ śrīmān=abhūd=**Āhavamalla**-dēvaḥ || [41*] Maṁgaḷaṁ ||

First side face.

66 Ōm[9] [1*] [10]Ātm-āvasthāna-hētōr=abhilashati sadā maṇḍapaṁ

67 **Māḷav**-ēśō dōlaṁ(t)-tāḷī-van-āntāty(ny)-anusarati sari-

68 n-nātha-kūḷāni **Chōḷaḥ** | Katyā(nyā)kubj-ādi(dhi)rājō bhajati

69 cha tarasā kandarās=tā Himād[r*]ēr=uddāmā yat-pratā-

70 pa-prasara-bhara-bhay(v)-ōdbhīti-vibhrānta-chittāḥ || [42*] [11]Ā(a)mlā-

71 na-**Taila**-guṇa-saṁgrahaṇa-pravṛiddha-tējō-viśēsha-daḷi-

72 ta-dvishad-andhakāraḥ | anvarthatāṁ samanusṛitya kavi-shra(pra)-

73 dhānair=yyaḥ prōchyatē naṇu **Chaḷukya**-kuḷa-pradi(dī)paḥ || [43*]

74 [12]Nāmn=aiv=ātichaḷaṁ dvishan-mṛiga-kuḷaṁ vibhrāsya[13] tējō-

75 dhikai ratyai(tnai)r=astva(skha)ḷitaṁ purā **Gajapatēs**=tan=nāśayitvā

76 madaṁ | tuṁgānām=avanī-bhṛitām=anudinaṁ dat[t*]vā padaṁ

77 mūrddhasu prāpta[ḥ*] śrī-**Jayasiṁha**-nandana iti khyā-

78 tiṁ cha yaḥ prastutāṁ || [44*] [14]Auddhṛi(ddha)tya-yukt-**Āndhakaja**-pra-

79 bhāva-nirmmūḷan-ōddāma-baḷasya yasya | virājatō

80 nirjjita-**Mīnakētā**(tō)r=ddēvasya **Chāḷukya**-mahēśvaratvaṁ || [45*]

81 [15]Tasmād=ajāyata jagaj-janita-pramōda-śṛiṁgāra-vīra-ra-

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[1] Metre : Trishṭubh Upajāti, with *pāda* 1 Indravajrā and 2-4 Upēndravajrā.

[2] Metre : Trishṭubh Upajāti, Upēndravajrā.

[3] Metre : Mālinī.

[4] Read *-śabalita-*.

[5] Metre : Ślōka.

[6] *Sad-bhūtī-* according to the Miraj plates.

[7] Metre : Āryā.

[8] Metre : Trishṭubh Upajāti, with *pāda* 1 Upēndravajrā and 2-4 Indravajrā.

[9] Represented by the spiral symbol.

[10] Metre : Sragdharā.

[11] Metre : Vasantatilakā.

[12] Metre : Śārdūlavikrīḍita.

[13] Read *vibhraṁśya*.

[14] Metre : Trishṭubh Upajāti, with *pādas* 1, 2 and 4 Indravajrā and 3 Upēndravajrā.

[15] Metre : Vasantatilakā.

82 sikaḥ kavi-lōka-kāntaḥ | kāntā-vilōla-nayan-ōtpala-
83 chāru-chaṁdraś=**Chāḷukya-vaṁśa-**tiḷakō **Bhuvanaikamallaḥ** || [46*]
84 [1]Yaḥ patra[m*] sphuṭa-pushkar-ākshara-dhaꞏaṁ pāṇau kṛipāṇa-
85 chchhalād=ā-janma-pratipatta(nna)-dāgya(sya)-vijaya-śrī-dattan(m)=uchchai-
86 r=ddadhat | śākyaṁ[2] grāhapi(yi)tu[ṁ*] ddi(di)śāṁ parivṛiḍhān=sarvvān=i-
87 va prāhindhō(ṇō)t=pratyāsa(śa)n=nija-kīrttim=abhra-taṭinī-tya(spa)-
88 [rddh-]ānubandh-ōdyatān(ṁ) || [47*] Tad-anu tasy=ānujaḥ | [3]Āsīt=tē-
89 [ja]ḥ-kalita-kamaḷ-ōllāsana-prauḍha-pāda-sparśād=u-
90 [chchai]ḥ śriyam=avanibhṛich-chhēkarāṇāṁ dadhānaḥ | dhvānta-bhrā-
91 [nti]ṁ dadhad=iva dṛiśōr=aṁjanaṁ vairi-vīra-smēr-ākshīṇāṁ muhu-
92 r=apaharan=**Vikramāditya-**dēvaḥ || [48*] [4]Bhū-bhāraṁ namita-pha-
93 ṇ-īśvaraṃ bhujābhyāṁ vi(bi)bhrāṇaḥ paṭaha-paḷāśra(yi)ta-kshi-
94 t-īśaḥ | yaś=ch=ōchchair=apahata-nāki-sā(śā)khi-līlaḥ prakhyā-
95 taḥ(tas=) **Tribhuvanamalla** ity=udāraḥ || [49*] [5]Yātō=tvai(nvō)-
96 shṭuṁ Janaka-janitāṁ vallabh-ōdāra-lakshmīṁ bhrātrā sārddhaṁ
97 hari-bala-yutas=tvā(svā)ṁ Sumitr-ātmajēbha(na) | tīrō si-
98 ndhōr=Bbashu(hu)-mukha-bhayād=ōtya Vaibhīshaṇa-śrī-dhā-
99 mnā nōmō **Draviḷa**[6]**-patinā** yaś=cha **Chāḷukya-Rāmaḥ** | (||) [50*]
100 [7]Sarvv-āśā-vijaya-prayāṇa-samaya-jñāt-ākhi-
101 ḷ-ōrvvī-patha-prasthān=ēva mahīm=atītya vimaḷā ya-
102 t-kīrttir=abdhiṁ gatā | prēshya(kshya)s=tē vijaya-śriyā=
103 para-vaśō dūrī-karōty=ēpa(sha) mām=ity=ākhyātum=i-
104 v=ārṇṇava-sthiti-jushaḥ Sau(Śau)rōs=triḷōkī-gurōḥ || [51*] Sa tu ||
105 Idu tāṁbra-śāsanadoḷ=iḷda **Chāḷukya-chakrava-**
106 **rttigaḷa** vaṁśada rājyaṁ-geyd=arasugaḷa rāj-āvaḷi maṁgaḷa ||
107 Ōm[8] [1*] Kandaṁ | [9]Śrī-vanit-ādhipan=Aga-tanayā-vibhu **Vāg-dē-**
108 vatā-manōraman=emb=ī mūvarum=utsavadiṁ **Ravidē-**
109 **va-**chamūpatige māḷke sukha-saṁpadamaṁ || [52*] [9]Āva-
110 na tudi-kōḍoḷ=sakaḷ-āvani kōdageya muguḷa tu-
111 dig=eṟagida bhṛiṁgī-vapuvan=iḷisi sogayikum=ā
112 Vishṇu-varāha-mūrtti daye-goyg=oḷpaṁ || [53*] Vṛitta ||
113 [10]Vārija-pīṭham=aksha-vaḷayaṁ maṇi-kuṇḍaḷam=u-
114 chcharat-trivēdī-ravam=emb=iv=oppe jaghana-sthaḷadoḷ ka-
115 radoḷ kapōḷadoḷ smēra-mukh-ābjadoḷ tanag=oḍaṁ-
116 baḍe taj-Jalajāksha-nābhi-nīrōruha-garbbhadiṁdam=oge-
117 doṁ vijit-ārkka-mahaṁ **Pitāmahaṁ** || [54*] [10]Ā Sara-

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[1] Metre : Śārdūlavikrīḍita. [2] Read *sākshyaṁ*. [3] Metre : Mandākrāntā.

[4] Metre : Praharshiṇī. [5] Metre : Mandākrāntā.

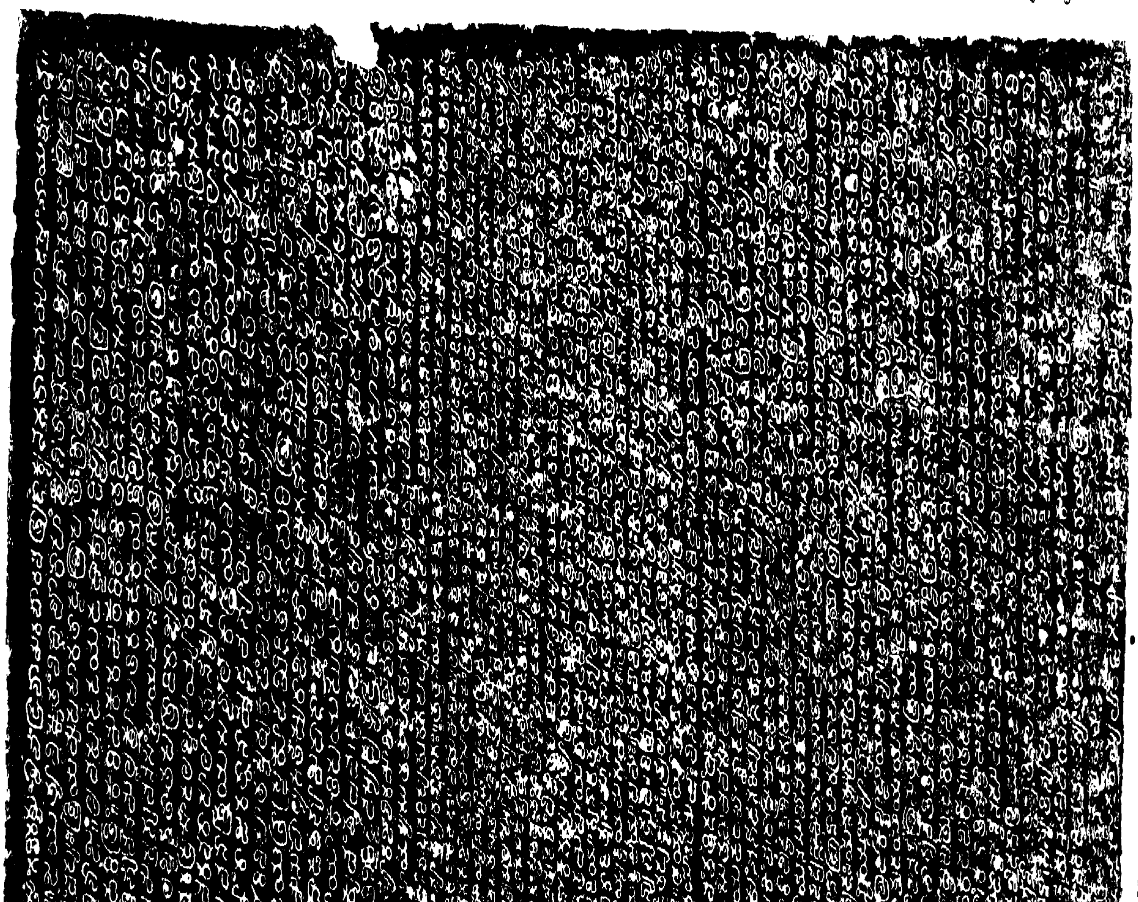
[6] This word is perhaps written more usually with *ḍ* instead of *ḷ*, for instance, in this same verse as No. 46, in the record on the Nīlgunda plates: see p. 154 above. But the form Dramiḷa, also, is found; see, *e.g.*, *Ind. Ant.*, Vol. XIX, p. 17, line 7.

[7] Metre : Śārdūlavikrīḍita. [8] Represented by the spiral symbol.

[9] Metre : Kanda. [10] Metre : Utpalamālā.



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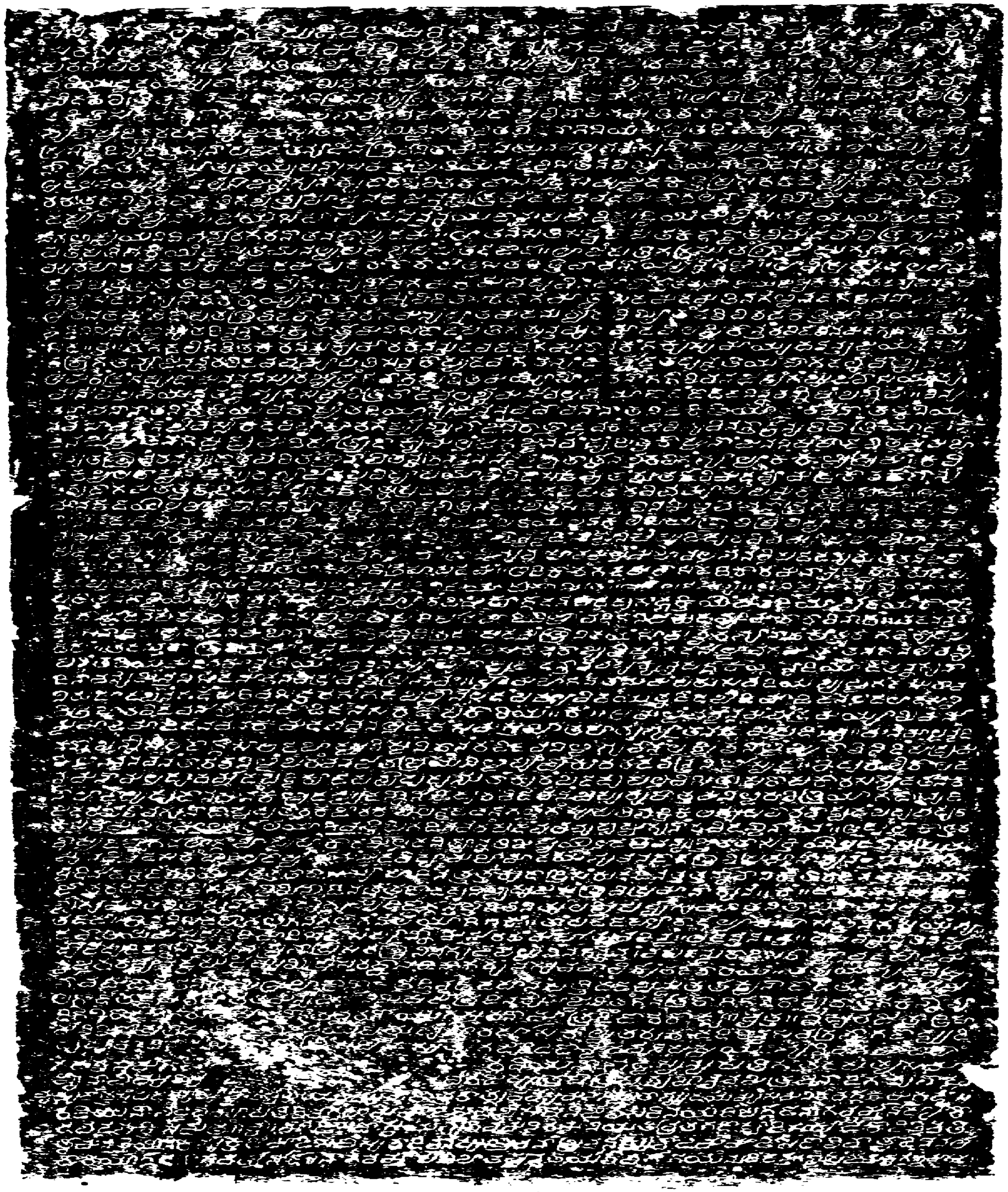


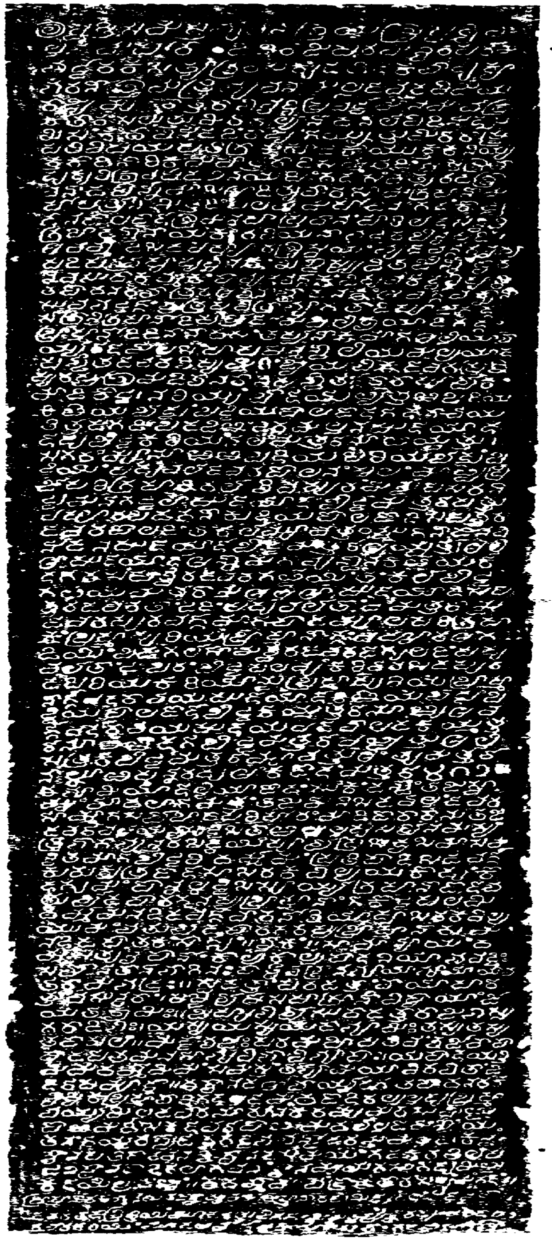
THIS SPACE IS OCCUPIED BY THE SCULPTURES.

SCALE ONE-SIXTH

J. F. FLEET

Back of the stone.





118 sījasaṁbhava-kuḷa-prabhavar=nnegaḻdor=**Chaḷukya-**
119 **r**=udbhāsita-vikramar=ppalabar=ant-avaroḷ kali **Tai-**
120 **lan**=eṁbavaṁ śāsita-śatruv=ātana magaṁ **Daśava-**
121 **rmman**=avaṁge puṭṭidoṁ bhāsura-kīrtti **Vikraman**=avaṁ-
122 **g**=anujaṁ **Jayasiṁha-vallabhaṁ** || [55*] [1]Śāśvata-kīrtti
123 tat-tanayan=**Āhavamallan**=avaṁge sūnu **Sōmē-**
124 **śvaran**=ātaniṁ kiṟiyan=oḷ-gali **Vikrama**-bhūmipā-
125 ḷakaṁ viśva-virōdhi-mauḷi-maṇi-raṁjita-pāda-payō-
126 jan=ātat-ānaśvara-śuddha-kīrtti sha(pa)ripāḷisut-iḻdan=a-
127 śesha-dhātriyaṁ || [56*] Antu sukhadiṁ rājyaṁ-geyyuttu-
128 m=ire || Kandaṁ || [2]Poḍavig=ade tāne mukham=enip=**Ede-**
129 **doṟe-nāḍiṁge** tiḷakad=andadin=oppaṁ-baḍed=irkum=eseva
130 **Kiṟudoṟe**-daḍiyoḷ **Mukkundey**=eṁba vipra-grāmaṁ || [57*]
131 Vṛittaṁ || [3]Adu tāṁ dakshiṇa-dēśadoḷ nelasiyuṁ lō-
132 k-ōttaraṁ Nandan-āspadam=āg-iḻdum=asat-kujāta-tati
133 nānā-nīti-vikhyāta-saṁpadam=āg-iḻdum=anīti-saṁgati

Back of the Stone.

134 vinīt-āṅka-lōkaṁgaḷiṁ pudid-iḻduṁ paribhāvip=āgaḷ=avinīt-ādhāna-śōbh-āvahaṁ [58*] Alli | Kaṁ ||
135 [4]Sarasiruhabhava-prabhavaṁ **Marīchi-muni** tat-tanūbhavaṁ sakaḷa-jagat-karaṇ-aika-hētu-bhūtaṁ
136 parama-paraṁ **Kaśyapa**-prajāpatiy=eṁbaṁ || [59*] [4]Tad-viśada-vaṁśa-jātar=ssad-vidyā-niḷayar=amaḷa-yaśar=akhiḷa-vipaśchid-vaṁdyar=ātma-vaṁ-
137 śa-viyad-vaḷaya-sudhā-mayūkhar=esedor=ppalabar || [60*] Avaroḷ || [4]**Kaśyapa-gōtra-pavitraṁ** naśyad-adharmma-prabhāvan=a-
138 khiḷa-dharitrī-vaśyan=amaḷina-charitran=avaśya-vratan=esedan=eḷege **Rēvaṇabhaṭṭaṁ** || [61*] [4]Ā vipr-ōttamana magaṁ bhū-viśru-
139 ta-kīrtti " sakaḷa-guṇa-gaṇa-niḷayaṁ bhāvabhava-hara-pad-ābja-vibhāvita-mati **Śaṁkarāryyan**=eṁbaṁ negaḻdaṁ || [62*] Vṛi | [5]Ā vi-
140 bhu **Koppad-Īśvara**-pad-āṁbujamaṁ suta-kāmyeyinde saṁbhāvita-chittan=āgi niyama-bratadiṁdam=upāste-geydu tad-dēva-vara-
141 prasādadin=udātta-guṇaṁ paḍedaṁ tanūjanaṁ Śrī-vanitā-manō-nayana-vallabhanaṁ guṇi-**Koppadēvanaṁ** || [63*] Kaṁ || [6]Ātaṁ puṭṭe gu-
142 ṇ-ōrvvī-jātaṁ neṟe pūtu kāytu paṇtu samasta-prītiyan=odavisit=ene vikhyātiyan=eydidan=aśēsha-viśvaṁbhareyoḷ || [64*]
143 Ad=alladeyuṁ | Vṛi || [7]Nele saujanya-guṇakk=udāra-charitakk=āvāsa-sadmaṁ samuj[j*]vaḷa-kīrtti-prasarakk=aḍarppu kaṇi śauch-āchā-
144 ra-ratnak[k*]e niśchaḷa-vāg-vṛittige bittu māntanada janma-kshētram=oṁd=aṁde kēvaḷamē Vāg-lalanā-mukh-ōj[j*]vaḷa-maṇi-śrī-

[1] Metre : Utpalamālā. [2] Metre : Kanda. [3] Metre : Mattēbhavikrīḍita.
[4] Metre : Kanda. [5] Metre : Utpalamālā. [6] Metre : Kanda.
[7] Metre : Mattēbhavikrīḍita.

145 darppaṇaṁ **Koppaṇaṁ** || [65*] [1]**Jayasiṁha**-bhūpanan=tanayad=ond=upadhā-viśuddhiyiṁ mechchisi taḍ-dayeyiṁ paḍedoṁ

146 negaḻd=akshaya-nidhi-bhaṇḍāragaraṇatanad=āspadamaṁ || [66*] [1]Ātana sati sad-vaṁś-ōpēte kaḷ-ānvite vimaḷa-chāritra-guṇ-ō-

147 pēte pati-bhaktiyiṁdaṁ Sītey=enal=**Paṁpakabbe** pempaṁ taḷedoḷ || [67*] [1]Ā jaṁpatig=agra-sutaṁ bhrājishṇu-guṇ-āvalaṁbi

148 Murahara-pada-paṁkēja-mada-madhukaraṁ rārājita-sita-kīrtti **Vāvaṇāryyan**=negaḻdaṁ || [68*] [1]Ā vipra-kuḷa-lalāmaṁ

149 dēva-pitṛi-pratati-havya-kavyaṁgaḷan=uṇḍ=āvagam=arkkame vaḍuv-inam=ā-vorttuṁ tat-samāja-yajan-aika-rataṁ || [69*] [1]Tad-anujan=aśēsha-

150 vidyā-sadanaṁ guṇi **Śaṁkarāryyan**=ātana tammaṁ vidita-sakaḷ-āgam-ārtthaṁ sad-amaḷa-mati negaḻdan=eḷege **Rēvaṇabhaṭṭaṁ** || [70*]

151 [1]Ātana tammaṁ śīl-ōpētaṁ śrī-vēda-vārddhi-pāraṁgaman=uddhūta-madan=urvvarā-vikhyātaṁ śaśi-viśada-kīrtti **Māchayabhaṭṭam** || [71*]

152 [1]Int=enisi negaḻda sutarindan=tāme kṛit-ārtthaṁ=enisid=ā daṁpatig=atyanta-mudam=odavo Lakshmī-kāntaṁ **Ravidēvan**=amaḷa-guṇan=udi(da)yi-

153 sidaṁ || [72*] Vṛi || [2]Iṁgaḍaliṁge śīta-karan=entu Kumārakan=entu Dēva-dēvaṁge Mur-āntakaṁge Kusum-āyudhan=entu Jayantan=entu

154 Śakraṁge tanūjar=ante **Ravidēva**-chamūpati 'sanda **Koppadēvaṁge** tanūjan=endoḍe tad-unnatiyaṁ pogaḷalke vēḻkumē || [73*]

155 [3]Amar-ēṁdraṁge Pulōma-nandane Sura-jyēshṭhaṁge Vāg-lakshmi Sītamayūkh-ābharaṇaṁge Gauri Vanaj-ākshaṁg=Aṁbuj-āvāsey=eṁtu

156 manō-vallabhey=ante tad-vibhuge sach-chāritre tāṁ **Dēvalabbe** manō-vallabhey=ādoḷ=eṁdoḍ=adan=innē vaṇṇipoṁ baṇṇipoṁ || [74*] [3]Vinu-

157 tan=**Nāchaṇan**=ātaniṁ kiṛiyavaṁ **Koppaṁ** tadīy-ānujanman=avaṁ **Vāvaṇan**=ātaniṁde kiṛiyātaṁ **Rēvaṇaṁ** tat-kanīya-

158 n=avaṁ **Sōvaṇan**=eṁb=ivar=ssakaḷa-vidyā-pāragar=ppuṇya-bhājanar=ātm-ōdbhavar=eṁdoḍ=ā vibhuvin=ant=ār=ddhanyar=ī dhātriyoḷ || [75*]

159 [3]Vanaj-ākshaṁ tanag=ishṭa-dai[va*]m=adhipaṁ **Trailōkyamallaṁ** jagaj-jana-vaṁdyaṁ pitṛi **Koppaṇaṁ** janani **Shaṁ(Paṁ)pādēvi** tammaṁ mahī-

160 vinutaṁ **Śrīvaran**=atyudātta-charitaṁ śrī-**Nāchi** tann=agra-nandanan=end=ande kṛit-ārtthan=alte **Ravigaṁ** bhūlōka-kalpa-drumaṁ || [76*] [3]Kavi-

161 tā-kalpa-lat-ārppaṇakke sura-bhūjaṁ śabda-vidyā-payōbdhi-viḷāsakk=amṛit-āṁśu tarkka-vimaḷa-vyōma-prakāśakke bhānu

162 viśuddh-āgama-tat[t*]va-kēḷi-sadan-ōd[d*]yōtakke ratna-pradīpav=enippaṁ kuḷa-dīpakaṁ **Ravi-chamūpaṁ** bandhu-kaḻpa-drumaṁ || [77*] [3]Anu-

163 mānakk=eḍey=illa bājipoḍe rēkhā-śuddhi bēr=ondu bhitti-nayaṁ-bett=esed-appuv=ī nimiḻda chaṁchan-mātregaḷ Padmagarbbhanum=ēṁ

164 ballane pēḻim=intu bareyalk=eṁb=annegaṁ tāne neṭṭane ballaṁ bareyalk=anēka-lipiyaṁ śrī-vipra-vidyādharaṁ || [78*] [4]Idu nava-

165 madhu-dhār-āsāramō mēṇ=sudh-āṁbhō-nadiyo kavivud=eṁb=ond=andadiṁ nuṇpan=iṁpaṁ pudidu **Ravi-chamūpaṁ** bājip=ānd(ond)=ōje

[1] Metre : Kanda.
[2] Metre : Utpalamālā.
[3] Metre : Mattēbhavikrīḍita.
[4] Metre : Atiśakvarī.

166 pēḷ=ēn=odavisugumo karuṇ-ānandamaṁ dhātrig=ellaṁ || [79*] Kaṁ || [1]Ā vibhuv=**Āhavamalla**-mahī-vallabhanalli paḍedan=urutara-nija-vi-

167 dyā-vibhavadiṁda mechchisi bhū-vinutaṁ **lāḷa-sandhi-vigraha-padamaṁ** || [80*] [1]Adhikāraṁgaḷa mē[l]=osed=adhikāraman=ā nṛip-ēśvaraṁ kuḍe pa-

168 ḍedaṁ budha-nidhi nij-ānvay-āmbara-vidhu bāndhava-padminī-payōruha-mitraṁ || [81*] Ad=alladoyuṁ || [2]Piriduṁ kāruṇyadiṁd=ā nara-

169 pati taṇag=old=īye **Mukkunde Gaṁgāpuram=Ēhūr**=oṁba mikk=ūrggaḷane paḍedu sad-bhaktiyiṁdaṁ tadīy-ōrvvareyaṁ kāl-ga-

170 rchchi koṭṭaṁ dinapa-śaśadharan=nilvinaṁ sarvva-bādhā-parihāraṁ māḍi vipr-āvaḷige nija-kuḷa-vyōma-tār-ādhināthaṁ || [82*] Tad-anantaraṁ ||

171 Kaṁ || [3]**Sēnādhipatyad**=oḍane mahī-nāthaṁ **hēri-sandhi-vigraha-padamaṁ** śrī-nilayaṁ **Sōmēśvara-bhū-nāthaṁ** kūrttu rāgadiṁ kuḍe pa-

172 ḍedaṁ || [83*] Tad-anantaraṁ | [3]Śrī-**Vikramāṁka**-nṛipan=akhiḷ-āvani-pati **sakaḷa-rājya-chihnaṁgaḷan**=old=āvagam=ittaṁ tanag=enal=ō vaṇṇi-

173 pen=iṁ tadīya-mahim-ōnnatiyaṁ || [84*] [3]Int=ene **mūṟuṁ-rājyadoḷan**=tāne **Chaḷukya-nṛipargge(rge)** kay-gannaḍiy=ādaṁ tanna guṇa-

174 din=āvanum=int=enisidan=oḷane vipra-vaṁśa-prabhavaṁ || [85*] Vṛi || [4]Mahig=ene(ni)tānumaṁ parusa-vēdiya beṭṭugaḷaṁ sur-āva-

175 nīruhe(ha)da banaṁgaḷaṁ pariva siddharasaṁgaḷa bal-vonalgaḷaṁ bahuvidha-yatnadiṁde Bidi māḍidan=allade **lāḷa-sandhi-**

176 **vigrahi-Ravidēvan**=orvvanane māḍidanē sakaḷ-ōpakāriyaṁ || [86*] Kaṁ || [5]Amaḷdaṁ chandanamaṁ chaṁdra-mayūkhaman=o-

177 ndu māḍi māḍidan=avanaṁ Kamaḷabhavan=allad=aṁd=ēṁ samasta-hita-hētu-bhūtan=akkumo pōḷiṁ || [87*] Vṛi || [6]Manam=old=andadi-

178 n=aṇṇa baṇṇisal=ad=ārggaṁ sāladō bāppu śishṭa-nidhānaṁ **Ravidēvan**=iḷda bhuvanaṁ Lakshm-īśan=iḷd=aṁburāśi niḷiṁpa-druma-

179 m=iḷda Nandana-vanaṁ tār-ēśan=iḷd=aṁbaraṁ vana-jāta-priyan=iḷda pūrvva-kudharaṁ Dēvēndran=iḷd=āspadaṁ || [88*] [7]Idu Kali-kālad=a-

180 ndam=aṇam=alladu dharmmada baḷḷi kūḍe parvvidudu ṛit-āṁkuraṁ baḷedu pallavisittu par-ōpakāra-sasyada tene kā-

181 ṇal=ādapudu dāna-ghanaṁ kaṟed-appud=aṇṇa nōḍ=idu **Ravidēvan**=eṁba purush-ōttaman=iḷda dharitriy=āgaḍē || [89*] [7]Nuḍi

182 jaḷa-rēkhe śaucha-guṇad=oḷp=adu tāraka-hīra-kaṁchalan[8]=naḍeva negaḷte gāṁpu pati-bhakti kelakk=upachārav=oḷp=eḍaṁbaḍu chadur=e-

183 kkasekkam=aṟitaṁ mola-garttaley=āgi varttip=īgaḍinavaraṁ paḷaṁch-alevud=udgha-guṇaṁ **Ravi-daṇḍanāthanaṁ(na)** || [90*] [9]Adu lōk-ōttara-

184 v=oppadē pogaḷal=ārggaṁ bāpp=ahaṁkāram=illada nity-ōnnati mithyey=illad=aṟiv=anya-strī-rat-āsaktiy=illada śaucha-pra(vra)ta-

185 m=ūnam=illad=esakaṁ poḷḷ=illad=ārpp=ārggam=aṁjada vidyā-mahim-ōdayaṁ bhuvanadoḷ śrī-vipra-māṇikyanaṁ(na)||[91*] [9]Idu nōḍ=a-

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[1] Metre : Kanda.

[2] Metre : Mahāsragdharā.

[3] Metre : Kanda.

[4] Metre : Champakamālā.

[5] Metre : Kanda.

[6] Metre : Mattēbhavikrīḍita.

[7] Metre : Champakamālā.

[8] For this somewhat obscure passage I give the division of words, as well as the translation, with due reserve.

[9] Metre : Mattēbhavikrīḍita.

186 chchari nōḍe nōḍe śaśiyind=att-atta tārā-samūhadin=att-atta kuḷ-ādri-saṁkuḷadin=att-att=arṇṇav-ānika-tīradin=att-atta diśā-ga-

187 j-ōtkaradin=att-att=Abjagarbbh-āṇḍa-khaṇḍadin=att-atta podaḷpan=iḷpudu jasaṁ śrī-vipra-māṇikyanaṁ(na) || [92*] Kaṁ || [1]Enit-enite lakshmi pe-

188 rchchugum=anit-anit=oḷ-guṇame kiḍugum=uḷidorgg=ant=alt=enit-enitu lakshmi perchchugum=anit-anit=oḷ-guṇaman=alte **Ravigaṁ**

189 taḷedaṁ || [93*] Int=enisida pogaḷtegaṁ negaḷtegaṁ neley=āgi || Kaṁ || [1]Tāṁ paḍed=**Ēhūroḷ** lōkaṁ pogaḷd=inegaṁ **Svayaṁbhu-**

190 **dēv-ālayamaṁ** saṁpan-nidhi māḍisidaṁ saṁpūrṇṇa-manōrathaṁ mah-ōtsavadindaṁ || [94*] Ad=ent=ene || Vṛi || [2]Esev=enn=unnati ninnu-

191 d=uṁṭe pudid=enn=ī saudha-śuṁbhat-prabhā-prasara-śrī ninag=uṁṭe chelvu ninag=enn=ant=uṁṭe pēḷ=endu rōḍisi raupy-āchaḷa-kūṭamaṁ

192 sva-jaṭhara-vyānaddha-ghaṁṭā-mukha-prasara-dhvānadin=āgaḍuṁ naguva-vōl=irkkuṁ tad-**Īś-ālayaṁ** || [95*] Tat-Svayaṁbhū-dēva-pra-

193 bhāvam=ē doret=ene || Kaṁ || [3]Ahi koṇṭaḍe tēḷ=tindaḍe dahanaṁ pattidaḍe bandu tat-kshaṇadoḷ tad-gṛihamaṁ ba-

194 la-goḷe tad-visha-rahitate manujargge nimisha-mātradin=akkuṁ || [96*] [3]Jaritaṁge nētra-rōgige śirō-vyath-ārttaṁge karṇṇa-śū-

195 ḷige nīr-ōdarige rujā-haraṇaṁ tach-charaṇa-yuga-smaraṇa-mātradiṁ dore-koḷguṁ || [97*] Vṛitta || [4]Idu rajat-ādri hē-

196 ma-śikhara-pratipattiyan=Īśan=īye pettudu Hara-hāsa-kalpa-taru keṁ-daḷirind=esev=agra-bhāgadoḷ=pudi-

197 dud=Umādhinātha-sita-gātra-sapiṁga-sutuṁga-jūṭad=ond=oḍav[5]=enipa , **Svayaṁbhu-Śiva-gēhada** poṁ-

198 gaḷaśaṁ sa-maṁgaḷaṁ || [98*] [4]**Raviyaṇabhaṭṭa**-sainya-patigaṁ tad-apatya-samā-

199 khya-Nāchi-mukhya- varaja-putra-pautra-paśu-bāndhava-mitra-jan-ādigaṁ śubh-ōdbhava-

200 mum=udātta-saṁpadamum=ūrjjita-vṛittiyum=uttar-ōttar-ōtsavamum=abhishṭut-ābhyudayamuṁ saman=ikk=avargga(rg=a)kke ma[ṁ*]gaḷaṁ || [99*]

201 [6]**Raviyaṇabhaṭṭa**-chamūpati **Śiva-gṛihamaṁ** māḍis=endu besase nij-ēśaṁ savinayadiṁ perggaḍe **Nāgavarmman=Ēhūro-**

202 ḷ=achaḷa-bhakti-samētaṁ || [100*] Vṛi || [7]Māḍisidoṁ Svayaṁbhu-Śiva-mandiramaṁ niyata-vrataṁgaḷoḷ=kūḍi sa-kūṭa-kōṭi-Śiva-tī-

203 rtthaman=arttiyin=ēka-bhuktadiṁ māḍisidoṁ su-śāḷi-vana-puṟpa-van-āṁbra-van-ēkshu-vāṭamaṁ māḍisidoṁ Śiv-ārtthadin=enal

204 dorey=ār=ggaḷa **Nāgavarmmanoḷ** || [101*] **Nāgavarmmaṁ** pati-hita-Vainatēyaṁ śaucha-Gāṁgēyaṁ nuḍid-ante-gaṇḍaṁ praje-mechche-gaṇḍaṁ ma[ṁ*]-gaḷa[ṁ*] ||

Second side face.

205 Ōm[8] Svasti Samasta-bhuvan-āśraya śrī-pṛithvī-va-

206 llabha mahārāj-ādhirāja param-ēśvara parama-

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[1] Metre : Kanda. [2] Metre : Mattēbhavikrīḍita. [3] Metre : Kanda.
[4] Metre : Champakamālā. [5] The *prāsa* is violated here, with ḍ instead of d. [6] Metre : Kanda.
[7] Metre : Utpalamālā. [8] Denoted by the spiral symbol.

207 bhaṭṭāraka **Satyāśraya-kuḷa-tiḷaka Chāḷuky-ā-**
208 **bharaṇa śrîmat-Tribhuvanamalla-dēvara** vijaya-
209 rājyam=u[tt]ar-ōttar-ābhivṛiddhi-pravarddhamānam=ā-chaṁdr-ā-
210 rkka-tāraṁ saluttum=ire **Kalyāṇada** nele-vīḍinoḷ=su-
211 kha-saṁkathā-vinōdadiṁ rājyaṁ-geyyuttum=ire rāshṭra-
212 pati-vishayapati-grāmakūṭak-āyuktaka-niyu-
213 ktak-ādhikārika-mahattar-ādi-sammatadiṁ Svasti Śrî-Chā-
214 ḷukya-Vikra[ma*]-varshada 2neya Piṅgaḷa-saṁvatsarada Śrā-
215 vaṇada pauṛṇṇamāsi Ādityavāra sōma-grahaṇa-ma-
216 hā-parvva-nimittadiṁ palavu mahā-dānaṁgaḷaṁ koṭṭu
217 dāna-kāladoḷ śrîman-mahā-pradhānaṁ hēri-lāḷa-sandhi-vi-
218 grahi daṇḍanāyakaṁ **Raviyaṇabhaṭṭara** binnapadiṁ ।
219 ava[r]=mmāḍisida **Ēhūra** śrî-Svayaṁbhu-dēvargge gandha-dhū-
220 pa-dîpa-naivēdy-ādy-archchanakkaṁ khaṇḍa-sphuṭita-jîrṇṇ-ōddhāra-
221 nava'sudhā-karmmakkaṁ pāvuḷa-varggakkaṁ ōduva kēḷva vidy-ārtthi-
222 tapōdhanara chhātrara aśan-āchchhādanakkaṁ avargge vakkhāṇi-
223 suva bhaṭṭarggaṁ Chaitra-pavitr-ābhyāgat-ādi-pūjegaḷgaṁ
224 saṁkrānti-grahaṇ-ādi-parvva-hōma-bali-kṛi(kri)y-ādigaḷgaṁ
225 brāhmaṇ-ādi-dîn-ānātha-saṁtarppaṇakkam=āge alliy=āchā-
226 ryyar=**Eḷemela-Siṁha-parshan-maṇḍaliya Maleyāḷa-**
227 **paṇḍita-dēvara** śishya[r*]=**Mmiriṁjeya Chikkadēvara praśi-**
228 shyar=appa śrîmad-**Īśānarāśi-paṇḍitargge** dhārā-pūrvvakaṁ
229 māḍi koṭṭa । **Nariyuṁboḷey=eḷpattaṟa** baḷiya
230 **Kiṟiya-Beḷḷuṁbaṭṭiya** polad-oḷag=**Eḷarāveya**
231 tîrtthada gaḍiṁbada Oṟaṁṭara-Mallana ghaḷeyoḷ=a-
232 ḷedu biṭṭa kariya nelaṁ mattar nūṟ-ayvattu ।
233 **Sagaraṁ-mūnūṟaṟa** baḷiya **Piriya-Beḷḷuṁba-**
234 **ṭṭiyiṁ** paḍuyal dēvara polanaṁ phalaṁ-māḷpa pra-
235 je parigrahakk=iral **Śivapuram**=endu posaran=i-
236 ṭṭu mane-gaṭṭal=ā ghaḷeyoḷ biṭṭa mattar pattu
237 **Ēhūra** baḍagaṇa kuḷiya poladoḷ=Īsapēśvara-
238 dēvara poladiṁ teṁkal mūvattaydu-gēṇa Dānavi-
239 nōdana ghaḷeyoḷ biṭṭa mattar ayvattu alli
240 ā ghaḷeyoḷ Aṇṇama-gāvuṇḍana keṟeya ke-
241 ḷage Īsapēśvara-dēvara gaḷdeyiṁ teṁkal biṭṭa
242 gaḷdeya mattar=ondu alli ā ghaḷeyoḷ=Īsapē-
243 śvara-dēvara tōṁṭadiṁ paḍuval tōṁṭaṁ mattar=ondu
244 dēvara puravarggam=āge pādamūla-parigraha-
245 kkaṁ brahmapuriya brāhmaṇarggaṁ **Ēhūra** aṁga-
246 ḍiyiṁ baḍagal Sōmēśvara-dēvara dēguladiṁ paḍu-

247 val tōṁṭaṁ-baraṁ biṭṭa palavuṁ-kēri-verasida pura-
248 da piriya kēriy=ondu **brahmapuriya** **brāhma-**
249 ṇargge **Eḷarāveya** ghaḷeyoḷ **Kiṟiya-Beḷḷuṁba-**
250 **ṭṭiya** poladoḷ biṭṭa **key=mattar** nūṟu **ava-**
251 rgge **Eḷarāveya** ghaḷeya[1] eḍe-volada **key=matta-**
252 r nūṟaṟ=oḷage biṭṭa mattar eḷpattu alli
253 satrake biṭṭa mattar mūvattu aṁtu mattar
254 nāl-nūṟa panneraḍu aṁkadoḷaṁ 412 [||]
255 Ī bhūmiyoḷ=elliy-ādoḍaṁ suṁkaṁ daṇḍaṁ tēja-svā-
256 myaṁ modal=āge mattaṁ tējam=enisidav=ellaṁ dēvara
257 somm=āge sarvva-bādhā-parihāraṁ māḍidor=ārānuṁ tēja-
258 davar valley=endu suṭṭisi tōṟal=salladu sarvva-namasyaṁ
259 tribhōg-ābhyantara-siddhiyiṁ pūrvva-prasiddha-sīmā-sama-
260 nvitam=āge biṭṭar=ī dharmmamaṁ pratipāḷisidavargge
261 Kurukshētradoḷ sāsira-kavileya kōḍuṁ ko-
262 ḷagumaṁ ponnal=kaṭṭisi sūryya-grahaṇadoḷ cha-
263 turvvēda-pāragan=appa brāhmaṇaṁge koṭṭa phalan=ī
264 dharmmaman=aḷidavargge Vāraṇāsiyoḷ=sāsira-kavile-
265 yumaṁ chaturvvēda-pāragar=appa brāhmaṇaruma-
266 n=aḷida pātakaṁ sārgguṁ || Ślōkaṁ || [2]Sāmānyō=yaṁ dha-
267 rmma-sētur=nṛipāṇāṁ kālē kālē pālanīyō bhavadbhiḥ[|*]
268 sarvvān=ētān bhāginaḥ pārtthiv-ēndrān bhūyō bhūyō yācha-
269 tē Rāmabhadraḥ || [3]Sva-dattāṁ para-dattāṁ vā yō harē-
270 t=tu vasundharāṁ | shashṭir=vvarsha-sahasrāṇi vishṭhāyāṁ jā-
271 yatē kṛimiḥ || Bahubhir=vvasudhā dattā rājabhis=Sa-
272 gar-ādibhiḥ | yasya yasya yadā bhūmiḥ tasya tasya
273 tadā phalaṁ || [4]Mad-vaṁśa-jāḥ para-mahī-pati-vaṁśa-jā vā pā-
274 pād=apēta-manasō bhuvi bhāvi-bhūpaḥ | yē pāḷayanti
275 mama dharmmam=imaṁ samastaṁ tēbhyō mayā virachitā(ō)=ṁja-
276 ḷir=ēsha mūrddhnā || Ī sthānada āchāryyar=akke tapōdhanar=ak[k*]e
277 naishṭhika-brahmachārigaḷg=allade maṭhadoḷ=iral=salladu brahma-
278 charyam-illadavaran=ūruṁ nakaramum=arasum=iḷdu
279 poṟa-maḍisi kaḷevar poṟa-maḍal=ollade monḍuya-
280 tanaṁ-geydar=appoḍe śva-garddabha-chaṇḍāḷar=antum=allade |(||) Kandaṁ ||
281 [5]Sthāna-pati goravan=akk=ī sthānada samayaṁgaḷ=akke rati-laṁpa-
282 ṭan=ī sthānadoḷ=iralāg=avanaṁ sthānamum=arasugaḷum=iḷdu
283 kaḷeyalu-vēḷkuṁ || Ī dharmmam=ā-chaṁdr-ārkka-tāraṁ salguṁ maṁgaḷaṁ ||

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[1] Read *ghaḷeyal* or *ghaḷeyoḷ*.

[2] Metre : Trishṭubh (Śālinī).

[3] Metre : Ślōka (Anushṭubh) ; and in the next verse.

[4] Metre : Vasantatilakā.

[5] Metre : Kanda.

TRANSLATION.

Lines 1 to 104, containing verses 1 to 51, follow mostly a draft which has been sufficiently dealt with in connection with the record on the Nīlgunda plates (see p. 142 above). But in addition to the punning verse *Vikhyāta-Kṛishṇa-varṇṇē*, No. 37 in that record and No. 40 in this one,[1] we have here another one of the same kind, *Adōshākara-saṁgō=pi*, No. 39, which is not in the Nīlgunda record.

The point of this stanza is a comparison of the king with the god Śiva. In its literal sense it means:—"Though he was in contact with a wealth of flawless [enjoyments], and though he did not outrage any religious rites, he, being adorned with excellent majesty, obtained the empire of the world." Secondarily it signifies:—"Though he wore no moon [on his brow, as does Śiva], and though he broke up no sacrifices [as Śiva broke up Daksha's sacrifice], yet he became a *jagad-īśa* (Śiva), wearing excellent *bhūti* (majesty *or* white ashes)."

We take up the translation of the present record at the point where it makes its own departure:—

(Line 105)—This [namely, the matter in the preceding part] is the royal succession, as it is in a copper charter, of the kings who reigned of the race of the **Chāḷukya emperors.** May there be good fortune!

Ōm! (Verse 52)—May the Triad, the Sovereign of Lady Fortune, the Lord of the Mountain's Daughter, and the Lover of the Goddess of Speech, with joy create happy estate for the general **Ravidēva**!

(Verse 53)—May that Boar-incarnation of Vishṇu, on the tip of whose [right] tusk the whole earth appeared in its beauty, resembling the form of a bee perched on the tip of a bud of the *ketakī*-plant, graciously grant welfare!

(Verse 54)—With a lotus-seat, a string of *aksha*-berries, a jewelled ear-ring, and the ringing sound of the Three Vēdas [respectively] as his attributes in his comely loins, his hands, his cheeks, and his smiling face-lotus, the Grandsire [Brahman], having a brilliance surpassing the sun, arose from the heart of the lotus [issuing] from the navel of the Lotus-eyed [Vishṇu].

(Verse 55)—One among many distinguished **Chaḷukyas**, who were sprung from that race of the Lotus-born One and were illustrious for their heroism, was the hero named **Taila [II]**, ruler over his foes. His son was **Daśavarman.** To him was born **Vikrama [V]**, of resplendent glory. His younger brother was **Jayasiṁha-vallabha [II]**.

(Verse 56)—His son was **Āhavamalla-[Sōmēśvara I]**, of everlasting fame. His son was **Sōmēśvara [II]**. His younger brother was king **Vikrama [VI]**, a true hero, the lotus of whose foot was made radiant by the jewels of the diadems of all his adversaries, and who, amassing imperishable brilliant fame, lived as protector of the whole earth.

While he was thus reigning in happiness:—(Verse 57)—There was a village of Brāhmaṇs, **Mukkunde** by name, on the beautiful bank of the **Kiṟudoṟe**, which was resplendent after the manner of an ornament to the **Eḍedoṟe nāḍ**, which is said to be the face of the earth.

(Verse 58)—It is situated in the southern land, yet divine; though it is a Nandana-park, it is without companies of base-born men; though celebrated for its fortune in various

[1] For translation and explanation see p. 144.

disciplines, it is not visited by disasters; though it is frequented by many persons of culture, it displays splendour of possessions undissipated in contemplation.[1]

Here :—(Verse 59)—The sage **Marīchi**, offspring of the Lotus-born [Brahman], had a son, by name **Kaśyapa the Patriarch**, the sole cause of the creation of the whole world, highest of the high.

(Verse 60)—Many scions of his illustrious race flourished, receptacles of true knowledge, stainless of fame, praised by all Brāhmaṇs, moons in the encircling firmament of their family.

Among them :—(Verse 61)—There flourished on earth the doctor **Rēvaṇa**, sanctified in **the gōtra of Kaśyapa**, one by whom the power of evil perished, controller of the whole earth, stainless of conduct, unfailing in religious observances.

(Verse 62)—There flourished a son of this noble Brāhmaṇ, by name **Śaṅkarārya**, having his fame spread over the earth, a home of the whole series of virtues, his soul devoted to the lotus-feet of Him [Śiva] who destroyed the Mind-born [Kāma].

(Verse 63)—This lord, being inspired of spirit, exalted in virtue, having paid worship by austere observances to the lotus-feet of [the god] **Īśvara of Koppa** through his desire for a son, obtained as a boon from that god a son who was a darling to the soul and eyes of Lady Fortune, the excellent **Koppadēva**.

(Verse 64)—He attained a high reputation throughout the world, of the following tenor—on his birth the produce of the field of virtue fully flowered, ripened, and bore fruit, and caused delight to all men.

Moreover :—(Verse 65)—A seat of the virtue of goodness, a dwelling-place of noble conduct, a bank[2] for the diffusion of brilliant glory, a mine for the jewel of holy conduct, a seed for the growth of unwavering eloquence, a field of birth for greatness, thus **Koppaṇa** in very truth was a lustrous jewel-mirror for the face of the Lady of Speech.

(Verse 66)—Having earned the approbation of king **Jayasiṁha [II]** by his unique purity under test, he obtained by the favour of the latter the distinguished office of administrator of the stores of his inexhaustible treasury.

(Verse 67)—His good wife, who was of noble race, and was endowed with accomplishments and possessed the virtues of stainless conduct, a very Sītā in her devotion to her husband, **Pampakabbe**, attained greatness.

(Verse 68)—Of this couple an eldest son flourished, a possessor of brilliant virtues, a hot bee to the lotus-feet of Mura's Slayer [Vishṇu], endowed with radiant white fame, **Vāvaṇārya**.

(Verse 69)—This ornament of the Brāhmaṇ race, tasting the oblations and funereal offerings of the series of gods and ancestors [respectively] always until the sun set, was entirely devoted to sacrificing for his congregation.

(Verse 70)—His younger brother was the virtuous **Śaṅkarārya**, a seat of all knowledge; his younger brother, **Rēvaṇabhaṭṭa**, who understood the purport of all traditional lore and was good and stainless of soul, was famous in the world.

(Verse 71)—His younger brother was **Māchayabhaṭṭa**, possessed of virtue, who had crossed to the further shore of the ocean of the blessed Vēdas, who cast away passion, who was renowned over the earth, who bad fame brilliant as the moon.

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[1] The point of this verse lies in a *virōdhābhāsa,* with verbal opposition between *dakshiṇa : uttara, nandana : asat-kujāta* (*kujāta* = "base-born" and "tree"), *nīti : anīti* ("without disaster" and "lawlessness," according as it is divided as *an-īti* or *a-nīti*), *vinīta : avinīta.*

[2] For the word *aḍarpu* cf. the *Śabara-śaṅkara-vilāsa,* I, 34.

(Verse 72)—To that same couple, who were deemed to be truly blessed by sons distinguished in the manner mentioned, was [also] born **Ravidêva**, a favourite of fortune, stainless of virtues, causing them exceeding delight.

(Verse 73)—When it is said that as the Moon was born to the Milk-Ocean, as Kumâra was born as a son to the God of Gods, as the [God] of the Flower-Bow to Mura's Slayer, as Jayanta to Śakra, so the general **Ravidêva** was born as son to the worthy **Koppadêva**, is it necessary to praise his exaltation [any further]?

(Verse 74)—As Pulôma's daughter [Śachî] was beloved to Dêvêndra [Indra], as the blessed goddess of speech [Sarasvatî] to the Eldest of the gods [Brahman], as Gaurî to Him [Śiva] who wears the moon as ornament, as the lotus-dwelling Lady [Lakshmî] to the Lotus-eyed [Vishṇu], so to that noble man was the virtuous **Dêvalabbe** beloved; this said, how can the panegyrist discant further on this matter?

(Verse 75)—The famous **Nâchaṇa**; his younger brother, **Koppa**; his younger brother, **Vâvaṇa**; his younger brother, **Rêvaṇa**; his younger brother, **Sôvaṇa**; these were his sons, masters of all the sciences, vessels of righteousness: when this is said, who are so happy on this earth as that noble man?

(Verse 76)—In view of the fact that the Lotus-eyed was his patron deity, that **Trailôkyamalla**, praised throughout the world, was his king, that **Koppaṇa** was his father, that **Pampâdêvî** was his mother, that **Śrîvara**, famous over the earth, was his younger brother, and that **Nâchi**, a man of exalted career, was his eldest son, truly **Raviga** is blessed, a tree of desire to the world.

(Verse 77)—A tree of paradise whereon to lay poetry's plant of desire, a moon to illumine the ocean of grammatical science, a sun to irradiate the stainless sky of logic, a jewel lamp to give light in the bower where sport the principles of the holy traditions, is the general **Ravi**, the light of his family, a tree of desire to his kinsmen.

(Verse 78)—It is no matter for [mere] conjecture that, when he plays music, those swelling quivering instants display the regular character of a [painted] wall-surface (*or*, display regularity of division), correct decorative lines (*or*, correct tones) being duly separated and combined: and this same person, a blessed Brâhmaṇ-*vidyâdhara* (master of art, *or* demigod)[1] knows how to write properly many [kinds of] writing,[2] to such a degree that it is said: "Say! does even Padmagarbha [Brahman] know how to write thus?"

(Verse 79)—The unique manner in which the general **Ravi** makes music, combining smoothness and sweetness in a singular manner, so that it is said: "is not this a downpour of fresh honey, or a river of nectar, that is falling upon us?" say! does it not cause delight to the ear of the whole world?

(Verse 80)—This noble world-renowned man obtained **the office of Lâḷa-saṁdhi-vigrahin** from the earth's favourite **Âhavamalla-[Sômêśvara I]**, having gained his approval by the splendour of his vast learning.

(Verse 81)—By the gift by the king of [that] office, which is pleasing above [other] offices, he obtained it, being a moon in the firmament of his own race, that treasury of sages, and a sun to the lotus-lake of his kindred.

Moreover:—(Verse 82)—By gift, through great kindness, of that same king, who was pleased with him, he obtained the rich villages of **Mukkunde**, **Gaṅgâpura**, and **Êhûr**; and

[1] The *Vidyâdharas* were skilled in music as well as in other things.

[2] The *Vikramâṅkadêvacharitra*, III, 17 (and see *Ind. Ant.*, Vol. V, p. 319) speaks of Vikramâditya VI as attaining, as a child, high skill in all the various kinds of writing (*sarvâsu lipishu*).

through virtuous devotion, having laved [their] feet, he, the moon of the sky which was his family, gave his property to [that] line of Brāhmaṇs, immune from all opposing claims for as long as the sun and moon may endure.

Subsequently :—(Verse 83)—Along with **the post of Commander of the Army,** he obtained by gift of king **Sōmēśvara [II]**, lord of the earth, a home of Fortune, through his warm attachment, **the office of Hēri-saṁdhivigrahin.**

Subsequently :—(Verse 84)—The blessed king **Vikramāṅka [VI]**, lord of all the earth, in his affection gave him further **all the insignia of sovereignty** ; when this is said, how can I describe further the exaltation of his dignity ?

(Verse 85)—Thus in actually **three reigns** this scion of the Brāhmaṇ race was by his merit a hand-mirror to the **Chaḷukya** kings ; is there any one [else] who was such ?

(Verse 86)—Unless the Creator had made for the earth with manifold effort an indefinite number of mountains of the philosopher's stone, and of forests of the tree of the gods, and of flowing great rivers of quicksilver, [and so had acquired experience in creating], could he have made **the Lāḷa-saṁdhivigrahin Ravidēva,** the unique benefactor of all men ?

(Verse 87)—Unless the lotus-born [Brahman] created him by combining ambrosia, sandal, and moonbeams, say, how could there be [such] a source of good to all men ?

(Verse 88)—In order, brother, to praise in a manner attractive to the mind, is it not enough for any one [to say] : " Hurrah ! the world where dwells **Ravidēva**, treasure-house of the refined, [is as] the ocean where dwells the Lord of fortune ; the Nandana-park where stands the tree of the gods ; the sky wherein stands the moon ; the Eastern mountain on which stands the Lover of the Lotus [the sun] ; the abode where dwells Dēvēndra " ?

(Verse 89)—This is by no means a product of the Kali age ; [it is] a creeping-plant of religion which has spread all at once,—a shoot of truth which has grown and sprouted,—an ear of the corn of beneficence which has become apparent,—a cloud of liberality which has poured forth rain : see, O brother, is not this [the case with] the earth, on which there is the best of men, named **Ravidēva** ?

(Verse 90)—The model excellence of the general **Ravidēva** will strike and disturb men of the present time, in whom speech appears as a streak of water, the essence of purity as a glittering of stars and diamonds, the glory of their lives as stupidity, devotion to a lord as subservience to a party, goodness as a subordinate matter, refinement as quips, and knowledge as darkness.[1]

(Verse 91)—Is not this miracle meet for all to praise ? " Well done ! this ruby of Brāhmaṇs on earth has perpetual dignity without conceit, learning without error, purity without addiction to the wives of other men, splendour without blemish, power without sin, rise of greatness of learning without its being feared by any " !

(Verse 92)—Lo, this marvel ! as we keep looking on, the fame of this ruby of Brāhmaṇs gathers lustre on all sides from the moon, from the troop of stars, from the group of the primitive mountains, from the shores of all the oceans, from the crowd of the elephants of the regions of space, and from the divisions of the cosmos of the Lotus-dweller [Brahman].

(Verse 93)—In the case of other men, in proportion as fortune increases so virtue diminishes ; but **Raviga** has waxed greater in virtue as his fortune has increased.

Being thus a seat of glory and distinction :—(Verse 94)—At **Ēhūr**, which he himself had acquired, this treasury of fortune, his desires being fulfilled, constructed **a temple of Svayaṁbhū [Śiva]** with great pomp, amidst the acclamation of the people.

[1] The word *mola* in composition with *karttale* is not understood.

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Conservateur du Musée Guimet, Paris.
Royal Colonial Institute, Northumberland Avenue, London, W.C.
L'Ecole Française d'Extrême Orient at Hanoi.
Imperial Academy of St. Petersburg, St. Petersburg.
Imperial Archæological Society, ditto.
Royal Academy of Sciences, Amsterdam.
Royal Society of Finland, c/o Dr. Donner, University, Helsingfors.
Bureau of Ethnology, Washington, United States, America.
University Library, Melbourne, Australia.
University Library, Sydney, N. S. Wales.
Genootschap van Kunsten en Wetenschappen, Waspada, Batavia, Java.
Asiatic Society, Colombo, Ceylon.

INDIA.

Imperial Library, Metcalfe Hall, Calcutta.
Secretariat Library, Madras.
Government Central Museum, ditto.
University Library, ditto.
Presidency College Library, ditto.
Christian College Library, ditto.
Literary and Scientific Society, ditto.
Secretariat Library, Bombay.
University Library, ditto.
Anandashram Sanskrit Series, Poona City.
Bombay Branch of the Royal Asiatic Society, Bombay.
Secretariat Library, Calcutta.
Indian Museum, ditto.
University Library, ditto.
Sanskrit College Library, Calcutta.
Presidency College Library, ditto.
Asiatic Society of Bengal, ditto.
Secretariat Library, Allahabad.
University Library, ditto.
Provincial Museum, Lucknow.
Sanskrit College Library, Benares.
Secretariat Library, Lahore.
Museum Library, ditto.
University Library, ditto.
Oriental College Library, Lahore.
Secretariat Library, Nagpur.
Museum Library, Nagpur.
Secretariat Library, Rangoon.
Oriental and Mixed Library, Bangalore.

As to the style of it :—(Verse 95)—" Say ; hast thou my splendid height ? : hast thou my glory of an expanse of gleaming lustre of stucco ? : hast thou beauty as I have ? " : having thus taunted the peak of the Silver Mountain, that house of **Īśa** is as it were laughing in mockery with the sounds issuing from the mouths of the bells hanging in its inside.

As to the power of this god Svayambhū :—(Verse 96)—If a snake stings them, a scorpion bites them, or fire seizes upon them, at once men go to his house, perform circumambulation, and straightway become free from the poison thereof.

(Verse 97)—The anguish of the decrepit, the sore-eyed, the man tormented with headache, or one suffering from pains in the ears, or the dropsical, is removed merely by the remembrance of his two feet.

(Verse 98)—The golden spire, with its auspicious ornament, of this **house of Svayambhū-Śiva** is such that it may be said that this is the Silver Mountain, which has obtained, by the gift of Īśa, the possession of a golden summit ; it is a tree of desire on (*the white pile of*) Hara's laughter [namely, the mountain Kailāsa],[1] crowned by a summit radiant with young red sprouts ; in it there is combined the unique substance of the white body and the tawny towering matted hair of the Lord of Umā.

(Verse 99)—To the general **Raviyaṇabhaṭṭa** and to his boon-born sons and grandsons, headed by Nāchi, and to his cattle, kinsmen, friends, and others, [all of whom] are styled his offspring, may there accrue rise of happiness, noble fortune, abundant means, increasing joy, and glorious success ; good fortune to them !

(Verses 100, 101)—On his lord, the general **Raviyaṇabhaṭṭa**, commanding him to cause a **house of Śiva** to be made, the **Pergaḍe Nāgavarma**, full of immovable devotion, respectfully caused to be made at **Ēhūr** a **temple of Svayambhu-Śiva** : joining in the regular festivals with pleasure and with one meal [daily], he caused to be made a *tīrtha* of Śiva with a crore of peaks ; for the benefit of Śiva he caused to be made a grove of the finest rice, a flower-grove, a mango-grove, and a sugarcane enclosure : when [all this] is said, who indeed resembles **Nāgavarma** ?

(Line 204)—**Nāgavarma** is a very Vainatēya [Garuḍa] in devotion to the welfare of his lord, a very Gāṅgēya [Bhishma] in purity, a man who performs what he promises, a hero in the approbation of the people. May it be auspicious !

(L. 205)—Ōm ! Hail ! While the victorious reign of His Majesty the fortunate **Tribhuvanamalla**, asylum of the whole world, favourite of Fortune and the Earth, paramount Emperor, Supreme Lord, Supreme Master, decoration of **Satyāśraya's** race, ornament of the **Chāḷukyas**, is proceeding in its course of increasing success to last as long as the moon, sun, and stars, while He is reigning in His capital of **Kalyaṇa** in the enjoyment of pleasant conversation ; with the approval of the lord of the country, the lord of the province, the village head-man, the sheriff, commissioner, official, president and others : —

(L. 213)—Hail ! Having on the occasion of the great *parva* of **an eclipse of the moon on Sunday the full-moon day of Śrāvaṇa of the year Piṅgala, the second year of the fortunate Chāḷukya-Vikrama-varsha**, bestowed many great gifts, at the time of largesse, on the petition of **Raviyaṇabhaṭṭa**, the fortunate high councillor, minister of peace and war for *Hēri* and *Lāḷa*, and commander of the forces,—for the blessed god Svayambhū of **Ēhūr**, whom he had installed there ; for homage with perfumes, incense, lights, oblations, etc. ; for the restoration of things broken, burst, and worn-out, and the supply of fresh plaster ; for the set of procession-cloths ; for the food and clothing of student-ascetics and scholars reading and hearing [lectures] ; for the professors lecturing to them ; for the Chaitra festival and the festival of the sacred thread, and the entertainment of visitors and other such acts of worship ; for the *hōma* at the *parva* of a *saṁkrānti*, an eclipse, etc., and for *bali*-sacrifices, etc. ; and for the entertainment of poor and

[1] See *Mēghadūta*, I, verse 58.

destitute Brāhmaṇs and others,—to the *Āchārya* of that place, the fortunate Īśānarāśi-paṇḍita, a disciple's disciple of Chikkadēva of Miriñje, a disciple of Maloyāḷa-paṇḍita-dēva, of a branch-body of the congregation of Eḷemela-Siṁha, there are given, with the pouring out of water :—

(L. 229)—In the lands of **Kiṟiya-Beḷḷuṁbaṭṭi** in the **Nariyuṁboḷe seventy,** one hundred and fifty *mattars* of black-soil measured out in the staff of Oṟaṇṭara-Malla of the *gaḍimba* of the *tīrtha* of **Eḷarāve.** [Also] on the west of **Piriya-Beḷḷuṁbaṭṭi** in the **Sagara three-hundred,** there are assigned ten *mattars*, in that same staff, on which the people who make the god's land bear fruit have built houses, giving it the name of **Śivapura,** for the purpose of acceptance. [Also] in the *kuḷi*-lands on the north of **Ēhūr**, on the south of the field of the god Īsapēśvara, there are assigned fifty *mattars* in the staff of Dānavinōda of thirty-five spans. [Also] at that same place, in that same staff, below the tank of Aṇṇama-gāvuṇḍa, there is assigned one *mattar* of rice-land on the south of the rice-land of the god Īsapēśvara. [Also] at that same place, in that same staff, one *mattar* of garden-land on the west of the garden-land of the god Īsapēśvara. [Also] as a settlement of the god, for acceptance by the attendants[1] and for the Brāhmaṇs of the Brāhmaṇ ward, one street, the big one, of the ward consisting of a block of several streets up to the garden-land on the north of the shops of **Ēhūr** and the west of the temple of the god Sōmēśvara. [Also] to the Brāhmaṇs of the Brāhmaṇ ward there are assigned one hundred *mattars* of arable land, in the staff of **Eḷarāve,** in the lands of **Kiṟiya-Beḷḷuṁbaṭṭi.** [Also] to them, in the staff of **Eḷarāve,** there are assigned seventy *mattars* in the hundred *mattars* of arable land of the *ede*-fields. [Also] at that same place, for the choultry there are assigned thirty *mattars*. Total, four hundred and twelve *mattars* : in figures 412.

(L. 255)—Everywhere in this land they made as property of the god, free from all opposing claims, everything that comes under the head of tolls, imposts, *tēja-svāmya*, etc., and *tēja*. If any whosoever of those who have *tēja* are found pointing at it with the finger [of confiscation or interference], saying :—" I do not approve," [their act] is not valid. They have assigned it as a grant to be respected by all, with conveyance of everything included in the *tribhōga*[2], and along with the ancient well-known boundaries.

(L. 260)—To those who preserve this pious foundation the fruit thereof will be as though they should make in gold at Kurukshētra the horns and hoofs of a thousand kine, and give them in an eclipse of the sun to a Brāhmaṇ who is a master of the Four Vēdas; for those who destroy this pious foundation the guilt will be the same as if they should destroy at Benares a thousand kine or a thousand Brāhmaṇs who are masters of the Four Vēdas ! " This general principle of law for kings must be maintained by you in every age"; again and again Rāmabhadra makes this entreaty to all those fortunate monarchs ! He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years! Sagara and many other kings have made grants of land; whosoever holds the soil at any time, to him [accrues] at that time the reward [for preserving grants that have been made] ! I clasp my hands in reverence to those future sovereigns on the earth, whether born of my own line or of the lines of other kings, who with souls free from sin shall preserve this my pious foundation in its entirety!

(L. 276)—Whether they are *Āchāryas* of this establishment or ascetics, it is not open to any persons except such as observe strict celibacy to abide in the monastery : the villagers, the burghers, and the king, in concert, shall expel those who do not observe celibacy: if, being unwilling to go forth, they shall attempt to show contumacy, [they are like] dogs, asses, and Chaṇḍālas ; moreover : Whether it be the head of the establishment, or the Gorava[3], or

[1] For *pādamūla* in the sense of 'attendant' see Kielhorn in *Ind. Ant.*, Vol. XXVII, p. 252 : see also Vol. XV, p. 39, verse 74, for an instance of *pādakula* instead of *pādamūla*. In my rendering of line 75 of the record on the Nilgunda plates, for "attendance upon the sacred presence" (p. 146, l. 11) read " attendants and retinue."

[2] On the meaning of this term see *Ind. Ant.*, Vol. XIX, p. 271.

[3] A Śaiva ascetic.

such as are under the rules of this establishment; if there should be a man who lusts for venery in this establishment, the establishment and the kings must expel him. This law shall endure as long as the moon, sun, and stars; may there be good fortune!

NOTES BY Dr. FLEET.

1. Kembhāvi inscription of A.D. 1054.

About twelve miles south-west-by-south from Yēwūr there is a village named **Kembhāvi**,[1] having five inscriptions. One of them, the only important one, is at a temple which is now known as the temple of Siddhēśvara : it is of interest in connection with the Yēwūr inscription A, edited by Dr. Barnett at p. 268 above.

This record refers itself (lines 1-7) to the reign of the **Western Chāḷukya king Trailōkyamalla-(Sōmēśvara I)**, who was reigning at the *neleviḍu* of **Kalyāṇa**. It then gives (ll. 8-16) two verses which present the following short pedigree :—**Chanda (I)**, "a leader among kings (*rāj-āgraṇi*) ;" his son **Nimba** ; his son **Allapuli** ; his elder brother **Chanda-bhūpāḷaka (II)**, "a sun in the sky which is the **lineage of Ayyaṇa** ;" and his son **Mūvaḍi-gaṇḍa**. Then, reverting to prose, it introduces (ll. 16-24) the **Mahāmaṇḍalēśvara Rēvarasa**. In its description of him it repeats the *biruda* **Mūvaḍi-gaṇḍa** (ll. 17-18), thus identifying him as the son of Chanda II, and also styles him *Mummuni-Komkaṇiga-jaḷadhi-baḍa anaḷa*, "a submarine fire to the ocean which is **Mummuni of the Koṅkaṇ**" (l. 22), perhaps with reference to some hostilities with the **Śilāhāra prince Mummuṇi or Māmvāṇi**, for whom we have a date in A.D. 1060.[2] It also gives him the hereditary titles of *Māhishmatī-puravar-ēśvara* "**lord of Māhishmatī** a best of towns" (l. 17), and *Kārttavīryya-kuḷa-tiḷaka*, "a forehead-mark of the **family of Kārtavīrya**," (l. 19). This last title takes here the place of the *Ahihaya-vaṁś-ōdbhava* of the Yēwūr inscription A : but it means the same thing, as **Kārtavīrya** was a name of **Arjuna, a prince of the Haihayas**, who was killed by Paraśurāma ;[3] and it thus gives the explanation of the name **Ahihaya** as another form of **Haihaya**.

It then tells us that Rēvarasa's wife was **Māḷiyabbarasi** (l. 41) ;[4] and that she established a god named Māḷibēśvara (l. 43-44), and made grants to it, beginning with one thousand *mattars* of arable land (*key*) in the eastern fields of the *rājadhāni* **Kembāvi**,[5] and including

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[1] This name means "the red well." The true form of it is Kembāvi, as given in the record itself (but with *ṁ* for *m*) ; the second component being *bāvi* = *vāpī* : but modern custom uses *bāmvi*, *bhāvi*, and *bhāmvi* ; and the name is shown as 'Kembhavi' in the Indian Atlas sheet 57 (1854), and as 'Kembhawi' in the Hyderabad Survey sheet 79 (1885). The place is very likely the Kembāvi which figures in the Basava-Purāṇa : see references given by Kittel in his Kannada-English Dictionary under *kem*.

[2] See my *Dynasties of the Kanarese Districts* in the Gazetteer of the Bombay Presidency, Vol. I, Part ii, p. 543.

[3] See Sörensen's *Index to the Names in the Mahābhārata*, under Arjuna and Kārtavīrya. This Arjuna had a thousand arms ; whence he was also called Sahasrabāhu and Sahasrārjuna. For this last form see Kielhorn's List of the Northern Inscriptions, No. 415 ; his Southern list, No. 98 ; and *Ind. Ant.*, Vol. XII, p. 253. It may be noted that the name Kārtavīrya is used in the Raghuvaṁśa, which (VI. 37-43) puts forward the thousand-armed Kārtavīrya as the original ancestor of Pratīpa, king of the Anūpas, whose city was Māhishmatī on the Rēvā (Narbadā).

[4] Lines 25-40 recite her charms and merits, introducing her as *manō-nayana-vallabhe*, "the favourite of the mind and eyes" of Rēvarasa ; but there is nothing else to be quoted from this passage : the inscriptions seldom say anything about the pedigrees of ladies, except in the case of alliances between royal families.

[5] Kembāvi can hardly have ranked as a *rājadhāni*, "a capital", except as being the *āḷke-vāḍa* of the *Mahāmaṇḍalēśvara* Rēvarasa, the town at which he ruled.

the rights called *manneya-sāmya* at the two towns (*eraḍum-bāḍa*) of **Karaḍikal** and **Kūḍalige** in the Kembāvi **twenty-four**[1] and at **Nagaravura** in the **Sagara three-hundred.**[2]

The **date** on which that was done is given (11. 41-43) as:—Sa(śa)ka-varsha 976neya Jaya-saṁvatsaradа Pushya-māsadoḷ=uttarāyaṇa-saṁkrāntiy-aṁdu;[3] "at the winter solstice in the month Pushya (Pausha) of the Jaya *saṁvatsara* which is the 976th Śaka year." The corresponding English date is **24 December, A.D. 1054.**

From the date thus given for Rēvarasa, it follows that the **Jagadēkamalla** in connection with whom he is mentioned in the **Yewūr inscription A** must be the first Jagadēkamalla, that is **Jayasiṁha II**, for whom we have dates running from **A.D. 1018 to 1042.**[4] That record, accordingly, may be placed **about A.D. 1040.**

Some remarks may be added on certain details in this Kembhāvi inscription. What was exactly the *Ayyaṇ-ānvaya* or "**lineage of Ayyaṇa**" is not known at present.[5] But the name **Ahihaya** was, as we have seen, a variant of **Haihaya**;[6] and there was probably an original connection of some kind between these local Ahihayas and the **Kalachuri kings of Chēdi**, who were **Haihayas.**[7] We know, at any rate, that the Western Chalukya king Vikramāditya II (A.D. 733-746) married two Haihaya princesses,[8] and that about a century and a half later the Rāshṭrakūṭa kings Krishṇa II, Jagattuṅga II, and Indra III had Haihaya wives:[9] and such alliances would easily lead to an introduction of other members of the same stock into the Chalukya and Rāshṭrakūṭa dominions, and to their settlement there.

There seems to have been **quite a group of these local Ahihayas** in the Gulbarga District. Other branches of the "Ahihaya race" and "the lineage of Ayyaṇa" are mentioned in other records from that locality. Two of these are inscriptions at Diggāṁve or 'Degaon' in the Chittāpūr tāluka.[10] The dates are illegible; but the records refer themselves to the reign of Trailōkyamalla-(Sōmēśvara I); that is, to the period from **about A.D. 1044 to 1068.** The **two** princes seem to be the *Mahāsāmanta* **Eragarasa** and the *Mahāsāmanta* **Sireyamarasa.** They are both described as "born in the **Ahihaya race,**" "**lord of Māhishmatī** a best of towns," and "a forehead-mark of the family which is the **lineage of Ayyaṇa.**" Also, for Eragarasa there is given a short pedigree which claims as its origin "the **lineage of Kṛitavīrya,** lord of the city **Mahishmatī.**"[11]

A third record is an inscription at Iṅgaḷige in the same tāluka.[12] It refers itself to the reign of Pratāpachakravarti-Jagadēkamalla II, and is dated in **A.D. 1148.** The prince is the

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[1] These two towns are shown in the maps as 'Kurrudukul', four and a half miles south-east, and 'Koodulgi, five and a half miles south-south-east, from Kembhāvi.

[2] This place is shown as 'Nugroor', five miles north-east from Kembhāvi, and about fifteen miles west-north-west from Sagar.

[3] The fortnight, *tithi,* and weekday are not stated.

[4] *Dyn. Kan. Distrs.,* p. 436.

[5] The name Ayyaṇa occurs among the Western Chālukyas, in the cases of an elder brother of Jayasiṁha II, and of an alleged ancestor: see *Dyn. Kan. Distrs.,* pp. 379, 435. But it seems hardly likely that there can be any reference to either of them here.

[6] The name Ahihaya has also been met with in a record of A.D. 1415 from Central India: see Kielhorn's List of the Northern Inscriptions, No. 283.

[7] See, e.g., Kielhorn's Northern List, Nos. 407, 409, 429.

[8] See, e.g., Kielhorn's Southern List, No. 48.

[9] See, e.g., ibid., Nos. 86, 91, 105.

[10] Elliot MS. Collection, Royal Asiatic Society's copy, Vol. I, pp. 112, 115.

[11] Kṛitavīrya, of course, was the father of the Sahasrabāhu-Kārtavīrya-Arjuna who has been mentioned above: his name was probably used here, instead of his son's, simply to suit the verse.

[12] Elliot MS. Collection, Vol. I, p. 494.

Mahāmaṇḍalēśvara **Lōkādityarasa**; and he is described as "born in the **Ahihaya race,**" supreme **lord of Māhishmatī** a best of towns," and "a [moon] to the group of water-lilies of the family which is **the lineage of Ayyaṇa."**

Another local Ahihaya prince is mentioned in an inscription at Kammārawāḍi in the same tāluka.[1] This record refers itself to the reign of Tribhuvanamalla-(Vikramāditya VI), and is dated in **A.D. 1104.** It mentions a *Mahāmaṇḍalēśvara*, apparently named **Yānemarasa,** whom it styles "supreme **lord of Māhishmatī** a best of towns" and "born in the **Ahihaya race.**"

Still another local prince of evidently the same stock, though he is not actually described as an Ahihaya and as being of the lineage of Ayyaṇa, is mentioned in an inscription at Hirē-Mudanūr, about five miles south-west from Kembhāvi.[2] The record refers itself to the reign of Bhūlōkamalla-(Sōmēśvara III), and is dated in **A.D. 1129.** The prince is the *Mahāmaṇḍalēśvara* **Mallidēvarasa,** with the titles "supreme **lord of Māhishmatī** a best of towns" and "a full-moon of autumn to the ocean which is the **family of Kārtavīrya.**"

Another inscription at Iṅgaḷige,[3] which refers itself to the time of the Dēvagiri-Yādava king Siṅghaṇa and is dated in A.D. 1210, mentions a *Mahamaṇḍalēśvara* Vīra-Bijjarasa, son of Ānegaḍēva, and styles him "supreme **lord of Māhishmatī** a best of towns" and "born in the **Ahihaya race.**"

And still another inscription at Iṅgaḷige,[4] which also refers itself to the time of king Siṅghaṇa and is dated in A.D. 1215, contains an earlier passage, apparently dated in A.D. 1191, which mentions a *Mahāmaṇḍalēśvara* Bācharasa, with the titles "supreme **lord of Māhishmatī** a best of towns" and "a sun of **the Ahihaya family.**"

2. The Kiṟudoṟe river: the Tuṅgabhadrā.

In the *Ind. Ant.*, 1901, p. 107, I gave a verse from a Baḷagāmi inscription of A.D. 1071 which recites that a saint named Guṇagaḷḷadēva founded temples at Tumbigeṟe in the Kōgaḷi country and at Mosalemaḍu:[5] and I showed that these two places are in the Harpanhaḷḷi tāluka of the Bellary District, Madras. The next verse in the same record (line 37 f.) is noteworthy in connection with verse 57, lines 127-30, of the Yēwūr inscription B (p. 279 above): it runs thus:—

> **Kiṟudoṟeya** teṁka-daḍiyoḷ=
> **Kuṟuvattiya** peṁpu-vetta **Muttūr**=eḍeyoḷ [|*]
> neṟe Siddhatīrtthamaṁ jagaṁ=
> aṟiyal=Guṇagaḷḷadēva-muni nīrmmisida[ṁ*] ||

[1] Elliot MS. Collection, Vol. I, p. 281. There does not seem to be any reference to "the lineage of Ayyaṇa" in this record.

[2] I quote this record from an ink-impression.

[3] Elliot MS. Collection, Vol. II, p. 179 *b*.

[4] Ibid., p. 367.

[5] *Pāli, Sanskrit, and Old-Canarese Inscriptions*, No. 159: and see *Epi. Carn.*, Vol. VII, Shimoga, Sk. 129. In the last-mentioned book the name of the country has been misread as Koṇḍaḷi, though it had been taken, almost correctly, as "Kogali" in *Mysore Inscriptions*, p. 145. So, also, it has been misread in another way, as "Koṅgaḷi", in *Epi. Carn.*, Vol. XI, Chitaldroog, Dg. 12, though here, again, it had been taken as "Kogali" in *Mys. Inscrs.*, p. 18.

I may notify here a correction in my treatment of the verse which I quoted in the same place (*Ind. Ant.*, 1901, p. 107) from the Dāvaṇgere inscription of A.D. 1108. Instead of *Kadamba-diśāyirad(a)*," of the region the best of regions, of the Kadambas," read *Kadambaḷi-sāyirad*(a), "of the Kadambaḷi thousand;" and cancel note 11. This province is also mentioned as the Kadambaḷige thousand (perhaps sometimes with ḍ instead of *d*) in various records ranging from A.D. 930 to 1071: *Epi. Carn.*, Vol. XI, Chitaldroog, Cd. 47, 74-77; Dg. 20, 71, 114, 119, 126, 133; Hl. 30.

This tells us that :— "On the southern bank of the **Kiṟudoṟe**, at the eminent site **Muttūr** of **Kuṟuvatti**, the saint Guṇagaḷḷadēva founded a place which the world knows well as a Siddhatīrtha [a sacred resort of pious people]."

Now, it seemed not unreasonable to expect to find **Kuṟuvatti** somewhere near Tumbigeṟe and Mosalemaḍu, both of which places are close to the Tuṅgabhadrā, within six miles on the east of it : and the Tuṅgabhadrā is the only river of any importance in that neighbourhood which could be regarded as having anywhere a south bank.

But further, a Baḷagāmi inscription of A.D. 1068 tells us that it was at **Kuṟuvatti** and in the **Tuṅgabhadrā** that the Western Chālukya king **Āhavamalla-Sōmēśvara I** "by a supreme act of austerity ascended to heaven ";[1] the reference being to the fact related in the Vikramāṅkadēvacharita, IV, 44-68,[2] that the king in question, being attacked by a malignant fever for which no remedies were found to be of any avail, went to the Tuṅgabhadrā, and there, after bathing and meditating on Śiva, walked into the river until its waters reached his throat, and so ended his own life.

Everything being taken together, it could hardly be doubted that the two inscriptions refer to one and the same **Kuṟuvatti**, and that consequently the **Kiṟudoṟe** must be the **Tuṅgabhadrā**. And I find **Kuṟuvatti** in a place which still exists under the same name in the Harpanhaḷḷi tāluka : it is shown in the Indian Atlas sheet 42 (1827) as 'Heera Cooravutty', i.e. **Hirē-Kuṟuvatti**, "the larger, senior, or older Kuruvatti," in lat. 14° 46′, long. 75° 46′ : it is on the **Tuṅgabhadrā**, at about seventeen miles due west of Harpanhaḷḷi and at the same distance towards the north-west from the places Tumbigeṟe and Mosalemaḍu which have been mentioned above, and is a place of pilgrimage, with a fort and a temple of Śiva which is said to be a fine one.[3] This place, indeed, is on what is actually at that point the north bank of the **Tuṅgabhadrā**, which there makes a bend of about four miles from east to west ; but that bank is in reality the south bank of the river with reference to its general course from south-west to north-east : however, the record of A.D. 1071 places on the south bank, not Kuṟuvatti itself, but "**Muttūr** of Kuṟuvatti"; and this place may very well be identified with the '**Chik Koorwutty**' of the map, on the opposite bank,—really the north one, but actually the south bank at that point.

The identification of the **Kiṟudoṟe** with the **Tuṅgabhadrā**, thus arrived at, is well confirmed by finding also **Mukkunde**, which is placed by the Yōwūr inscription B on the **Kiṟudoṟe**, in the '**Mookoondi**' of the map on the **Tuṅgabhadrā** (see p. 272 above).

On this matter it only remains to add that this name **Kiṟudoṟe**, "**the little river**," seems to have been applied to the **Tuṅgabhadrā** by way of contrast with **Perdoṟe**, **Peḷdoṟe**, "**the great river**," which is well known as a name of the **Kṛishṇā**, into which the Tuṅgabhadrā flows about sixteen miles north-north-east of Karnūl in Madras.[4]

[1] The record is *Epi. Carn.*, Vol. VII, Shimoga, Sk. 136. Here, and indeed possibly in the inscription of A.D. 1071 (the photograph of which is on a small scale), the name of the place is perhaps written Kuṟuvartti.—The date of the death of Sōmēśvara I seems to be given in this record as Chaitra kṛishṇa 8, Ravivāra (Sunday), of the Kīlaka *saṁvatsara*, Śaka 990 (expired) : the *tithi* answers to 29 March, A.D. 1068, on which it ended at about 14 hrs. 40 min. after mean sunrise (for Ujjain) ; but the weekday was a Saturday.

[2] See, e.g. *Ind. Ant.*, Vol. V, p. 319.

[3] *Madras Manual of the Administration*, Vol. III (1893), p. 349; and Sewell's *Lists of Antiquities, Madras*, Vol. I, p. 109, where we are also told there is an inscription : this record remains to be explored.

[4] For the name Kiṟudoṟe I find two other references, as follows :— An inscription which is supposed to be of about A.D. 800, *Epi. Carn.*, Vol. X, Kōlār, Sp. 30, mentions three chiefs, Noḷamba, Chōḷu-permanaḍi, and Mayinda, as "governing with the Kiṟu-toṟe as the boundary :" and an inscription which is supposed to be of about A.D. 900, ibid., Bg. 62, mentions a Vaidumba-mahārāja as "ruling the earth with the Kiṟudoṟe as the boundary." There is nothing in either of these two records to help to identify the river ; and it is possible, if not probable, that the name here denotes some other river than the Tuṅgabhadrā just as the name Beddoṟe or Peddoṟe= Perdoṟe, was also used to denote some river in Coorg which was at any rate not the Kṛishṇā ; see *Ind. Ant.*, Vol. VI, pp. 100, 102, 103.

3. The Eḍedoṟe country : the Raichūr District.

The identification (see p. 272 above) of the Brāhmaṇ village Mukkunde, which verse 57, lines 127-30, of the Yēwūr inscription B places on the river Kiṟudoṟe and in the Eḍedoṟe *nāḍ*, with 'Mookoondi' on the north bank of the Tuṅgabhadrā in the Raichūr District, is one guide towards locating the **Eḍedoṟe country.**

Other help in this direction is given by **an inscription at Gobbūr,** a village in the Raichūr District, about eight miles south of the Krishṇā, which is shown as 'Goboor' in the Indian Atlas sheet 58 (1893), in lat. 16° 18′, long. 77° 13′, about fourteen miles north-west-by-west from Raichūr and fifty-two miles north-north-east-half-east from 'Mookoondi.' This record refers itself to the reign of Tribhuvanamalla-(Vikramāditya VI), and is dated in **A.D. 1084.** It mentions as a feudatory of that king the *Mahāmaṇḍalēśvara* Jōyimarasa, who was governing the **Eḍedoṟe two-thousand** and the **(?) Kallakeḷage hundred,**[1] and records that he granted to the god Kalidēvasvāmi of the *agrahāra* Piriya-Gobbūr a village belonging to him, named Haḷḷasinte, in the Guṇḍūru three-hundred.[2] There is nothing in the record to show whether Gobbūr was in the Eḍedoṟe two-thousand or in the (?) Kallakeḷage hundred : nor does another inscription at Gobbūr, of the same year,[3] clear up this point. But the record seems to imply that the place was in one or the other of them : and it must naturally be understood that the two districts were adjacent to each other.

And still another indication is given by **the record on the Miraj plates** of Jayasiṁha II, dated in A.D. 1024, which recites that the king, when he was in camp near Kollāpura (Kōlhāpūr) after "having thoroughly routed the mighty Chōḷa, the lord of the five Dramila countries," granted to a Brāhmaṇ, who was born at the village Mudunūra in the Pagalaṭi district, a village named Māḍadūjhūru in the **Karaṭikallu three-hundred** which was in the **Eḍadore** (*sic*) **two-thousand.**[4] As will be shown below, pp. 306 ff., Pagalaṭi is represented now by a village in the Gulbarga District which is shown as 'Hugurtungee' in the Atlas sheet 58 and as 'Haggatagi' in the Hyderabad Survey sheet 53 (1909), situated about twenty-eight miles south-west-by-south from Yēwūr ; and Mudunūra is the modern Hirē and Chikka-Mudanūr, sixteen miles north-east-by-north from 'Hugurtungee' and twelve miles south-west-half-south from Yēwūr. The village Māḍadūjhūru still remains to be found. But, in view of the other indications, there can be little doubt, if any, that **Karaṭikallu** is a place shown as **'Kurrudikul'**, which spelling we may safely take as meaning **Karaḍikal,**[5] in the Atlas sheet 58 and the Hyderabad Survey sheet 81 (1886), in the Raichūr District, in lat. 16° 9′, long. 76° 34′ : it is eight or nine miles south of the Krishṇā and three miles on the north-west of the **tāluka** town Liṅgsugūr, and is about forty-three miles towards west-by-south from 'Goboor' and the same distance north-north-west-half-west from 'Mookoondi'.

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[1] I quote this record from the Elliot MS. Collection, R. As. Society's copy, Vol. I, p. 191*b*. The transcription, in respect of which free allowance has to be made, as usual, for misreadings, and other inaccuracies, has :—Eḍedūrvīyitsāsiramu Kallakeḷagōnūrama dushṭaniggrahaśishṭapratipālanadināḷuttamire.

[2] This village, Haḷḷasinte, was evidently some outlying detached property of the *Mahāmaṇḍalēśvara.*

[3] Op. cit., p. 190*b*.

[4] I quote from ink-impressions which enable me to make substantial improvements in some of the place-names as given by me, from Wathen's reading of the record, in *Ind. Ant.*, Vol. VIII, p. 18. The fact of the record being a Sanskrit one in Nāgarī characters accounts for the spelling Eḍadore for Eḍedoṟe. See now below, pp. 303 ff.

[5] Especially in view of the point that it is given as 'Kararikul' in the Map of the Nizam's Dominions (1892 : 1″ = 16 miles). The *ṭ* would easily be softened to the *ḍ* which is plainly indicated by this last form, taken with the other ; or, indeed, it is possible that the writer of the record confused the Kanarese *karaḍa*, 'a bear', with the Sanskrit *karaṭi(n)*, 'an elephant', which would be more familiar to him.— This place is not to be mixed up with the Karaḍikal in the Kembāvi twenty-four which is mentioned in the inscription of A.D. 1054 ; see p. 292 above.

We thus see that the **Edodore two-thousand** was a stretch of country **between the rivers Krishṇā** on the north and **Tuṅgabhadrā** on the south, comprising **a large part of the present Raichūr District**; probably, in fact, all of that district from about long. 76° 15′ to the confluence of the two rivers some sixty miles east-by-south beyond Raichūr. But it did not include the south-western part of Raichūr: there we have Yelbarga, the ancient Erambarage, which either was the chief town of a separate district of its own or else was in the Kisukāḍ seventy,[1] and Iṭṭagi, a place noted for an exceptionally fine Śaiva temple, which was in the Beḷvola three-hundred.[2] The Edodore country took **its name** from its position: the second component is of course *tore*, 'a river'; the first is *ede*, 'a place, a spot, a place between'; and the whole word means "**(a territory) between rivers.**"[3]

We can also see now that this **Edodore** country (and not, as has been thought, the small Yedatore tāluka on the Kāvērī in the Mysore District) is the **Idaiturai-nāḍu** which the Chōḷa king **Rājēndra-Chōḷa I**, the opponent whom Jayasiṁha II defeated, was proud to include among his conquests.[4] The grant registered by the charter on the Miraj plates was evidently made by Jayasiṁha as an item in the celebration of his having just won back the Ededore country from the Chōḷa king, who had wrested it from the Chalukyas some eight or nine years earlier.

4. Koppam : Khidrāpūr.

In verse 63, lines 139-41, of the Yēwūr inscription B (see p. 279 above) we are told that the Brāhman Saṁkarārya, an ancestor of the *Daṇḍanāyaka* Ravidēva, by worshipping austerely **Koppad-Īśvara**, the god Śiva as **Īśvara of Koppa**, obtained a son whom he accordingly named Koppadēva. With this, as an incidental touch, compare the Ablūr inscription E of about A.D. 1200, which recites how Purushōttamabhaṭṭa, the father of the famous Ēkāntada-Rāmayya, obtained his son by worshipping Śiva as Sōmanātha of Alande.[5] So, also, the Vikramāṅkadēvacharita says that the Western Chālukya king Āhavamalla-Sōmēśvara I, being distressed by having no heir, made over his kingdom to the care of his ministers, and went, with his queen, to a temple of Śiva, where he performed severe penance, and so obtained from the god the boon of three sons, Sōmēśvara II, Vikramāditya VI, and Jayasiṁha III.[6] But a more interesting point is **the identification of the place Koppa** which is thus mentioned.

Now, the records of the Chōḷa king Rājēndradēva mention a place named **Koppam** as the scene of one of the great battles in which he defeated the Chālukya king Āhavamalla-Sōmēśvara I.[7] An inscription of his third year, at Tiruvallam, tells us that he conquered the **Raṭṭapāḍi** seven-and-a-half-lakh country, — that is, the territory of the Western Chālukyas, as named after the Rāshṭrakūṭas or Raṭṭas of Mālkhēḍ who preceded them, — and set up a pillar of victory at **Kollāpura**, which is the modern **Kōlhāpūr**, the chief town of the Kōlhāpūr

[1] See *Ind. Ant.*, Vol. XXX, p. 262.

[2] We learn this from an inscription of A.D. 1112 at Iṭṭagi; Elliot MS. Collection, Vol. I, p. 319*b*.

[3] Compare, from another part of Southern India, the name Rendēṛulunaḍimi-vishaya, "the district between two rivers," vol. 4 above, pp. 302, 803: I owe this reference to Mr. Krishna Sastri.

[4] My remarks in *Dyn. Kan. Distrs.*, p. 436, and a similar statement by Professor Hultzsch in *South-Indian Inscriptions*, Vol. I, pp. 96, 113, should be amended accordingly. As a matter of fact, it seems doubtful whether the Yedatore tāluka in Mysore had its present name at so early a time: in the local records, in inscriptions of A.D. 1080 (?), 1087, 1104 (?), and 1133, *Epi. Carn.*, Vol. IV, Mysore, Yd. 23, 2, 55, 61, we meet with the name Toṛenāḍ, "the river district"; and the name Eḍatoṛe seems to figure first in an inscription of A.D. 1391, ibid., Yd. 1.

[5] Vol. V above, pp. 253-5.

[6] Book 2, verses 27-56; and see *Ind. Ant.*, Vol. V, p. 318.

[7] See Kielhorn's List of the Inscriptions of Southern India, Vol. VII above, appendix, Nos. 744-6, 748, 749, 751, 1080.

State in the Southern Marâṭhâ Country, Bombay, and that Âhavamalla, hearing of that, met and fought him at **Koppam**, but "became afraid, incurred disgrace, and ran away."[1] And a brief but vivid account of the battle is given in another of his records of the same year, at Maṇimaṅgalam, dated precisely on 17 August, A.D. 1055.[2]

Two items of importance about **Koppam** are given in the records which thus mention it. (1) One is that it was *śeppa-mā-tīrtta*, "**a proper great tīrtha.**"[3] (2) The other is that it was on *pēr-āṟṟaṅ-garai*, "**the bank of the great river.**"[4] Here we have the Tamil *karai*, which is the Kanarese *kare*, 'bank, shore', and *pēr-āṟu*, of which the Kanarese equivalent *perdore*, *peḷdore*, 'great river', is well established as a name of the **Kṛishṇā.**[5]

We thus have **Koppam** defined as **a great tīrtha or holy place on the bank of a great river** which we have good reason to take to be **the Kṛishṇā**; and the Tiruvallam inscription, quoted above, tends strongly to place it **somewhere near Kōlhāpūr.**

The clue to the rest is found in **an inscription** of A.D. 1213 at Khēdrāpūr, or more properly **Khidrāpūr**, a village which is shown in the Indian Atlas quarter-sheet 40, S.E. (1905), in lat. 16° 36′, long. 74° 44′. The village belongs to the Śaṁkarāchārya Svāmī of Saṅkēshwâr in the Belgaum District; and an annual *jātrā* is held at it, in the month Pausha. It is about thirty miles towards east-by-south from **Kōlhāpūr**, and is situated **on the right bank of the Kṛishṇā**, in a loop which the river makes below Kurundwāḍ on the north, where the Pañchgaṅgā flows into it, and above Dānwāḍ on the south, where it is joined by the Dūdhgaṅgā. This inscription, which has been edited by me in JBBRAS, Vol. XII, p. 7, is on a stone tablet **at the temple of Koppēśvara.** It is dated in the Śrīmukha *saṁvatsara*, Śaka

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[1] Loc. cit., No. 744; *South-Ind. Inscrs.*, Vol. III, p. 112.

[2] Loc. cit., No. 745; *South-Ind. Inscrs.*, Vol. III, p. 63.

[3] Inscription of Rājēndradēva at Volagerehaḷḷi in the Bangalore District, Mysore, *Epi. Carn.*, Vol. IX, Bn 108; the published text and translation give *śeppa-mā-tīrtta*, "the beautiful great *tīrtha*"; but the meaning of *śeppam* seems to be 'propriety', rather than 'beauty'; compare the Kanarese *saypu* 'rectitude, propriety, justice, virtue, merit', and the roots *chey, sey, say*, 'straightness, rectitude'. This record, also, has the account of the battle; its historical introduction being the same with that in the Maṇimaṅgalam record mentioned above. The published text and translation of this latter record (*South-Ind. Inscrs.*, Vol. III, pp. 60, 63) give *śepp-arun-tiratta*, "the strength (*of whose position is*) hard to describe"; the analysis being apparently *śeppu*, 'to speak', with *arun*, 'difficult', and *tiratta* from *tira* the *tadbhava* of the Sanskrit *sthira*, 'firm, steady': but the translation here introduces something which is not in the text: and, as remarked by Dr. Barnett, with whom I have discussed these two passages, *śepp-arun* would rather mean "rare in propriety or elegance". The expression *śeppa-mā-tīrtta* seems the more likely one; compare *śeppa-mā-naḍai*, 'proper high conduct': and it is conceivable that it is the real reading in the Maṇimaṅgalam inscription also.

[4] Kielhorn's Nos. 744, 746, 748, 749, 751 (?), 1080.

[5] See above, Vol. V, p. 169, note 6; Vol. VI, p. 259.—Originally, in *South-Ind. Inscrs.*, Vol. I, p. 134 (Kielhorn's No. 746), the reference to "the great river" was not understood; the translation was given as "Koppam on the bank of the Pērāṟu;" and the suggestion was made that the Pērāṟu might be the Pālāṟu, Pālār, and Koppam might be Kuppam, a village in the North Arcot District, Madras, which gives its name to a station on the Bangalore Branch of the Madras Railway. Then, in *South-Ind. Inscrs.*, Vol. II, p. 232, the translation was corrected into "Koppam on the bank of the big river;" and the suggestion was made that the reference might be to the Tuṅgâ and Koppa, a tâluka town in the Kaḍūr District, Mysore. But, even apart from the objection that neither can Kuppam be said to be exactly on the Pālār nor Koppa on the Tuṅgâ, these two places are of no importance from any point of view, except that one of them happens to give its name to a railway station, and the other was made in 1897 the head-quarters of a tâluka. Another suggestion has been (*Epi. Carn.*, Vol. IX, Bangalore, introd., p. 16, note 3; and *Mysore and Coorg from the Inscriptions*, p. 90) that Koppam may be "Kopal, Kopana", by which is meant Koppaḷ, in the south-west corner of the Nizam's territory, about seven miles north of the Tuṅgabhadrā: in this case there is not even an identity of name to give colour to the idea.— It may be added that *koppa*, 'a small village', is by no means an uncommon name of places in the Kanarese country: it also occurs freely as an ending of place-names; e.g., Bāmankop, Chikkop, Dēvlkop, Gōvindkop, Hirēkop, etc.

1136 (current), in the month Chaitra, on a Monday (Sōmavāra) which was a *sūrya-parvan* or solar festival; and the corresponding English date is Monday, 22 April, A.D. 1213, the new-moon day of Chaitra, on which day there was a total eclipse of the sun, visible in India.[1] The record recites that on that day the Dēvagiri-Yādava king Siṅghaṇa gave "the village Kūḍala-Dāmavāḍa, situated at the confluence of the rivers Kūḍala-Kṛishṇavēṇī and Bhōṇasī and in the Mirimji country, up to its boundary (*starting*) from the holy confluence of the rivers Kṛishṇavēṇī and Kuvēṇī, *śrīmad-ādya-svayambhuvē śrī-Koppēśvara-dēvāya*, "to the holy first self-existent one, the holy god Koppēśvara:" also, that he repaired and gave to that same god "all that is found from previous times at the two villages Jūgula and Siriguppa."[2]

Now, the temple at which the stone tablet bearing this inscription stands is still known as the temple of Koppēśvara. It has not exactly the architectural pretensions with which in my inexperience I credited it nearly forty years ago: and it seems in fact to have been built on the site of an earlier temple of the Chālukya period.[3] Still, it is a great and noteworthy building. With it and the inscription taken together, especially in view of the description of the god as "the holy first self-existent one," it can hardly be doubted that the god of this temple is the original and great Koppēśvara. And in the light of all the points set out above we cannot hesitate, in my opinion, to take this god as the Īśvara of Koppa mentioned in the Yēwūr inscription B, and to place here, at Khidrāpūr on the Kṛishṇā, the "great *tīrtha* Koppam on the bank of the great river," which was the scene of the battle between the Chōḷas and the Chālukyas.[4]

I may add that in my opinion this same record enables us to identify Kūḍalsaṁgam, the scene of another Chōḷa-Chālukya battle, with the confluence of the Kṛishṇā and the Pañchgaṅgā; also, that I locate in the same neighbourhood, at Iñchal-Karañji, the place Karandai, which was still another of the same series of battle-fields. These points, however, must be dealt with in a more detailed note on another occasion.

No. 33.—FOUR EARLY INSCRIPTIONS FROM MANIKIALA, HASHTNAGAR, AND SANCHI.

BY F. E. PARGITER, M.A., I.C.S. (RETD.).

These four inscriptions have been published before, but are now re-edited at Dr. Fleet's desire in order to have them properly illustrated and readily accessible. He has furnished me

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[1] Sewell and Dikshit's *Indian Calendar*, p. 123; and see Von Oppolzer, *Canon der Finsternisse*, p. 232, and plate 116; compare Professor Kielhorn's note on this date in *Ind. Ant.*, Vol. XXIII, p. 180, No. 102.

[2] Of the places mentioned in this record, Mirimji is the modern Miraj, the chief town of the Miraj State fourteen miles north-by-west from Khidrāpūr. Kūḍala-Dāmavāḍa is found in Dānwāḍ, the 'Danwar, Dánvád' of maps, five and a half miles west-south-west from Khidrāpūr, and at the confluence of the Kṛishṇā and the Dūdhgaṅgā: the record shows that its lands originally extended on the north to the confluence of the Kṛishṇā and the Pañchgaṅgā. [My original suggestion, to identify this village with Kurundwāḍ at the confluence of the Kṛishṇā and the Pañchgaṅgā, is cancelled: Kurundwāḍ is the Kurundaka where the Rāshṭrakūṭa king Indra III was crowned, as recorded in the Bagumrā plates of A.D. 915, Vol. IX above, pp. 28, 40]. Jūgula and Siriguppa are the 'Joogul, Jugal' and 'Shirgoopee, Sirgupi' of maps, on the opposite bank of the Kṛishṇā from Khidrāpūr.

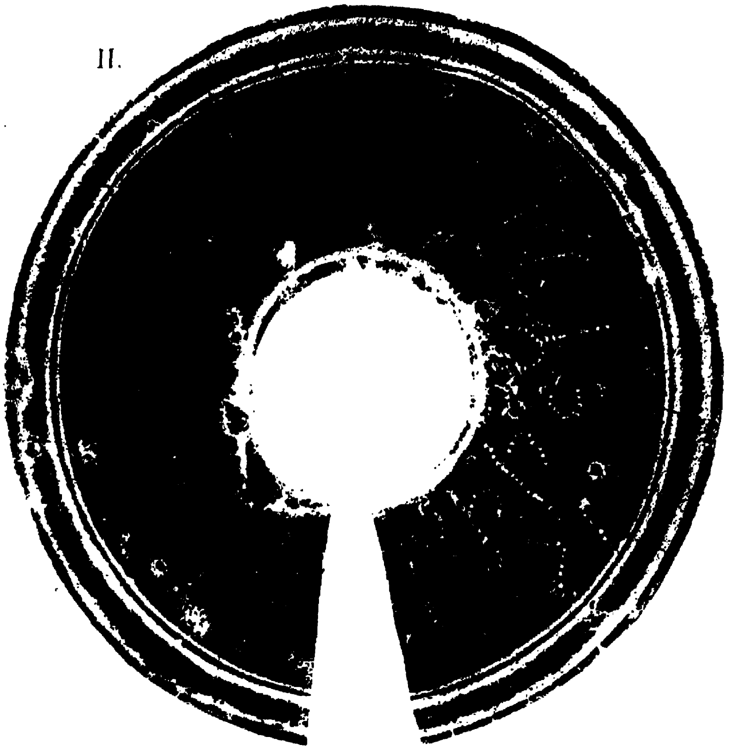
[3] See Mr. Cousens' Revised Lists of Remains in the Bombay Presidency (1897), p. 286.

[4] This identification, with also the following two, was stated by me in *Ind. Ant.*, Vol. XXX (1901), p. 271 (see also Vol. XXXI, p. 395), but without the proof of it.

A.—On the bronze casket from Manikiala.



II.



FULL-SIZE.

B.—On the silver plate from Manikiala.



FULL-SIZE.

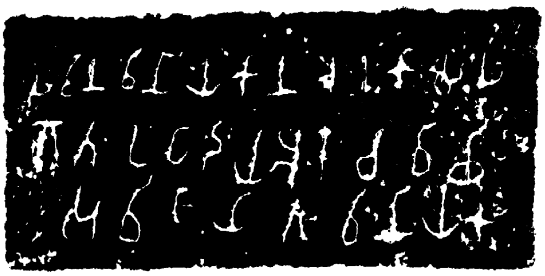
C.—On the pedestal of the Hashtnagar statue of Buddha.



SCALE ·60

D.—On the stone relic-box from Sanchi Stupa II.

1
2
3



J. F. FLEET.

SCALE ·25

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with ink-impressions, squeezes and photographs, and I have to thank him for references and suggestions so that my part has been merely to reconsider the reading and translation of the inscriptions.

A.—On the bronze casket from Māṇikiāla.

The casket, which is of bronze, was found in a stūpa at Māṇikiāla, a village and group of ruins some twenty miles south-east from Rāwalpiṇḍi (*Imp. Gaz.*, XVII, p. 182), and its discovery is described in Prinsep's *Essays*, Vol. I, pp. 96 ff. (with illustrations Nos. 20*a* and 20*b* in the plate annexed thereto) and by Cunningham in the *Archæological Survey of India*, Vol. II (1871), pp. 161-62, where it is called a cylinder. It is now in the British Museum.

The casket is cylindrical, 5·3 inches (135 mm.) high and 3·5 inches (90 mm.) in diameter, with a pinnacle 3·5 inches (90 mm.) high on its lid. Around on the top of the lid runs the inscription, in Kharōshṭhī characters formed of small dots punched into the metal as in some other cases,[1] and the last four letters are inserted, because of want of room in the main line, beneath the preceding word,[2] but the space is hardly large enough for the proper delineation of their lower portions. Fig. A, I, on the annexed plate, is a reduced reproduction from a photograph taken from above the lid, and displays the record as it lies on the lid, except that it fails to show the lower portion of the last letter. Hence fig. A, II, which is a full-size reproduction from an ink impression, has been added; the gap in it was unavoidable because of the sloping shape of the lid. I have inspected the casket and compared the two illustrations with the inscription.

TEXT.

1 Kavośia[3]-chhatrapasa Granakpvaka-chhatrapa-putrasa
2 dana-mukho

TRANSLATION.

Of the Satrap Kavośia, son of the Satrap Ganakpvaka, the choice gift.

REMARKS.

Kavośia. The doubtful letter is the second. It seems to be *vo* rather than *vi*, because the vowel sign does not extend above the *v*, except in one dot; compare this sign with the *i*-sign in the next letter *śi*. Even if read as *Kaviśia*, the word cannot mean "belonging to the town Kapiśā", for two reasons: (1) if it is so taken, the donor would not mention his name, but merely call himself "Satrap of Kapiśā"; and this is wholly improbable, because donors always mentioned their names, and naturally so:[4] (2) he mentions his father's name, Ganakpvaka, and it is not credible he should do that and yet not mention his own name. *Kavośia*, or *Kaviśia*,

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[1] *E.g.* (1) Kanishka's relic-casket from Peshāwar (*Archæological Survey of India, Annual Report*, 1908-9, plates 12, 13, at p. 50); (2) the Taxila record of Mōga and Patika of the year 78 (*Ep. Ind.*, Vol. IV, p. 55); (3) the Wardak vase (*Ep. Ind.*, Vol. XI, p. 202); (4) the Taxila inscription of the year 136 (*Journ. Roy. As. Soc.*, 1914, p. 973); and (5) to a certain extent, the Suē Vihār record of Kanishka of the year 11 (*Ind. Ant.*, Vol. X, p. 326).

[2] In some similar cases excess syllables at the end were placed over the main text: thus, on the Piprāhwā relic-vase the final syllables *yanaṁ* are placed over the opening word *Sukitibhatinaṁ* (see *Antiquities in the Terai*, plate 13, fig. 1.; and for a note on the bearing of the detail, see Dr. Fleet's remarks in *Journ. Roy. As. Soc.*, 1905, p. 679): so also, on the Sōnāri relic-vase the final syllables *yasa* of the last words *hēmavat-āchariyasa* were placed over the letters *vatāchari* of those words and an upright stroke was added to mark the end plainly (*Journ. Roy. As. Soc.*, 1898, p. 579, plate, at top).

[3] Or perhaps *Kaviśia*.

[4] It is not a case of someone else referring to the donor and possibly not knowing his name: it was the donor himself who put this inscription on this casket.

must therefore be the donor's name; and even if *Kaviśia* be derived from the town *Kapiśā*, it must still be a personal name.

Granakpvaka. The first letter has the mark of conjunct *r*, but the *r* may not be real and may merely modify the sound of the *g*, as on the Wardak vase (*Ep. Ind.*, Vol. XI, pp. 206-7): that is its force here probably, because it occurs in the initial letter. The difficult letter is the third. It consists of three portions, (1) the letter *k* with the extremity of its right limb curved and extended in (2) a long straight line upward, and (3) the letter *p* subscribed beneath the *k*. The meaning of stroke (2) seems probably *v*, which, when conjunct, is formed by a curved stroke carried up to the top of the letter; compare *svara* in line 1 of the Māṇikiāla stone[1] and *satvana* in l. 3 on the Wardak vase. The whole character seems therefore to denote *kpv*, and I would suggest that the name is *Ganakpuaka*, the *v* representing the vowel *u* before *a* as required by Indian writing, just as *Puru-aspa* becomes *Purvaspa* in line 2 of the Māṇikiāla stone.[2] The *n* here is a dental *n*, because it is exactly like the *n* in *dāna*.

Dana-mukho. I agree with M. Senart in this reading. The expression occurs in other inscriptions and also in the form *dana-muhe* on the Bimarān vase, as he has noticed, pointing out that *mukho* involves change of gender in this Prakrit.[3] He explains the phrase as "moyen, objet d'aumône" and as =*dāna*.[4] But it seems to me it must mean more than that. The entire gift consisted of a copper box, inside that this bronze casket, inside it five medals and a gold box, and inside that two gold coins, a silver disc and some fragments. The three boxes, or at least the bronze and gold boxes, obviously constituted one gift, and this bronze box or casket, which alone bears an inscription, would by itself have been a shabby gift from a Satrap; hence it seems probable that the two gold coins and the fragments were also part of the same gift, the disc being separate (see the next inscription). Other places where *dāna-mukhe* occurs are discussed in the Annual Report of the Archæological Survey of India for 1903-4,[5] where it appears only in three instances, clearly on the Chārsadda pedestal (*ibid.*, pp. 249-50) and probably in the inscriptions marked Nos. 4 and 9 (*ibid.*, pp. 253-4). It seems to me at present that *dāna-mukho* is a nominative case and that it denotes something more than *dāna*. I do not however think we have sufficient material yet to enable us to speak with any certainty about its meaning. So far as regards this casket with its contents and the Bimarān vase (which contained relics of Buddha) it may be suggested that, as *mukha* means "the chief, principal, best", *dāna-mukha* may mean "a choice gift", "a precious gift", being applied to gifts of special value as distinguished from ordinary gifts. Compare the use of the word *mukhya*, which is often added to nouns in Sanskrit to signify "pre-eminent, choice"; *e.g. dvijāti-mukhya*, Manu III, 286; *ratha-mukhya*, "a choice chariot," Vāyu Purāṇa 93, 19.

B.—On the silver plate or disc from Māṇikiāla.

The plate or disc was found inside the bronze casket as mentioned above, and the references for it are the same as for the casket. It is figured as No. 26 in the plate in Prinsep's *Essays* and also in Cunningham's plate. It is of silver, ·9 inches (22 mm.) in diameter, and the inscription is on one side, firmly engraved in Kharōshṭhī characters, as shown in fig. B in the annexed plate, a full-size reproduction of an ink-impression. It is now in the British Museum and I have carefully compared it with this reproduction.

[1] *Journ. Roy. As. Soc.*, 1902, p. 646; 1914, pp. 646, 655. [2] *Journ. Roy. As. Soc.*, 1914, p. 648.

[3] *Journ. Asiat.*, sér. VIII, Vol. XV (1890, Part i), pp. 130-5 (where the reference to *Arch. Surv. Ind.*, III, p. 49, should be V, p. 49): sér. IX, Vol. IV (1894, Part ii), p. 514. [With regard to the form *mukho* for *mukham* compare *yo* for *yam*, in the Wardak vase inscription and numerous examples in the Kharōshṭhī manuscript of the Dhammapada.—S. K.]

[4] *Journ. Asiat.*, sér. VIII, Vol. XV (1890, Part i), p. 132.

[5] I have to thank Professor Konow for drawing my attention thereto.

The first line is clear, *Gomanasa*; but the second is difficult, and the whole is so brief that it offers scant means of testing the value of the fourth letter in it, the really puzzling letter. It seems to me the only clue to decipher the inscription lies in the circumstances. *Gomanasa* is the genitive of *Gomaṇa*, that is, *Gōmāna*,[1] a name comparable with other names formed from *gō* such as *Gōdhara* and *Gōnanda*. This disc was his gift, while the casket and the gold cylindrical box inside it were the gifts of the Satrap Kavośia. The disc was inside the gold box, and presumably both were given at the same time. It is probable that the Satrap did not himself go to Māṇikiāla but sent his gift by the hand of some official; and if so, the deputy also might naturally offer a gift. Probably therefore Gōmāna was the official so employed, and he presented this gift, putting it inside his master's gift which was sure of careful preservation. The second line therefore probably consists of his title.

In the second line the first letter seems unquestionably *ka*, because its left leg is the main downward line. The second can hardly be *da*, because *da* generally is not angular and has a short tail. It resembles *ta* and *ra*, yet can hardly be *ta*, because the stem of *ta* is generally short. Hence it appears to be *ra*. The third is plainly *va*.

The fourth is very puzzling. Dowson read it conjecturally as *rta*[2] and Cunningham accepted his conjecture, but the character for *rta* is well known now and is different. It can hardly be *vo*. I have considered all possible combinations of consonants but find none which seems tenable, and am constrained to think it is *ka*. It certainly differs from the preceding *ka*; yet if we place in regular order (1) the oldest form of *k* (Bühler's Table I, cols. i-x), (2) the first *k* here, (3) this character, (4) the later form of *k* (Bühler's Table I, col. xi), and (5) the form of *k* found on the Wardak vase in the undoubted words *Śakya* (l. 1), *kuśala* and *Hoveshkasya* (l. 2),[3] we obtain a series showing the development of *k*, with two intermediate forms here: and Dr. Thomas has found on the Mathurā lion-capital a form of *ko* in which the *k* has a resemblance to this fourth letter.[4] Further, a closely parallel case of two differently formed *k's* will be found in MS. N. XV. 333;[5] namely, *k's* somewhat similar to the first *k* here in *karya khota* (l. 1) and *karyasa paṁchaka* (l. 2), and *k's* somewhat similar to this second *k* here in the words *śighra karya* (l. 5), *katha karya* and *karaṇa* twice (l. 6).

The last letter is no doubt *sa*, though it differs from *sa* in the first line; and since *sa* is written twice somewhat differently, so also might *k* be.

TEXT.

1 Gomanasa. | 2 Karavakasa.

TRANSLATION.

(*The gift*) of Gōmāna the Karavaka.

I cannot however offer any explanation of this title *karavaka*, in spite of all efforts to reconstruct it in Sanskrit.

[1] There is nothing to show whether the *n* in this name is a dental or a cerebral. There were two different characters for *ṇ* and *n*, but in inscriptions they were not always used consistently nor were they always distinguished: thus, no distinction is made between them on the Taxila vase (*Ep. Ind.*, VIII, 297) nor on the Wardak vase (*Ep. Ind.*, XI, 204), and it appears the characters for the two letters are interchanged in the two parts of the inscription on the Māṇikiāla stone (JRAS., 1914, p. 640). As this is the only *n* in this short inscription, it is impossible to say definitely whether *n* or *ṇ* is meant here, but *n* is more likely than *ṇ*, because *Gōmāna* is a probable name, while *Gōmaṇa* or *Gōmāṇa* is not.

[2] *Journ. Roy. As. Soc.*, Vol. XX, (1863), p. 248.

[3] *Ep. Ind.*, Vol. XI, p. 210, plate.

[4] *Ep. Ind.*, Vol. IX, p. 146, Table IV.

[5] Stein's *Ancient Khotan*, Vol. II, plate XCII

C.—On the pedestal of the Hashtnagar statue of Buddha.

Mr. L. White King, B.C.S., discoverd at Hashtnagar in or about 1883 a standing figure of Buddha, which the people worshipped as representing one of their gods. It stood on a pedestal carved with figures of Buddha and some of his disciples, a specimen of Gāndhāra sculpture, and the pedestal bore an inscription in one line below the figures. The people allowed Mr. King to remove only the pedestal, and it is now in the British Museum. The squeeze from which the inscription is figured was supplied to Dr. Fleet by Sir C. Hercules Read.

Hashtnagar, "the eight towns", is a tract of 303 square miles in the Chārsadda tahsil of the Peshāwar district, the eight chief villages of which are held to occupy the site of the ancient Pushkalāvatī, *Peukelaotis* (*Imp. Gaz.*, XVIII, p. 60). Chārsadda is on the north side of the Kābul river, some 15 miles towards the N. E. from Peshāwar. Pushkarāvatī (or Pushkalāvatī) and Takshaśilā (Taxila) were both in the Gāndhāra country, and they are said to have been the capitals of Pushkara and Taksha respectively, the two sons of Bharata, the younger brother of Rāma, king of Ayōdhyā.[1] Gāndhāra thus included Taxila, and this is also stated in various places in the Jātaka.[2] Hiuen-tsiang gives *Po-lu-sha-pu-lo*, Peshāwar, as the capital of Gāndhāra.[3]

Mr. V. A. Smith published the inscription, with a rough rubbing of it, in *Ind. Ant.*, Vol. XVIII (1889), p. 257, and cited it again, with a photo-etching of it, in *Journ. Beng. As. Soc.*, Vol. LVIII (1889), p. 144. In both places he gave Cunningham's reading of the date, *274 Emborasmasa*, etc. Working on those materials M. Senart pointed out that the tens and units in the date were 84 and the month *Prothavadasa*, (*Journ. Asiat.*, VIIIe série, Vol. XV, 1890, Part i, pp. 124-6). Bühler in 1891 adhered to the date as *274 Pōstavadasa*, (*Ind. Ant.*, Vol. XX, p. 394). But M. Senart subsequently fixed the year as 384 (*Journ. Asiat.*, IXe série, Vol. XIII, 1899, Part i, pp. 530-1). The year-date, however, has been called in question again lately;[4] hence Dr. Fleet has had a careful squeeze of the inscription made and reproduced as fig. C in the annexed plate. I have compared this illustration with the pedestal itself, and it is quite accurate: the white line along the middle is a photographic effect, due to a slope in the stone from the upper part, which is more prominent, down to the lower part.

The pedestal is 13·6 inches (34 cm.) long; but a portion of 2·8 inches (7 cm.) has been broken away on the left side, leaving only 10·8 inches (27 cm.) intact. This portion with its inscription is shown in fig. C, but it is probable that there was more inscribed on the fragment lost.

The inscription is in Prakrit in well cut Kharōshṭhī characters. I agree with M. Senart's reading of it. The year is undoubtedly 384, and the month *Prothavada*, the second letter being *th* and not *st* (as shown in Bühler's Table I), for *st* has a complete cross-bar.

TEXT.

Saṁ 3 100 20 20 20 20 4 Proṭhavadasa masasa divasaṁmi paṁchami 4 1

TRANSLATION.

The year 384, on the day five, 5, of the month Praushṭhapada (Bhādrapada).

D.—On the stone relic-box from Sāñchī.

This relic-box was found in stūpa II at Sāñchī in the Bhōpāl State, and is described by Gen. Cunningham in his *Bhilsa Topes*, p. 286, with a drawing of the box and its inscription

[1] *Vāyu Purāṇa*, 88, 189-190; *Brahmāṇḍa Purāṇa*, III, 63, 190-1: which suggest that Pushkara and Taksha built the two towns. *Vishṇu Purāṇa*, IV, 4, 47 merely names the two sons. See *Journ. Roy. As. Soc.*, 1914, p. 286.

[2] See Jātaka, Index.

[3] Beal, *Si-yu-ki*, Vol. I, p. 97. See Watters, *On Yuan Chwang*, Vol. II, pp. 201, 214.

[4] *Journ. Roy. As. Soc.*, 1913, p. 950.

in his plate XX. The inscription is on its side, and is included as No. 654 in Prof. Lüders' *List of Brāhmī Inscriptions* (*Ep. Ind.*, Vol. X, Appx.). The box is now in the British Museum.

The inscription is written in Brāhmī characters. It dates back to a time before the serif or top-stroke had been developed in those characters: the letter *ra*, indeed, in line 2, seems to have the serif; but its appearance is merely due to a break in the stone, for the squeeze shows clearly that the top of *ra*, just like the tops of all the other letters, was plain and had no serif.

The language is Prakrit. *Savina* (l. 1.) is no doubt a degenerate form of *sārvīna* (which is found on the Wardak vase), the genitive plural of *sārvī*, a feminine collective noun formed from *sarva* and meaning "the whole", and its use here instead of the proper word *savāna* is worthy of notice.

Cunningham translated the inscription thus (*loc. cit.*) :—"Teacher of all branches of Vinaya, the Arahat Kāsyapa Gōtra, Upādiya (or Abbot); and the Arahat Vāchhi Suvijayata teacher of Vinaya." Prof. Lüders translated it thus (*loc. cit.*):—"(Relics) of all teachers (*vināyakas*) beginning with Ara° (Arhat ?) Kāsapa-gota and Ara° (Arhat ?) Vāchhi Suvijayata the teacher." But the arrangement appears to me to show that each of the two persons mentioned is described by, *first*, the title *ara* (which is no doubt short for *arahā*), *secondly*, his *gōtra*-name, and *thirdly*, his personal name; hence *upādiya* must be a personal name, and *vāchhi* seems obviously to be a *gōtra*-name meaning "belonging to the Vātsya *gōtra*." Taken so, the whole inscription reads accurately, except that the final *vināyaka* should be *vinīyakā*, for this word obviously governs the first two words and applies to both persons.

TEXT.

1 Savina vināyakāna ara Kāsapa-
2 gota **Upādiya** ara cha Vāchhi
3 **Suvijayita**[1] vināyaka.

TRANSLATION.

The Arhat **Upādiya** of the Kāsyapa gotra and the Arhat **Suvijayita** of the Vātsya (*gōtra*), spiritual teachers of all spiritual teachers.

No. 34.—MIRAJ PLATES OF JAYASIMHA II: A.D. 1024.

By Lionel D. Barnett.

The record on these plates, which were obtained at **Miraj**, the chief town of the Miraj State in the Southern Marāṭhā Country, Bombay, was first brought to notice, from the original plates, by Mr. W. H. Wathen in 1835, in JRAS, first series, vol. II, p. 380; and a reading of the text, with a translation, was given by him in vol. III (1836), p. 258. A tentative edition of it was given by Dr. Fleet in 1879, in *Ind. Ant.*, vol. VIII, p. 11 : but, in the absence of the original plates and of ink-impressions of them, he could not offer a final treatment of it. The original plates have never been traced again. But Dr. Burgess subsequently found ink-impressions of them, evidently made by Mr. Wathen, in the Branch of the Royal Asiatic Society at Bombay. These he eventually made over to Dr. Fleet, who has now placed them at my disposal with a view to the publication of a final critical version of this record in connection with the three similar ones mentioned farther on. The record, it may be stated, has no geographical connection with Miraj, except in having been found there; it registers the grant of a village at a long distance from that place: its most appropriate designation would be "**the Māḍadūjhūru grant**": but the plates have been habitually known as "**the Miraj plates**",[2] and it is convenient to retain that name for them.

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[1] Or *Suvijayāta*, as it might be read.

[2] They are entered as such in Professor Kielhorn's List of the Inscriptions of Southern India, vol. 7 above appendix, No. 154.

The **plates** were three in number, each measuring about 11¾" in width by 8¼" high; and they were strung on a ring, having a **seal** with the representation of a boar, the crest of the Chālukyas. The plates were made with raised edges to protect the inscription on them: and the **writing** is well preserved almost all through; so far, at any rate, that no part of the record is now doubtful. An apparent crack down the middle of plate ii *b* is not due to damage to the original plate: the ink-impressions were very old and brittle, and this one was found torn down the middle: they were mounted on paper for subsequent preservation; but, even so, they remained very fragile, and quite recently, shortly before reproduction, a small piece broke away and was lost, from this same side, ii *b*, causing the gap near the beginning of lines 65 and 66.—The **alphabet** is a well-shaped one of the Northern type, resembling that of the Kauṭhēṁ plates (*Ind. Ant.* vol. xvi, p. 21), with letters of an average height of about ¼"; its affinities are best seen on plate 5 of Bühler's *Palæographie*.—The **language** is Sanskrit throughout, with the exception of the Kanarese phrase *gaṇḍarol-gaṇḍa* on line 60. The gerund *nirddhāṭya* (line 66), from the same root as the substantive *dhāṭī*, is worth noting.—As regards **orthography**, it may be noted that *v* is always written for *b*, and I have left this spelling without correction in my transcription. There is considerable vacillation in the writing of consonants following *r*, which are sometimes left simple and sometimes doubled, and in respect of the nasals of the third and fourth series preceding consonants of the same groups, which are sometimes represented by *anusvāra* and sometimes given in full. The dental *s* is often confused with the palatal *ś*. The *upadhmānīya* breathing is in most cases represented by a letter resembling *sh* prefixed to a following initial *p*.

The **purport** of the inscription is to record the grant of a village. Its **first part** (lines 1-61) is the well-known poem narrating the **pedigree** of the Western Chālukya kings, which is here carried down as far as the reign of **Jagadēkamalla-Jayasiṁha II.** I have already published a text of this composition in the recension of the Nīlgunda plates, p. 142 ff. above, and there have referred to the variants supplied by the present document; it is therefore needless to deal further with the subject here. The **second part** (line 61 to the end) is a **deed of gift** granting the village of Māḍadūjhūru, in the three-hundred of Karaṭikallu and the two-thousand of Eḍedoṛe, to a certain Vāsudēvārya, son of Rēvaṇārya and grandson of Śrīdhara, a Brāhmaṇ of the Kauśika Gōtra and Bahvṛicha Śākhā, born at Mudunīra, in the county of Pagalaṭi. This is followed by the usual verses denouncing infraction of such grants, etc., and a note recording the name of the scribe, Māipayya, an official attached to the service of Prōlārya, the Commander of the Forces and Curator of Records.

The details of the **date** of this record (line 64-65) are: the Raktākshiṇ *saṁvatsara*, Śaka 946 expired; the full-moon day of Vaiśākha; Ādityavāra (Sunday). On this **Dr. Fleet** gives me the following note:—"As a Chaitrādi lunar year according to the southern lunisolar system of the cycle, the Raktākshin or Raktāksha *saṁvatsara* coincided with the Saka year 947 current (946 expired) also taken as a Chaitrādi year, and began on 13 March, A.D. 1024. The given details answer quite regularly to **Sunday, 26 April, A.D. 1024,** on which day the full-moon *tithi* of Vaiśākha ended at about 15 hours 31 minutes after mean sunrise (for Ujjain)."

In the table on the opposite page I give a **concordance of the introductory verses** in the four records of this class which have now been published, namely:—

1. The **Kauṭhēṁ** plates of A.D. 1009; *Indian Antiquary*, vol. xvi, p. 21:
2. The present **Miraj** plates of A.D. 1024:
3. The **Yēwūr** inscription of A.D. 1077; p. 269 above: and
4. The **Nīlgunda** plates of A.D. 1087 and 1123; p. 142 ff. above.

There are **two other records, on stone,** which follow the same draft in the main. Of these one is the inscription of A.D. 1091 at Ālūr in the Gadag tāluka of the Dhārwār District, noticed by Dr. Fleet in *Ind. Ant.*, vol. viii, p. 21; the other is an inscription of A.D. 1122 or 1123 at Dāvaṇgere in the Chitaldroog District, Mysore, of which a preliminary treatment has been published in *Epi. Carn.*, vol. xi, Dg. 1. These remain to be examined in detail.

Beginning of Verse.	Kauṭhēṁ.			Miraj.			Yēwūr.			Nīlgunda.		
Namas=tuṅga		......			......		1 :	line	1		......	
Jayaty=āvishkṛitaṁ	1 :	line	1	1 :	line	1	2 :	„	2	1 :	line	1
Śrīyam=upaharatād°	2 :	„	1	2 :	„	1	3 :	„	3	2 :	„	1
Kari-makara	3 :	„	8	3 :	„	8	4 :	„	5	3 :	„	2
Kāvalita-Nala	4 :	„	9	4 :	„	8	5 :	„	12	4 :	„	7
Taj-jēshu rājyam	5 :	„	10	5 :	„	9	6 :	„	14	5 :	„	8
Kandaḥ kīrtti	6 :	„	13	6 :	„	12	7 :	„	18	6 :	„	9
Yō Rāshṭrakūṭa-kulam	7 :	„	15	7 :	„	14	8 :	„	20	7 :	„	11
Chaṭula-ripu	8 :	„	16	8 :	„	15	9 :	„	22	8 :	„	12
Tat-tanayaḥ Pulakēśī	9 :	„	17	9 :	„	16	10 :	„	23	9 :	„	13
Vayam=api Pulakēśi	10 :	„	18	10 :	„	17	11 :	„	24	10 :	„	14
Nala-nilaya-vilōpī	11 :	„	20	11 :	„	19	12 :	„	25	11 :	„	15
Sarva-dvīp-ākramaṇa	12 :	„	22	12 :	„	21	13 :	„	27	12 :	„	16
Jyēshṭha-bhrātuḥ	13 :	„	24	13 :	„	22	14 :	„	29	13 :	„	18
Jētur=ddiśāṁ	14 :	„	25	14 :	„	24	15 :	„	31	14 :	„	19
Aḍamarī-kṛita	15 :	„	27	15 :	„	25	16 :	„	32	15 :	„	20
Sutas=tadīyō	16 :	„	28	16 :	„	26	17 :	„	34	16 :	„	21
Tat-sutō Vikramādityō	17 :	„	29	17 :	„	27	18 :	„	35	17 :	„	22
Taj-janmā Vijayādityō	18 :	„	30	18 :	„	28	19 :	„	36	18 :	„	22
Tad-bhavō Vikramādityaḥ	19 :	„	31	19 :	„	29	20 :	„	37	19 :	„	23
Vikramāditya-bhūpāla	20 :	„	32	20 :	„	30	21 :	„	38	20 :	„	24
Taila-bhūpas°	21 :	„	33	21 :	„	31	22 :	„	39	21 :	„	24
Ayyaṇ-āryas°	22 :	„	34	22 :	„	31	23 :	„	40	22 :	„	25
Abhavat=tayōs°	23 :	„	34	23 :	„	32	24 :	„	41	23 :	„	26
Chēd-īśa-vaṁśa	24 :	„	35	24 :	„	33	25 :	„	42	24 :	„	27
Sutam=iva Vasudēvād°	25 :	„	36	25 :	„	34	26 :	„	43	25 :	„	27
Ari-kumbhi	26 :	„	38	26 :	„	36	27 :	„	44	26 :	„	29
Aurjityāch=charaṇāv°	27 :	„	39	27 :	„	37	28 :	„	46	27 :	„	30
Itthaṁ purā Diti		......		28 :	„	39	29 :	„	48	28 :	„	32
Hūṇa-prāṇa	28 :	line	41	29 :	„	41	30 :	„	50		......	
Bhammaha-Raṭṭād	29 :	„	43	30 :	„	43	31 :	„	52	29 :	line	33
Chālukya-vaṁś-āmbara	30 :	„	44	31 :	„	44	32 :	„	53	30 :	„	34
Śrī-Taila-bhūmipālāch°	31 :	„	45	32 :	„	45	33 :	„	54	31 :	„	35
Vidvishad-gōtra		......		33 :	„	46		......			......	
Tasy=ānujō Yaśōvarmā	32 :	line	46		......			......			......	
Yasya pratāpa	33 :	„	47	34 :	line	47		......			......	
Tasy=ānujaḥ śrī-Daśavarma		......		35 :	„	48	34 :	line	55	32 :	line	36
Asau nija-jyēshṭha		......		36 :	„	49	35 :	„	56	33 :	„	37
Rāshṭr-ānta-durgam	34 :	line	49		......			......			......	
Tasya priyā Bhāgyavat=īti	35 :	„	51		......			......			......	
Um=ēva Sēnānyam	36 :	„	52		......			......			......	
Vikramāditya-nāmānaṁ	37 :	„	53		......			......			......	
Jyōtan=ēv=āchchha	38 :	„	54	37 :	line	50		......			......	
Varṇ-āśramāṇāṁ	39 :	„	56	38 :	„	52		......			......	
Tyāg-ādayō yasya	40 :	„	57	39 :	„	53		......			......	
Yasy=ākhila-vyāpi		......		40 :	„	54	36 :	line	58	34 :	line	38
Sad=āvanasthaḥ		......		41 :	„	56	37 :	„	59	35 :	„	39
Yatra prasīdati		......		42 :	„	57		......			......	
Agamad=akhila		......		43 :	„	59	38 :	line	60	36 :	line	40
Adōshākara-saṁgō		......		44 :	„	60	39 :	„	62		......	
Vikhyāta-Kṛishṇavarṇē		......			......		40 :	„	63	37 :	line	42
Tataḥ pratāpa		......			......		41 :	„	64	38 :	„	42
Ātm-āvasthāna		......			......		42 :	„	66	39 :	„	43
Amlāna-Taila		......			......		43 :	„	70	40 :	„	45
Nāmn=aiv=āticchalaṁ		......			......		44 :	„	74		......	
Auddhatya-yukt°		......			......		45 :	„	78	41 :	line	47
Tasmād=ajāyata		......			......		46 :	„	81	42 :	„	48
Yaḥ patraṁ		......			......		47 :	„	84	43 :	„	49
Āsīt=tējaḥ-kalita		......			......		48 :	„	88	44 :	„	51
Bhū-bhāraṁ namita		......			......		49 :	„	92	45 :	„	53
Yātō=nvēshṭuṁ		......			......		50 :	„	95	46 :	„	54
Sarv-āśā-vijaya		......			......		51 :	„	100	47 :	„	58

Note by Dr. Fleet.

The places mentioned in the record on the Miraj plates.

Of the places mentioned in this record the first (line 66) is **Kollāpura**, in the neighbourhood of which city Jayasiṁha II was encamped when he made the grant. **Kollāpura** is well known as the earlier name of the present **Kōlhāpūr**, the chief town of the Kōlhāpūr State in the Southern Marāṭhā Country, Bombay.

The grant was made to a Brāhmaṇ who was born at a village named **Mudunīra** which was in the **Pagalaṭi vishaya** (line 67). The first step towards locating this district and village is made by means of an **inscription at Tumbagi** in the Muddebihāḷ tāluka of the Bijāpūr District, Bombay, which village is shown in the Indian Atlas sheet 57 (1854) as 'Toombgee,' in lat. 16° 34′, long. 76° 20′, about twenty-one miles east of the tāluka town Bāgewāḍi in the same district, which is in the same Atlas sheet, and twenty miles towards north-east-by-north from Muddebihāḷ, which is in sheet 58.[1] The record refers itself to the time of the Western Chālukya king Akalaṅkacharita-Iṟivabeḍaṅga-Satyāśrayadēva, and is dated in the Krōdhin *saṁvatsara*, Śaka 926 (expired), on the new-moon tithi of Āshāḍha,[2] on the occasion of an eclipse of the sun: these details answer quite regularly to **20 July, A.D. 1004,** on which day the given *tithi* ended at about 3 hrs. 20 min. after mean sunrise (for Ujjain), and there was an annular eclipse of the sun which seems to have been partially visible in Southern India.[3] It tells us that on that day a subject of the king, the Seṭṭi Brahmayya, made grants to the god Brahmēśvara at the *agrahāra* **Tumbige** which was in the **Pagalaṭṭi three-hundred** district.[4] Thus, so far, we learn that the **Pagalaṭi or Pagalaṭṭi district comprised three hundred towns and villages, and included Tumbagi in the Muddebihāḷ tāluka.**

The next step is taken by means of **inscriptions at Hire- and Chikka-Mudanūr,**[5] two villages, contiguous to each other, in the Shōrāpūr or Sūrāpūr tāluka of the Gulbarga District of the Nizam's territory: they are shown in the Indian Atlas sheet 57 (1854) as 'Hoere and Chicku Moodanoor', in lat. 16° 36′, long. 76° 32′, with only one site for the two villages, and in the Hyderabad Survey sheet 79 (1885), which is on the larger scale (1″=1 mile, instead of 1″=4 miles), as 'Heere Moodunoor', and 'Chikku Moodunoor', with separate sites, which, however, practically touch each other,—Hire-Mudanūr being on the west. I have ink-impressions of five inscriptions from Hire-Mudanūr, and six from Chikka-Mudanūr. Ten of these are dated, and range from **A.D. 1099 to 1218**: these present the earlier name as **Mudinīr.**[6] The remaining inscription is an earlier one, at Hire-Mudanūr: this is only

[1] The inscription is on a stone at the drinking-water well of the Maṭha. I quote it from an ink-impression. An imperfect transcription of it is given in the Elliot Manuscript Collection, Royal Asiatic Society's Copy, Vol. 1, p. 17: the month is given there wrongly as Pushya, *i.e.* Pausha, and the name of the district as Padala.

[2] The weekday is not stated.

[3] See *Indian Calendar*, p. 121; and Von Oppolzer, *Canon der Finsternisse*, p. 212, and plate 106.

[4] The name is given here clearly with the double *ṭṭ*.

[5] In the titlings of the transcriptions in the Elliot MS. Collection (see note 1 on p. 308 below) this name is always given as Muddanūr, with the double *dd*. Following the maps, endorsed by the ancient name as found in the inscriptions, I have preferred to write it with the single *d*.

[6] Transcriptions of eight of these records are given in the Elliot MS. Collection, Royal Asiatic Society's copy, Vol. I, pp. 242 *b*, 288, 439 *b*, 535; Vol. 2, pp. 34, 42 *b*, 110 *b*. In none of them is the name given correctly in accordance with the original texts: the nearest approaches are, Mudinir (short *i* in both syllables, twice) and Mudīnīr (long *ī* in both syllables, once); other forms are Mudinūr, Mudīnūr, Mudēnur, and Mudēnūr. This is a typical sample of one class of the mistakes which have to be allowed for in using the Collection in question.

a fragment, consisting of parts of fourteen lines:[1] the king's name and the date are lost; but the record is markedly earlier than the others, and may be referred to about A.D. 1000. The record speaks of the place, in the first extant line, as *śrīmat Mudunīr*, "the fortunate Mudunīr",[2] and thus presents a form of the name which matches exactly the **Mudunīra** (Sanskrit) of the record on the Miraj plates. Accordingly, Hire and Chikka Mudanūr being only thirteen miles east-half-north from Tumbagi, which, as we have seen, was in the Pagalaṭṭi three-hundred, we find here the **Mudunīra in the Pagalaṭi district** which is mentioned in that record. The inscriptions do not distinguish between a Piriya and a Kiṟiya-Mudinīr; whence it would seem that the growth of the place into the two separate sites now known as Hire and Chikka Mudanūr dates from after the epigraphic period. The change from the original name **Mudunīr**, first to **Mudinīr** and then to **Mudanūr**, seems somewhat peculiar, but can only be accepted as a fact, without full explanation: as regards, however, the first component of the name, Kittel's Kannaḍa-English Dictionary gives *mudi* as another form of *mudu*, 'advanced age; old.' As regards the expression **the "fortunate" Mudunīr,**— the place was evidently a large one, as the inscriptions give the number of its *Mahājanas*, *i.e.* Brāhmaṇs, as five hundred; they speak of it, from A.D. 1099, as an *agrahāra*; and some of them style it "a Benares of the South", the full description being *śrī-Rāma-datti sarvanamasyad=agrahāraṁ dakshiṇa-Vāraṇāsi Mudinīr*:[3] this stands already in the record of A.D. 1099. The place is mentioned again, as **Mudunīra** (Sanskrit) and as the home of a spiritual ancestor of the grantee, in the Miraj plates of the Śilāhāra prince Mārasiṁha of A.D. 1058.[4]

The next step is taken by means of the same **inscriptions at Hire- and Chikka-Mudanūr**. One of them, at Chikka-Mudanūr, dated in **A.D. 1099**, records grants which were made to the god Kumārēśvara of the *mūlasthāna*, or original settlement, after laving the feet of the Āchārya of the god Ugra-Bhīmēśvara of a place the name of which it gives in line 26 as **Hagariṭage** and in line 45-6 as **Hagaliṭṭage.** And another, at Hire-Mudanūr, dated in **A.D. 1129**, mentions **two local districts** in specifying the tolls and taxes which were assigned to a god named Mārkaṇḍēśvara: these are, in lines 25, 27 and 34, the **Sagara five-hundred,**[5] and in lines 29-30 and 33 the **Hagariṭṭage three-hundred.**

Finally, the place thus mentioned as **Hagariṭage, Hagaliṭṭage,** and **Hagariṭṭage,** and marked as the **chief town of a three-hundred district,** we identify easily enough with a village of which the present name seems to be written indifferently as **Hagaraṭṭagi, Hagariṭige, Hagariṭṭige,** and **Hagariṭṭigi**: it is in the same tāluka of the Gulbarga District, and is situated sixteen miles towards south-west-by-west from Hire- and Chikka-Mudanūr, and is shown as **'Hugurtungee'** in the Indian Atlas sheet 58 (1827), in lat. 16° 24′, long. 76° 25′, and as **'Haggatagi'** in the Hyderabad Survey sheet 53 (1909). There are seven **inscriptions** at this

[1] When my man visited the place, in 1891, the stone bearing this record was found "lying below a bābul tree on the north of a temple of Rāmēśvara": it was placed, I hope, for safe keeping, inside the temple.

[2] This record does not use the term *agrahāra*: see below.

[3] With the first term *Rāma-datti*, compare the epithet *Pāṇḍava-datti* applied to Hagariṭṭage: see note 2 on p. 308 below. Compare also the epithet *Janamējaya-datti* applied to the *mahāgrahāra* Māḷad-Ālūr in the Ālūr inscription of A.D. 1124 which follows the record of A.D. 1091: Elliot MS. Collection, vol. I, p. 207; and see *Ind. Ant.*, Vol. VIII, p. 23.

[4] *Archæol. Surv. West. India*, brochure No. 10, p. 103, line 33.

[5] Regarding this district, which is mentioned as only a three-hundred in the Yēwūr records of A.D. 1064, 1077, and 1105, see my remarks at p. 272 above. In this Hire-Mudanūr inscription of A.D. 1129, the numerical component of the name is given in figures, not in words: but the figures are quite clear in all three places. In the inscription of A.D. 1218 at Chikka-Mudanūr, we have, in connection with the people who joined in making the grant, *Sagarav=ayinūṟum-bāḍa* in words, twice at least.

place, ranging in date from **A.D. 1051 (?) to 1240.**[1] They mark this place, also, as having been an important one at that time; describing it as an *agrahāra* with five-hundred *Mahājanas*.[2] And the inscription of A.D. 1240, which refers itself to the time of the Dēvagiri-Yādava king Siṅghaṇa, mentions a *Mahāpradhāna* and *Bāhattaraniyōgādhipati* Pārisaseṭṭi, the *Sarvādhikāri* of the '**Hagariṭige**' **three-hundred,**— who had been "a supporter of the rule of Jayitapāla," *i.e.* of Siṅghaṇa's father, Jaitugi I,— as taking part in the assembly before which the grants registered by the record were made. In connection with this place it may be added that the inscription of **A.D. 1204** at Kalhoḷe in the Belgaum District mentions a *Mahāmaṇḍalēśvara* Rāja II, of the Yaduvaṁśa, with the hereditary title "supreme lord of Kupaṇa a best of towns", as then ruling the **Hagaraṭage nāḍu,** and as having founded the Jain temple at Sindana-Kalpoḷe, in the Kūṇḍi three-thousand province, to which the grants were made.[3] It is clear that in the '**Hugurtungee**' and '**Haggatagi**' of the maps we have the town **Pagalaṭṭi, Pagalaṭi,** which gave its name to the **Pagalaṭṭi three-hundred** of the Tumbagi inscription of A.D. 1004, and to the **Pagaḷati vishaya** of the record of A.D. 1024 on the Miraj plates. The interchanges of *p* and *h* and of *l* and *r* are well known. The final *ge* (modern *ge* and *gi*) of the later form of the name is a common ending of place-names in the Kanarese country: it sometimes takes the place of an original *kā*, or else is represented by *kā* in Sanskritized forms, as in Palāśikā, Palasige, Halasige, Halsī; and it seems to have been sometimes attached as an addition to earlier names, and sometimes, as, for instance, in the change from Halasige to Halsī and in the alternative forms Kadambaḷige and Kadambaḷi (see note 5 on p. 293 above), to have been omitted as being of no particular importance. The change in the vowel of the third syllable, from the *a* of Pagalaṭṭi, Pagalaṭi, to the *i* of Hagariṭage, Hagaliṭṭage, Hagariṭṭage, is perhaps due to the influence of the village-name Iṭṭage, Iṭṭigi, which is fairly common in the Kanarese country. It may be added that from this place 'Huggurtungee, Haggatagi', Tumbagi is fourteen miles north-north-west, and Hire- and Chikka-Mudanūr are sixteen miles towards north-east-by-north: Yēwūr, which was in the Sagara three-hundred, is about twenty-eight miles north-east-by-north from the same place.

The village that was granted was situated in the **Karaṭikallu three-hundred,** which district was in the **Eḍadore two-thousand** province (line 69). The form **Eḍadore** stands here, as a result of the record being in Sanskṛit and in the Nāgarī characters, for the **Eḍedore** which we have in line 128-9 of the Yēwūr inscription B of A.D. 1077 (p. 279 above); the word means "(a territory) between rivers". I have shown at p. 295 above that **the Eḍedore country,** here specified as a **two-thousand province,** was a stretch of country between the rivers Kṛishṇā on the north and Tuṅgabhadrā on the south, and consisted of **a large part of the present Raichūr District** in the Nizam's territory; probably, in fact, all of that district from about

[1] Not having ink-impressions of these records, I can only quote them, with reservation (see note 6 on p. 306 above), from the transcriptions in the Elliot MS. Collection, vol. 1, pp. 362 *b*, 490 *b*; vol. 2, pp. 118, 119, 211, 337*b*, 374: the last two are mere fragments; the first of them presents, as transcribed, the date of Śaka 973 (expired),= A.D. 1051-52, which may be questionable: the first reliable date is of A.D. 1120. The titlings of the transcriptions give the name of the village as Hagariṭige (three times), Hagariṭṭigi (twice), and Hagariṭṭige (twice). The transcriptions represent the original records as giving the forms Hagariṭṭage (once), Hagariṭage (once), Hagariṭtige (twice), Hagariṭige (three times), and Hagariṭṭege (once). These forms, of course, cannot be vouched for (see remarks in note 6 on p. 306 above): in my opinion, we may certainly reject the form with *e* in the penultimate syllable; and I doubt very much whether any of the original records can really present an *i* in that same syllable.

[2] The inscription of A.D. 1240 seems to represent it as a *Pāṇḍava-datti* (but what the transcription actually gives is *Pāṁḍuvadaṁtti*): compare the expressions *Rāma-datti* and *Janamējaya-datti*: see p. 307 above, and note 3.

[3] JBBRAS, vol. 10, pp. 232, 235, PSOCI, No. 95. The name Hagaraṭage was written clearly here with the single *ṭ*; perhaps to suit the metre. In the mention of the town Kupaṇa, the reference is probably to the present Kopaḷ, Koppaḷ, in the extreme south-west corner of the Nizam's territory.

long. 76° 15′ to the confluence of the two rivers some sixty miles east-by-south beyond Raichûr. It may be said again here that we can see, now, that this Eḍedoṟe country (and not, as had been supposed, the small Yeḍatore tâluka on the Kâvêrî in the Mysore District)[1] is the **Iḍaiturai-nâḍu** which the Chôḷa king Râjêndra-Chôḷa I, whom Jayasiṁha II defeated, had been proud to include among his conquests.[2] The grant registered by the record on the Miraj plates was made by Jayasiṁha just after "having completely routed the mighty Chôla," and was evidently made as an item in the celebration of his having won back the province which the Chôḷa king had wrested from the Châlukyas some eight or nine years earlier.

As to the **Karaṭikallu three-hundred district**, there can be little doubt, if any, that its chief town **Karaṭikallu** is a place which is shown as '**Kurrudikul**' in the Indian Atlas sheet 58 (1827) and in the Hyderabad Survey sheet 81 (1886), in lat. 16° 9′, long. 76° 34′.[3] The place is in the Liṅgsugûr tâluka of the Raichûr District, and is eight or nine miles south of the Kṛishṇâ and three miles on the north-west of Liṅgsugûr. We may safely take the spelling given in the maps as meaning **Karaḍikal**; especially in view of the point that the name is given as '**Kararikul**' in the Map of the Nizam's Dominions (1892; 1″=16 miles). The *ṭ* which we have in the name as given in the Miraj record would easily be softened into the *ḍ* which is indicated by this last spelling of the name, taken with the other: or it is even possible that the writer of the record confused the Kanarese *karaḍi*, 'a bear', with the Sanskṛit *karaṭi(n)*, 'an elephant', which would be more familiar to him. The **Kaṟaḍikal** which is mentioned in an inscription of the Chôḷa king Vîrarâjêndra I is probably the same place.[4]

The village that was granted was **Mâḍadûjhûru**, in the Karaṭikallu three-hundred (line 69); and it was bounded by the following villages: on the east, **Jâlihâḍu** (line 71); on the south, **Uṇahalli** (line 72); on the west, **Vavvulikhêṭa** or **Babbulikhêṭa**; and on the north, **Govanti**. These places cannot be located at present with any certainty. But it is quite possible that **Jâlihâḍu** is the '**Jalihal**' of the maps, a large place in lat. 16° 22′, long. 76° 50′, about four miles south of the Kṛishṇâ, and twenty-three miles towards north-east-by-east from 'Kurrudikul'. The name 'Jalihal' can only mean Jâlihâḷ, "the bâbul-tree waste land", from *jâli*, 'the thorny bâbul tree, Acacia arabica', and *hâḷ*, *hâḷu*, originally *hâḻ*, *hâḻu*, 'waste land'. An older form of the latter word is *pâḻ*, with the variant *pâṭu*. And the *ḍ* in the Jâlihâḍu of the record could easily come from the *ṭ* of *pâṭu*; or equally from the *ḷ*, *ḻ*, of *hâḷ*, *hâḻ*, *hâḻu*.[5] This identification, however, can only be put forward as a conjecture; because the other village-names cannot be found there, any more than anywhere else, and it is hardly safe, in such a case, to rely too much on only one name out of several. But Jâlihâḷ being, as has been said, a large place, it may possibly have absorbed the lands of the other four villages, and their names may have thus disappeared.

TEXT.[6]

First plate.

1 Ôm[7] Svasti || [8]Jayaty=âvishkṛitaṁ Vishṇôr=vvârâhaṁ kshôbhit-ârṇṇavaṁ | dakshiṇ-ônnata-da[ṁ*]shṭr-âgra-viśrânta-bhuvanaṁ vapuḥ || [1*][9] [10]Śriyam=upaha-

[1] On the name of that tâluka, see p. 296 above, note 3.

[2] See, *e.g.* Kielhorn's List of the Inscriptions of Southern India, Vol. VII above, Nos. 727, 729, 733, 734.

[3] This place is not to be confused with the 'Kurrudukul' which is the Karaḍikal in the Kembâvi twenty-four mentioned in the Kembbâvi inscription of A.D. 1054: see p. 292 above.

[4] *South-Ind. Inscrs.*, Vol. 3, p. 201.

[5] On connections between *ḻ* and *ḍ*, see Kittel's Kannaḍa Grammar, pp. 117, 4; 190, § 230; 211, § 248, 2.

[6] From the ink-impressions. [7] Denoted by a symbol. [8] Metre: Ślôka (Anushṭubh).

[9] The verses are not numbered on the plates. [10] Metre: Mâlinî.

2 ratād=vaḥ Śrī-patiḥ krōḍa-rūpō vikaṭa-viśada-daṁshṭrā-prānta-viśrānti-bhājaṁ [|*] avahad=adaya-dashṭ[1]-ākṛishṭa-vispashṭa-kāṁḍa-pratanu-

3 visa-jā(ja)ṭ-āgra-graṁthivat(d)=yō dharitrīṁ || [2*] [2]Kari-makara-makarik-āṁkita-jalanidhi-raśanāṁ vaśīkarōtv=avani-vadhūṁ [|*] Jagadē-

4 kamalla-bhūpatir=akalaṁka-yaśō-ṁvurāsi(śi)-valayita-bhuvanaḥ || [3*] Svasti Samasta-bhuvana-saṁstūyamāna-Mānavya-sagōtrāṇāṁ

5 Hāriti-putrāṇāṁ Kauśikī-vara-prasāda-lavdha-śvēt-ātapatr-ādi-rājya-chihnānāṁ sapta-mātṛikā-parirakshitānāṁ Kārtti-

6 kēya-vara-prasāda-lavdha-mayūra-piṁchha(pichchha)-kuṁta-dhvajānāṁ bhagavan-Nārāyaṇa-prasād-āsādita-vara-varāha-lāṁchhan-ēkshaṇa-kshaṇa-vaśī-

7 kṛit-ārāti-rāja-maṁḍalānāṁ samasta-bhuvan-āśraya-sarvva-lōk-āśraya-Vishṇuvarddhana-Vijayādity-ādi-viśēsha-nāmnāṁ rāja-

8 ratnānām=udbhava-bhūmiḥ || Vṛittaṁ || [3]Kavalita-Nala-lakshmīr=ddurjjay-aurjitya-hārī vihata-pṛithu-Kadaṁv-āḍaṁvarō Maurya-nirjit [|*]

9 nija-bhuja-vala-bhūmn=ōtpāṭayan=Rāshṭrakūṭān=khilita-Kalachuri-śrīr=asti Chālukya-vaṁśaḥ || [4*] [4]Taj-jēshu rājyam=anupālya gatē-

10 shu rājaśv(sv)=ēkān-na-shva(sha)shṭi-gaṇanēshu pur=ādhy-Ayōdhyaṁ [|*] tad-vaṁśa-jās=tad-anu shōḍaśa bhūmipālāḥ kshmāṁ Dakshi-

11 ṇāpatha-jushaṁ vibharāṁ-vabhūvuḥ || [5*] Dushṭ-āvashṭavdhāyāṁ cha katipaya-purush-āṁtar-āṁtaritāyāṁ Chālukya-ku-

12 la-saṁpadi bhūyaś=Chālukya-vaṁśya ēva || Vṛittaṁ || [5]Kandaḥ kīrtti-lat-āṁkurasya kamalaṁ Lakshmī-vilās-āspadaṁ | va-

13 jraṁ vairi-mahībhṛitāṁ pratinidhir=dēvasya daitya-drubha(ha)ḥ [|*] rāj=āsīj=Jayasiṁha-vallabha iti khyātaś=charitrai-

14 r=nijair=yō rējō chiram=ādi-rāja-charit-ōtkaṇṭhāḥ prajānāṁ haran || [6*] [6]Yō Rāshṭrakūṭa-kulam=Iṁdra iti prasiddhaṁ Kṛishṇ-āhvayasya

15 sutam=ashṭa-sa(śa)t-ēbha-sainyaṁ [|*] nirjjitya dagdha-nṛipa-paṁcha-sa(śa)tō vabhāra bhūyaś=Chalukya-kula-vallabha-rāja-lakshmīṁ || [7*] [7]Chaṭula-ripu-tura-

16 ga-paṭu-bhaṭa-karaṭi-ghaṭā-kōṭi-ghaṭita-raṇa-rāgaḥ [|*] sukṛita-Hara-charaṇa-rāgas=tanayō=bhūt=tasya Raṇarāgaḥ || [8*] [7]Tat-tanayaḥ

17 Yu(Pu)lakēsī(śi) Kēśi-nishūdana-samō=bhavad=rājā [|*] Vātāpi-purī-vara-patir=akalita-khala-Kali-kalaṁka-kalaḥ || [9*] [8]Vayam=api

18 Pulakēśi-kshmāpatiṁ varṇṇayantaḥ pulaka-kalita-dēhāḥ=pasya(śya)t=ādy=āpi saṁtaḥ [|*] sa hi turaga-gaj-ēṁdra-grāma-sāraṁ sahasra(sra)-

19 dvaya-parimitam=ṛitvik-sāch=chakār=āśvamēdhē || [10*] Tat-tanayaḥ [|*] [8]Nala-nilaya-vilōpī Maurya-niryāṇa-hētuḥ prathita-pṛithu-

20 Kadaṁva-staṁva(bha)-bhēdī kuṭhāraḥ [|*] bhuvana-bhavana-bhāg-āpūraṇ-āraṁbha-bhārō vyavasita-sita-kīrttiḥ Kīrttivarmā nṛipō=bhūt || [11*] Tad-anu

21 tasy=ānujaḥ || [9]Sarvva-dvīp-ākramaṇa-mahasō yasya nau-sētu-vandhair=ullaṁghy=āvdhiṁ vyadhita pṛitanā Rēvatī-dvīpa-lōpaṁ [|*] rā-

22 jya-śrīṇāṁ haṭha-patir=abhūd=yaś=cha Kālachchhu(chchu)rīṇāṁ vabhrē bhūmiṁ saha sa sakalair=maṁgalair=Maṁgalīśaḥ || [12*] [9]Jyēshṭha-bhrātuḥ sa-

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[1] Read *daṁshṭr°*.

[2] Metre: Āryāgīti.

[3] Metre: Mālinī.

[4] Metre: Vasantatilakā.

[5] Metre: Śārdūlavikrīḍita.

[6] Metre: Vasantatilakā.

[7] Metre: Āryā.

[8] Metre: Mālinī.

[9] Metre: Mandākrāntā.

Second Plate ; First side.

23 ti suta-varē=py=arvbhakatvād=aśaktē yasminn=ātmany=akṛita hi dhuraṁ **Maṁgaliśaḥ** pri(pṛi)thivyāḥ [|*] tasmin=pratyārppipad=atha mahīṁ yū-

24 ni **Satyāśrayē**=sau **Chālukyānāṁ** ka iva hi pathō dharmy=ataḥ prachyavēta || [13*] [1]Jētur=ddiśāṁ vijita-**Harsha**-mahā-nṛipasya dātur=manōratha-śat-ā-

25 dhikam=arthayadbhyaḥ [|*] saty-ādi-sarvva-guṇa-ratna-gaṇ-ākarasya satyāśrayatvam=upalakshaṇam=ēva yasya || [14*] [2]Aḍamarī-kṛita-dig-valayō=rddita-

26 dviḍ-amari-parigīta-mahā-yaśā(śā)ḥ [|*] mṛiḍam=arishṭa-kṛitaṁ[3] manas=ōdvahan=**Neḍamari**-kshitipō=jani tat-sutaḥ || [15*] [4]Sutas=tadīyō guṇa-ra-

27 tna-mālī bhū-vallabhō=bhūd=bhuja-vīrya-śālī [|*] **Ādityavarmm**=ārjita-puṇya-karmā tējōbhir=āditya-samāna-dharmā || [16*] [5]Tat-sutō **Vikra-**

28 **māditō** vikram-ākrānta-bhū-talaḥ [|*] |tatō=pi **Yuddhamall**-ākhyō yuddhē Yama-samō nṛipaḥ || [17*] [5]Taj-janmā **Vijayādityō** vīrān=ēkāṁga-

29 saṁgarō [|*] chaturṇṇāṁ maṁḍalānām=apy=ajja(ja)yad=Vijay-ōpamaḥ || [18*] [5]Tad-bhavō **Vikramādityaḥ Kīrttivarmā** tad-ātmajaḥ [|*] yēna **Chālukya**-rā-

30 jya-śrīr=atta(nta)rāyiṇy=abhūd=bhuviḥ(vi) || [19*] [5]**Vikramāditya**-bhūpāla-bhrātā bhīma-parākramaḥ [|*] tat-sūnuḥ **Kīrttivarm**=ābhūn=mṛit-prās-ārddita-du-

31 rjjanaḥ || [20*] [5]**Taila**-bhūpas=tatō jātō **Vikramāditya**-bhūpatiḥ [|*] tat-sūnuhr(r)=abhavat=tasmād=**Bhīma**-rājō=ri-bhīkaraḥ || [21*] [5]**Ayyaṇ**-āryas=ta-

32 tō jaṁ(ja)jñō yad=vaṁsa(śa)sya śriyaṁ svakaṁ[6] [|*] prāpayann=iva vaṁśaṁ sa vavṛitē **Kṛishṇa**-naṁdanāṁ || [22*] [7]Abhavat=tayōs=tanūjō vijaya-vibhāsī

33 virōdhi-vidhvaṁsī [|*] tējō-vijit-ādityaḥ satya-dhanō **Vikramādityaḥ** || [23*] [8]**Chēd-īśa**-vaṁśa-tilakāṁ **Lakshmaṇa-**

34 **rājasya** naṁdanāṁ nuta-śīlāṁ [|*] **Voṁthādēvīṁ** vidhivat=pariṇinyē **Vikramādityaḥ** || [24*] [9]Sutam=iva Vasudē-

35 vād=Dēvakī Vāsudēvaṁ Guham=iva Giri-jāmir=ddēvam=Arddhēṁdumaulēḥ [|*] ajanayad=atha **Voṁthādēvy**=atas=**Tai-**

36 **la**-bhūpaṁ vibhava-vijita-Śakraṁ **Vikramāditya**-nāmnaḥ || [25*] [10]Ari-kuṁbhi-kuṁbha-bhēdana-ripu-durgga-kavāṭa-bhaṁ-

37 jana-prabhṛitiḥ [|*] sahaja-valasya Harēr=iva vāla-krīḍ=ābhavad=yasya || [26*] Kiṁ cha **Rāshṭrakūṭa**-**kula**-rājya-saṁbhavau || [11]Aurjjityāch=chara-

38 ṇāv=iva prachalitau sākshāt=Kalēḥ krāmataḥ krūrau vaddha-śarīrakau guru-jana-drōha-prarōhāv=iva [|*] kālāt=khaṁḍita-**Rāshṭra-**

39 **kūṭaka-kula**-śrī-valli-jāt-āṁkurau lūnau yēna sukhēna **Karkkara-Raṇastaṁbhau** raṇa-prāṁgaṇē || [27*] [12]Itthaṁ pur=Āditi-sutair=iva bhū-

40 ta-dhātrīṁ yō **Rāshṭrakūṭa**-kuṭilair=gamitām=adhastāt | uddhṛitya Mādhava iv=ādi-varāha-rūpō vabhrē **Chalukya-kula**-valla-

41 bha-rāja-lakshmīṁ || [28*] [13]**Hūṇa**-prāṇa-hara-pratāpa-dahanō yātrā-trasan-**Māravaś**=**Chaidya**-chchhēdy=akhila-kshamā-jaya-naya-vyutpaṁ-

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[1] Metre : Vasantatilakā. [2] Metre : Drutavilambitā.

[3] Probably we should read °*bhiḍaṁ*, as in the Nīlgunda plates.

[4] Metre : Trishṭubh upajāti, *pāda* 1 being Upēndravajrā and *pādas* 2—4 Indravajrā.

[5] Metre : Ślōka.

[6] Apparently we should read *svakāṁ . . . vaṁśaṁ svāṁ sa vavrē (or babhrē)*; the parallel passage in the Nīlgunda plates, with the note, should be compared.

[7] Metre : Āryā.

[8] The words *Chēd-īśa . . . nuta-śīlāṁ* may be scanned as the first half of an Āryāgīti, the remainder as the latter half of an Āryā.

[9] Metre : Mālinī. [10] Metre : Āryā. [11] Metre : Śārdūlavikrīḍita.

[12] Metre : Vasantatilakā [13] Metre : Śārdūlavikrīḍita.

42 na-dhīr=Utpalaḥ [|*] yēn=ātyugra-raṇ-āgnura(gra)-darśita-vala-prāchurya-sau(śau)ry-ōdayaḥ kārāgāra-nivēsi(śi)taḥ kavi-vṛishā yaṁ
43 varṇṇayan=ghūrṇṇutēḥ[1] || [29*] [2]Bhammaha-Raṭṭād=abhavad=bhūpālād=Rāshṭrakūṭa-kula-tilakāt [|*] Lakshmīr=iva salila-nidhē[ḥ*] śrī-Jā-
44 kavv-āhvayāḥ(yā) kanyā || [30*] [3]Chālukya-vaṁś-āṁvara-bhānu-mālī śrī-Taila-bhūpāla upāyat=ainām [|*] tayōś=cha lōk-ābhyuda-

Second Plate; Second side.

45 yāya yōgas=sa chaṁdrikāṁ(kā)-chaṁdramasōr=iv=āsīt || [31*] [4]Śrī-Taila-bhūmipālāch=chhrī-Jākavvās=samajījanat[5] [|*] śrīmat-Satyāśra-
46 yaṁ Skandam=Aṁvikā Tryaṁvakād=iva || [32*] [6]Vidvishad-gōtra-vitrāsī dēvō vivudha-sammataḥ [|*] div=īva bhuvi yō dhattē sarvva-varṇṇa-dharaṁ dha-
47 nuḥ || [33*] Api cha || [7]Yasya pratāpa-jvalanēna dagdhaḥ=prarōhat=īv=āri-gaṇasya vaṁśaḥ [|*] vālaiḥ=prarūḍh-āṁkura-jāla-kalpair=ddiśāṁ
48 vijētuḥ=pathi sannivishṭaiḥ || [34*] [8]Tasy=ānujaḥ śrī-Daśavarmma-nāmā tad-vallabhā Bhāgyavat=īti dēvī [|*] tayōr=abhūd=vikrama-sī(śī)la-śā-
49 lī śrī-Vikramāditya-nṛipas=tanūjaḥ || [35*] [9]Asau nija-jyēshṭha-pituḥ=parōkshaṁ vabhāra vārāsi(śi)-vṛitta(tā)ṁ dharitrīṁ [|*] bhujēna kēyūra-latā-
50 m=iv=ōchchair=vvidārit-ārāti-kadaṁvakēna || [36*] [10]Jyōtsn=ēv=āchchha-sunirmalā nisi(śi) saras-tīrēshu haṁs-ākṛitiḥ kāsa(śa)-stōma-samā sa-
51 ritsu gaganē gaur-ābhra-vṛiṁda-dyutiḥ [|*] kīrttir=yasya tad-udyam-ōchita-sa(śa)rach-chihnāyamānā ripūn=nityaṁ hā(bhā)yayat=īttham=anya-sama-
52 yē=py=ā-māsa-vidvēshiṇī || [37*] [11]Varṇṇ-āśramāṇāṁ sthitayē sthitō=pi yaś=ch=ākarōd=varṇṇa-viśēsha-hāniṁ [|*] sva-kīrttibhir=vyāpta-dig-aṁ-
53 vurāsi(śi)s=tathā=pi lōkē mahanīya ēva || [38*] [12]Tyāg-ādayō yasya guṇāḥ=prasiddhās=saṁkhyām=atikramya sadā pravṛittāḥ [|*] yais=sa-
54 j-janānāṁ hṛidayāni va[d*]dhvā samāchakarsha sva-samīpa-dēsaḥ(śaṁ) || [39*] Tad-anu tasy=ānujaḥ || [13]Yasy=ākhila-vyāpi
55 yasō(śō)=vadātam=akāṇḍa-dugdh-āṁvudhi-vṛiddhi-sa(śa)ṁkāṁ [|*] karōti mugdh-āmara-suṁdarīṇām=abhūt=sa bhūpō Jagadēka-
56 mallaḥ || [40*] [14]Sad=āvanasthaḥ=paṭu-vikram-āḍhyō mad-āndha-gandh-ēbha-ghaṭā-vipāṭī [|*] dhar-ōrjita-prasphurita-prabhā-
57 vō rarāja yō=sau Jayasiṁha-rājaḥ || [41*] [15]Yatra prasīdati samasta-jagach-chharaṇyē nyak-chakrur=Antakam=api
58 kshitipās=sakōpaṁ [|*] yasmān=manōratha-path-ātigam=artham=arthī saṁprāpya saṁsmarati na sma sura-drumāṇāṁ || [42*]

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[1] Read : *ghūrṇṇatē*.

[2] Metre : Āryā.

[3] Metre : Trishṭubh upajāti, *pādas* 1 and 2 being Indravajrā and 3 and 4 Upēndravajrā.

[4] Metre : Ślōka.

[5] Read *Jākavvā saṁ°*.

[6] Metre : Ślōka. The point of the verse is to compare the king to Indra.

[7] Metre : Trishṭubh upajāti, *pādas* 1 and 3 being Indravajrā, 2 and 4 Upēndravajrā.

[8] Metre : Trishṭubh upajāti, *pādas* 1, 2 and 4 being Indravajrā and 3 Upēndravajrā.

[9] Metre : Trishṭubh Upēndravajrā.

[10] Metre : Śārdūlavikrīḍita. The verse is an echo of the Ṛitu-saṁhāra, iii, 1 ff.; the king's glory has all the features of lustre characteristic of autumn alone, but it persecutes his foes all through the year.

[11] Metre : Trishṭubh upajāti, *pādas* 1 and 2 being Indravajrā, 3 and 4 Upēndravajrā.

[12] Metre : Trishṭubh upajāti, *pādas* 1—3 being Indravajrā and 4 Upēndravajrā.

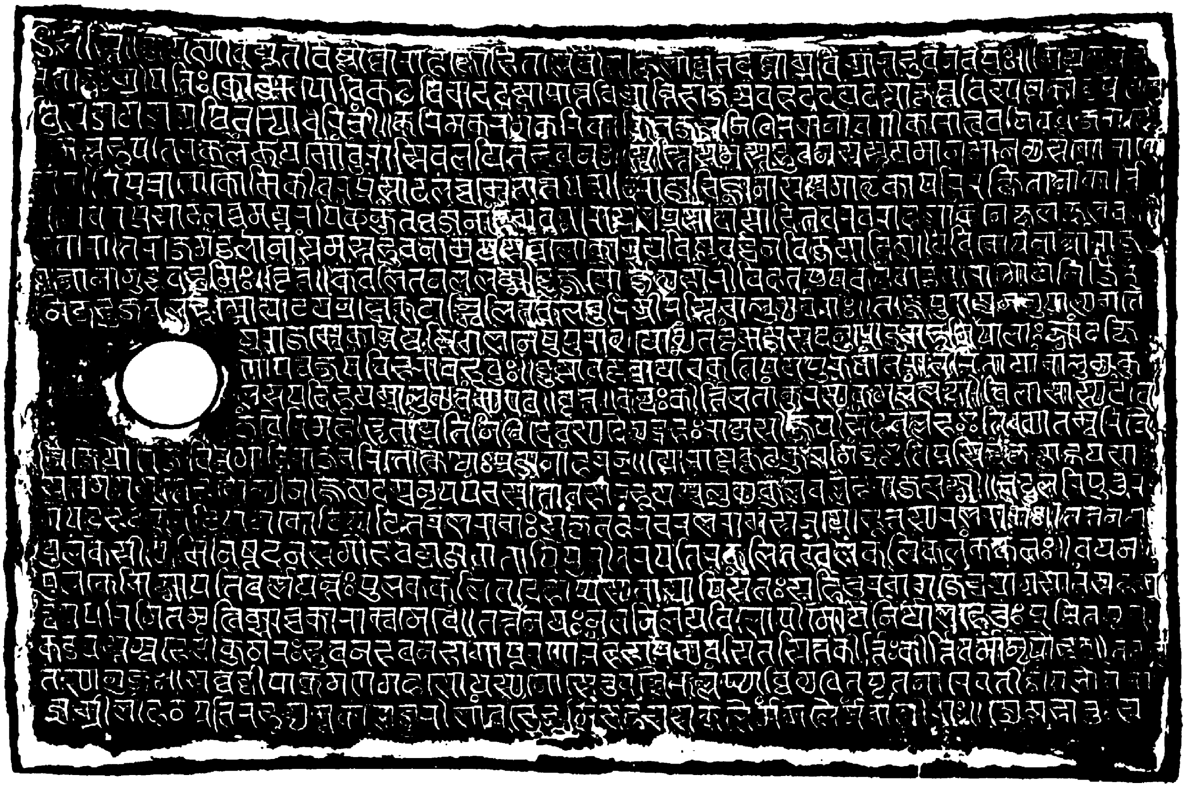
[13] Metre : Trishṭubh upajāti, *pāda* 1 being Indravajrā and 2—4 Upēndravajrā.

[14] Metre : Trishṭubh Upēndravajrā. See the note on the same verse in the Nīlgunda plates, p. 158 above.

[15] Metre : Vasantatilakā.

Miraj plates of Jayasimha II : A.D. 1024

i



ii a



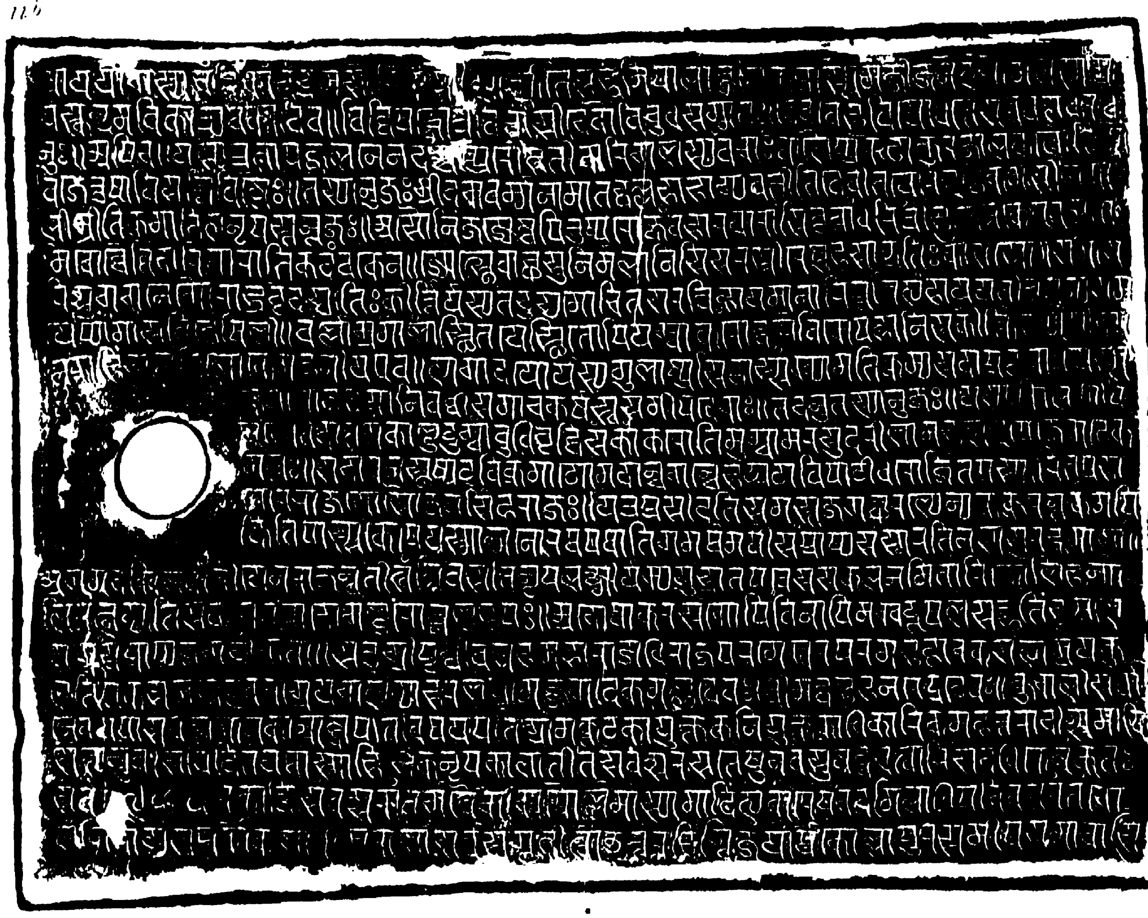
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SCALE ABOUT ONE-HALF

FROM MR. WATHEN'S INK-IMPRESSIONS

iib



iii



59 [1]Agamad=akhila-dhātrī yēna rājanvatītvaṁ nivasati nṛipa-lakshmīr=yasya su(śu)bhr-ātapatrē [|*] sa sakala-namit-āri-kshōṇibhṛin-mau-

60 li-ratna-dyuti-sā(śa)valita-pādō gaṇḍarolgaṇḍa-bhūpaḥ ||· [43*] [2]Adōsh-ākara-saṁgō=pi vin=āpi makha-dūshaṇaṁ [|*] sad-bhūti-bhūshaṇē(ṇō)

61 yaś=cha saṁprāpya(pa) jagad-īśatāṁ || [44*] Sa tu śrī-pṛithvī-vallabha-mahārājādhirāja-paramēśvara-paramabhaṭṭācha(ra)ka-Satyāśraya-ku-

62 la-tilaka-samasta-bhuvan-āśraya-Chāluky-ābharaṇa-śrīmaj-Jagadēkamalla-dēvaḥ | śrī-mad-vallabha-narēṁdra-dēvaḥ ||[3] kuśalī sarvvā-

63 n=ēva yathā-saṁvaddhyamānakān=rāshṭrapati-vishayapati-grāmakūṭak-āyuktaka-ni-yuktak-ādhikārika-mahattar-ādīn=samādi-

64 sa(śa)ty=astu va[ḥ*] |[4] saṁviditaṁ yath=āsmābhi[ś*]=Śaka-nṛipa-kāl-ātīta-saṁvatsara-sa(śa)tēshu navasu shaṭ=cha chatvāriṁsad=adhikē[5] aṁkataḥ

65 saṁvat 946 Raktākshi-saṁvatsar-āṁtarga[ta*]-Vaiśākha-paurṇṇamāsyām-Ādityavārē paṁcha-Dramil-ādhipatiṁ valavaṁtaṁ Chō-

66 laṁ nirddhāṭya sapta-Koṁkaṇ-ādhīśvarāṇāṁ sarvvasvaṁ gṛihītvā uttara-dig-vijay-ārthaṁ Kollāpura-samīpa-samāvāsi-

Third Plate.

67 ta-nija-vijaya-skandhāvārē Pagalaṭi-vishay-āṁtaḥpāti-Mudunīra-grāma-j[ā*]tāya Kauśika-gōtrāya Bahvṛicha-sā(śā)khāsa(ya)

68 vrahmachāriṇē Śrīdhara-bhaṭṭa-pautrāya Rēvaṇārya-bhaṭṭa-putrāya Vāsudēvārya-śarmaṇē yajana-yājan-ādi-shaṭ-karma-

69 niratāya vēda-vēdāṁga-pāragāya Eḍadore-dvisahasr(sr)-āntaḥpāti-Karaṭikallu-trisa(śa)ta-madhyē Māḍadūjhūru-

70 nāma-grāmaḥ sa-dhānya-hiraṇy-ādēyaḥ nidhi-nidhāna-samētaḥ rājakīyānām=anaṁguli-prēkshaṇīyaḥ sa-su(śu)lkaḥ

71 sarvva-kara-vādhā-pari[hā*]rō sarvva-namasyō=grahārō dattaḥ || Tasya ch=āghāṭāḥ pūrvvataḥ Jālihāḍu[6]-nāma-grāmaḥ dakshiṇa-

72 taḥ Uṇahalllir[7]-nāma-grāmaḥ paśchimataḥ Vavvulikhēṭa-nāma-grāmaḥ uttarataḥ Govanti-nāma-grāmaḥ ētēshāṁ chatu-

73 rṇṇāṁ grāmāṇāṁ madhyē pūrvva-prasiddha-svakīya-sīmā-sahitaś=chatur-āghāṭa-visu(śu)ddhaḥ sa yushmā | bhir[8]=āgāmibhir=asma-

74 d-vaṁśyair=anyaiś=cha bhūmipālaiḥ-pālanīyaḥ [||*] Tathā ch=ōktaṁ bhagavatā Vēda-vyāsēna Vyāsēna || [9]Vahubhir=vvasudhā dattā

75 rājabhis=Sagar-ādibhi[ḥ*] [|*] yasya yasya yadā bhūmis=tasya tasya tadā phalaṁ || Apaharaṇē=pi cha dōshas=tēn=ē(ai)v=ōktaḥ [||*]

[1] Metre: Mālinī.
[2] Metre: Ślōka.
[3] Delete the double *daṇḍa*.
[4] Delete the *daṇḍa*.
[5] Read *shaṭ-chatvāriṁśad-adhikēshu*.
[6] The stroke to the left at the bottom of the cerebral *ḍ* here (compare the *ḍa* of *Māḍadūjhūru*, two lines higher up) was made rather thin and faintly, and has failed to appear in the lithograph, though it can be recognized clearly enough in the ink-impression.
[7] Read *Uṇahalli*.
[8] Delete the *daṇḍa*, and join up *yushmābhir*.
[9] Metre: Ślōka; and in the next four verses.

76 Sva-dattāṁ para-dattāṁ vā yō harēta vasundharāṁ [| *] shashṭiṁ varsha-sahasrā(srā)ṇi vishṭhāyāṁ jāyatē kṛimiḥ ||

77 Viṁdhy-āṭavīshv=atōyāsu su(śu)shka-kōṭara-sāyina[1] kṛishṇa-sarppā hi jāyantē vrahma-dēy-āpahārakāḥ [||*]

78 Suvarṇṇam=ēkaṁ gām=ēk[ā*]ṁ bhūmēr=apy=ēkam=aṁgulaṁ [|*] haran=narakam=āpnōti yāvad=ā-bhūta-saṁplavaṁ || Anyā-

79 yēna hṛitā bhūmiḥr[2]=anyāyēna tu hāritāḥ[3] haratō hārayataś=cha dahaty=ā-saptamaṁ[4] kulaṁ || Rāmabha-

80 drēṇ=āpy=uktaṁ || [5]Sāmānyō=yaṁ dharmma-sētur=nṛipāṇāṁ kālē kālē pālanīyō bhavadbhiḥ[|*] sarvvān=ētān=bhāvinaḥ=pārthi-

81 vēṁdrān=bhūyō bhūyō yāchatē Rāmabhadraḥ || [6]Mad-vaṁśa-jāḥ=para-mahīpati-vaṁśa-jā vā pāpād=apēta-manasō bhuvi bhā-

82 vi-bhūpāḥ[|*] yē pālayaṁ | [7]ti mama dharmmam=imaṁ samastaṁ tēbhyō mayā virachitō=ṁjalir=ēsha mūrdhni || Śrīmad-rājādhirā-

83 ja-rāja-chūḍāmaṇēḥ śrīmaj-Jayasiṁha-dēvasya dattiḥ || Śāsan-ādhikāri-mahā-prachaṁḍa-daṁḍanāyaka-śrīmat-Prōlā-

84 rya-prativaddha-lēkhaka-Māipayyēna likhitaṁ || Maṁgalaṁ mahatī śrī śrī śrī ||[8]

TRANSLATION.

As far as line 61 this record has been sufficiently dealt with by my treatment of the record of A.D. 1123 on the Nilgunda plates (see p. 142 ff. above) : we take up the translation of the present inscription from the point at which its business matter begins :—

(Line 61) And he, the fortunate king **Jagadēkamalla**, favourite of Fortune and the Earth, great Emperor, supreme Lord, supreme Master, ornament of the **race of Satyāśraya**, refuge of the whole world, decoration of **the Chālukyas**, fortunate sovereign of the **Vallabha (dynasty)**, being in good health, issues a command to all who are therein concerned, the governor of the kingdom, the governor of the province, the village headman, the sheriff, the commissioner, official, president and others :—

(Line 64) Be it duly known to you that **on Sunday, the full-moon day of Vaiśākha in the year Raktākshi, when nine hundred and forty-six years have elapsed from the time of the Śaka king, in figures the year 946,** We, having overpowered the puissant **Chōla**, the sovereign of the **Five Dravidian Realms**, and having taken into our possession the wealth of the Lords of the **Seven Konkaṇs**, have, in Our victorious camp, pitched in the neighbourhood of **Kollāpura** with a view to a *dig-vijaya* to the north, granted unto **Vāsudēvārya Śarman**, a Brāhman celibate born in the village of **Mudunīra** situate in the **Pagalaṭi district**, a member of the Kauśika *gōtra* and the Bahvṛicha branch of the Vēdas, a grandson of **Śrīdhara Bhaṭṭa** and son of Rēvaṇārya Bhaṭṭa, a person devoted to the practice and teaching of sacrifice and the

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[1] Read *śāyinaḥ* [|*].

[2] Read *bhūmir=*.

[3] Read *hāritā* [|*].

[4] Read *ā-saptamam*.

[5] Metre : Śālinī.

[6] Metre : Vasantatilakā.

[7] Delete the *daṇḍa*, and join up *pālayaṁti*.

[8] After these words is engraved a decorative design of three figures, followed by a double *daṇḍa*, a figure resembling the numeral 9, and another double *daṇḍa*.

rest of the Six Works[1] and master of the Vēdas and their ancillary sciences, the village of **Maḍadūjhūru in the three-hundred of Karaṭikallu** situate within the **two-thousand of Eḍadore**, in fief, with grain and gold and *ādēya* thereof, with treasure and trouvaille, not to be pointed at with the finger (*of hypothecation*) by royal officers, with its tolls, with exemption from all taxes and conflicting claims, to be respected by all.

(Line 71) And its confines are: on the east, the village of **Jālihāḍu**; on the south, the village of **Uṇahalli**; on the west, the village of **Vavvulikhēṭa**; on the north, the village of **Govanti**. Lying between these four villages, possessing its own boundaries as previously known to the public, clearly defined in respect of its four confines, it shall be protected by Us and by future sovereigns, whether of Our race or others.

(Line 74) And so it has been said by the Lord Vyāsa, the compiler of the Vēdas: "Sagara and many other kings have made grants of land; whosoever at any time has the soil has at the same time the fruit thereof." The same likewise says regarding the guilt of removal thereof: "He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years. They who lay hands upon Brāhmanic fiefs are born as black snakes lying in withered trunks amid the waterless wildernesses of the Vindhya. He who takes away a single gold piece, a single cow, or a single finger's length of soil, goes to hell until the cosmic dissolution. An unjust seizure of land, or an unjust causing of land to be seized, burns the family of the seizer and his instigator unto the seventh (*generation*)." Likewise Rāmabhadra has said: "This general principle (literally, dyke) of law for kings must be maintained by you in every age; again and again Rāmabhadra makes this entreaty to all these future monarchs: I clasp my hands on my head in reverence to those coming sovereigns on the earth, whether born of my own line or of the line of other kings, who with souls free from sin shall preserve this my law in its entirety."

(Line 82) The grant of the fortunate Emperor and crest-jewel of monarchs, the fortunate king **Jayasiṁha**. Written by Māipayya, a scribe attached to the fortunate Prolārya, Curator of Edicts and High August General of the Forces. Prosperity! Great fortune!

No. 35.—MANDASOR INSCRIPTION OF THE TIME OF NARAVARMAN; THE MALAVA YEAR 461.

By Mahamahopadhyaya Pandit Haraprasad Shastri, M.A., C.I.E., Calcutta.

This inscription was discovered by Mr. Jaya-Śaṅkara, pleader at Mandasōr in the Gwalior State. Mandasōr, as is well known, is the site of the ancient city of *Daśapura*. The stone-slab bearing the record was turned up by the plough in a small hamlet close to Mandasōr, on the banks of the river Siwana. It was removed by its discoverer Mr. Jaya-Śaṅkara to his own residence in Mandasōr, but subsequently, the *Subba* or Governor of Mandasōr, suspecting that the inscription contained some information about hidden treasure, had it removed to his own residence. There I found it in October 1912. The Governor very kindly allowed me to examine the slab and to remove it to Mr. Jaya-Śaṅkara's house where I was staying. At that time I read the whole of the inscription from the stone itself. Mr. Jaya-Śaṅkara had given me an impression of it, but as it was not very clear, I requested Sir John Marshall, Director-General of Archæology in India, to get some better estampages for me. At his request Mr. D. R. Bhandarkar, Superintendent, Archæological Survey, Western Circle, sent two excellent inked impressions to me in April 1913, one of which is reproduced here.

[1] *Shaṭ-karma*: compare Manu, i. 83.

The slab bears nine lines of writing, each containing a verse and a half or forty-eight syllables. There are thirteen verses and a half on the slab, and the record is not complete. Chisel marks are to be found on all sides of it except at the bottom, where it has split. The inscribed surface measures 1′ 6½″ by 7¼″ and the size of the characters varies from ¼″ to ⅜″.

The following **orthographical** peculiarities may be noticed. All consonants with a superscript *r* have been doubled, *e.g.*, *Jayavarmma-*, l. 4; *pārtthivē*, l. 5, etc., but consonants with a subscript *r* have not always been doubled; cf. *-vikrānta-*, l. 5; but *-Śakkrasya*, l. 2; *-vikkramē*, l. 4. In some cases the *anusvāra* has been used in places where there ought to have been *sandhi*, *e.g.*, *=alaṁkṛitā* and *paṁchamyām=*, l. 3; *-saṁbhāra-*, l. 6; *ṅ* has been used thrice in the place of the *anusvāra*, *viz.*, in *Siṅhavarmmaṇas=*, and *=siṅhavikrānta°*, l. 5, and *śaraṇaṅ=gataḥ*, l. 7. The word *śrī*, whenever used in Sanskrit as the first part of a compound word, either in inscriptions or in literature, is used without *vibhakti*. Sometimes it is used as a separate word with the third case-ending, meaning *saha* or *yukta*, but in the present inscription it is used in the first case-ending, as in *śrīr-Mmālava-*, l. 1; *śrīr-mmahārāja-*, l. 5. In the last case, however, its use is optional.

The **language** is Sanskrit and the whole of it, with the exception of the word *siddham* at the beginning of line 1, is in verse. There are a few mistakes due to the mason's carelessness, *e.g.*, *-viddudīpa-* for *-vidyuddīpa-* in l. 6; *prāvṛik-kālē* for *prāvṛiṭ-kālē* in l. 2; *Jayamit[r]ayāḥ* for *Jayamitrāyāḥ* in l. 9, and *svakulasy=atha* for *svakulasy=ātha* in l. 8.

The **characters** of the inscription belong to the Central Indian variety of the Southern alphabet which is said to have closely agreed with the Western variety of the same alphabet in its simplest form.[1] The most important common characteristics of the Southern alphabet are to be found in this inscription :—

(1) *Pa*, *pha*, *sha* and *sa* are open at the top. *Ma* always has the ancient form. The *ya* is tripartite in all cases, with the exception of *prāk-puṇy-ōpachay-*, l. 4, where it is bipartite.

(2) The long vertical stroke of the right limb of *la* is always retained and moreover it is in all cases, bent towards the left.

(3) The medial *ṛi* is shown by a curled curve to the left.

Besides these, the following particulars are to be observed :—

(1) *Ā*, which occurs once, has a loop at the bottom, cf. *Āśvōja-* in l. 3. The medial *ā* is placed somewhat lower down than usual in two cases, *viz.* *Āśvōja-*, l. 3, and *-mardhuśrāvam*, l. 7.

(2) Medial *i* is expressed both by a loop and a curve to the left.

(3) Initial *ī* occurs only once in *īdṛik-* in l. 4. The medial form is expressed by a double curve; cf. *śrīr-*, l. 1.

(4) Medial *u* is expressed in three different ways,—

(*a*) The usual one consisting of a hook turned towards the left and attached to the bottom of letters, *e.g.* in *-samudra-*, l. 1; *-pushpair=*, l. 3.

(*b*) A curve to the right attached to the bottom of the letter, which ends in a vertical line rising to the full height of the letter, *e.g.* in *-śuklasya*, l. 3, and *duhitur=*, l. 9.

(*c*) A curve to the left attached to the bottom of *ra*, rising upwards and intersecting the vertical limb of the consonant; *e.g.* in *-chāru-*, l. 7; *-kāruṇikaḥ*, l. 9. The only exception is the form in *purushāy=*, l. 1.

[1] Bühler's *Indian Palæography, Ind. Ant.*, Vol. XXXIII, Appendix, p. 62.

(5) Initial *ē* occurs only once, in *ēka-*, l. 2; the medial form is expressed by a hook to the left; cf. *-śirasē*, l. 1.

(6) *Ai* occurs only in the medial form and does not call for any remark.

Among consonants the only letters worth noticing are:—

(1) *Kha*, cf. the form in *-śikhachalam* in l. 6, where the base is triangular as in the Northern variety.

(2) *Ṇa*, the form of this letter is peculiar as it consists of the *na* with a semi-circular top-stroke; cf. *-gaṇ-āmnātē*, l. 1.

(3) *Tha*, where we may note the curvature of the crossbar; cf. *-manōrathē*, l. 4.

(4) In *pa* the vertical stroke on the left has been slightly bent inwards as in *-paryyaṅka-*, l. 1.

(5) The curvature of the left vertical line is also noticeable in *pha* cf. *-phaladaṁ* in l. 7.

(6) *Ma* has retained its ancient form of the Scythian inscriptions. The only change in it is to be found in the base line which in certain cases has bent downwards.

(7) In *śa* the lower part of the left limb curves in and not out, as is usual; cf. *-śirasē*, l. 1.

(8) In *sha* the crossbar is strictly horizontal in all cases. The left shows a curvature to the right as in *pa* and *pha*.

(9) *Sa* retains its old form of the Scythian inscriptions.

(10) The left limb of *ha* also shows a curve to the right.

The record refers itself to a king named **Naravarman**, who was the son of **Siṅhavarman** and the grandson of **Jayavarman**. This Naravarman is mentioned in the Gaṅgdhār inscription of his son **Viśvavarman**[1] of the Mālava year 480, and Viśvavarman again is referred to in the inscription of his son **Bandhuvarman**,[2] who was a contemporary as well as the feudatory of the Emperor **Kumāragupta I.** In the Susuniā rock inscription of **Chandravarman**,[3] we find that the name of Chandravarman's father was **Siṅhavarman**. It is spelt exactly in the same way as in this inscription, i.e., *Siṅhavarman* and not *Siṁhavarman* or *Siṅgharvarman*. A comparison of the alphabets of the two inscriptions shows that they belong to the same historical period and can only be separated by a very few years. Up to this day epigraphists and historians have generally regarded the Mōharauli pillar inscription of Chandra[4] as being a record of the early Gupta Emperor Chandragupta II. I think the Susuniā inscription and the new Mandasōr inscription have put a new complexion on the state of affairs. In the Susuniā rock inscription we find a king named Chandravarman, the son of Siṅhavarman, of the city of **Pushkaraṇa**, dedicating one of the insignia of Vishṇu, *viz.*, a wheel. Pushkaraṇa or **Pushkaraṇā** is undoubtedly the ancient name of the city of **Pōkharaṇ** in the Jōdhpur State. An ancient city no doubt, as it has given its name to a sub-division of Brāhmaṇas, named *Pushkaraṇā* Brāhmaṇas, as **Daśapura**, and **Ānandanagara** (Wadnagar) and Śrīmāla have given their names to the *Daśōrā*, *Nāgara* and *Śrīmālī* Brāhmaṇas. Pushkaraṇā seems to have been the capital of the Kshattriya

[1] Fleet's *Gupta Inscriptions*, pp. 74 ff.

[2] *ibidem*, p. 82.

[3] See *Proceedings of the Beng. As. Soc.*, 1895, pp. 177 ff.

[4] *Gupta Inscriptions*, pp. 139 ff.

Varman-kings of Mālava. By the help of the newly discovered inscription we can put up the following genealogy of these rulers of Mālava :—

Jayavarman
|
Siṁhavarman
|
Naravarman
|
Viśvavarman
|
Bandhuvarman.

The Susuniā inscription connects Chandravarman with this dynasty and we have the following complete genealogy :—

Jayavarman
|
Siṁhavarman
|

Chandravarman (a contemporary of Samudragupta).	Naravarman V. S. 461=404-5 A.D.
	Viśvavarman V. S. 480=423-4 A.D.
	Bandhuvarman; V. S. 493= 436-37 A.D.

The Mēharaulī pillar inscription mentions a king named Chandra who had conquered the Vāhlikas after crossing the seven mouths of the Indus, and the Vaṅgas. Nowhere in a Gupta inscription do we find any mention of any conquest of the Punjab or of Afghanisthan by Chandragupta II., or any other successor of Samudragupta. The Susuniā inscription supplies us with a king named Chandra with the family title Varman, who belonged to Pushkaraṇa in Western India, but had dedicated a wheel of Vishṇu close to the Vaṅga country. The Mēharaulī pillar itself is the very *dhvaja*, another ensign of Vishṇu, the dedication of which is recorded in the inscription itself, and it also speaks of a conquest of Bengal. The natural conclusion is to state that Chandra of the Mēharaulī pillar inscription and Chandravarman, son of Siṁhavarman, of the Susuniā inscription, are one and the same person. In the former record the family name was omitted in order to satisfy the needs of the metre.

Hitherto the Bijayagaḍh pillar inscription[1] has been regarded as the oldest known inscription of the Mālava-Vikrama Era, though the era used has not been specifically named. So the

[1] *Gupta Inscr.*, pp. 251 ff.

earliest epigraphical mention of the name of this era is to be found in the new inscription in the following words :—

Śrīr-mmālava-gaṇ-āmnātē praśastē kṛita-saṁjñitē.

Sir R. G. Bhandarkar has commented on this line at length in a paper contributed to the Indian Antiquary[1] which appeared before my paper[2] in which the discovery of the inscription was announced.[3] I am afraid I am not able to agree with his conclusions. In the first place he says that the word *āmnāta* means "authoritatively laid down", but the word *āmnāta* is derived from the root *mnā*, to repeat. Therefore *āmnāta* means 'repeatedly used'. The word *āmnāya* from the same root means the Vēdas, which are constantly repeated. *Samāmnāya* and *Samāmnāta* occur in the beginning of the Nirukta, which is regarded as a sort of commentary on the Nighaṇṭu, which always precedes the former. The phrases mean that which is to be learnt by heart. The question of authoritativeness is to be derived from the context and not from the word.

In the second place he takes the word *gaṇa* to mean a body politic or corporate body, for which I am afraid there is no warrant of so ancient a date. *Gaṇa*, *pūga*, *nigama* or *saṅgha* always denote a congregation or collection, and I am afraid there is nothing in ancient literature to connect it with a political body.

The word *sthiti* has not been used in this inscription but it has been used in conjunction with the word *gaṇa* in two other Mandasōr inscriptions, viz.—

(1) Bandhuvarman's inscription of the year 493.

(2) Yaśōdharman's inscription.[4] Sir Ramakrishna takes it to mean "the formation", "the condition" or "the constitution". But *sthiti* usually means convention or tacit consent, and this is supported by the phrase *gaṇa-sthiti-vaśāt kālajñānāya likhitēshu*, i.e., written for the knowledge of the time owing to the tacit consent of the *gaṇa* or congregation of the Mālavas.[5] *Kālajñānāya* means for fixing the date. *Vaśa* here means owing to.

Both Sir Ramakrishna and Mr. D. R. Bhandarkar have taken *kṛita* as another name of all the years of the era used in this inscription. *Kṛita* is, however, the name of the first year of a cycle of years, which was used in the Vedic Period. Now this Vedic cycle seems to have been continued in use in the country surrounding Mandasōr in the 5th century A.D., though Mr. Shamasastry asserts that it had gone out of use in the 12th century B.C.[6] The word has been found in three inscriptions :—

(1) The Bijayagaḍh pillar of Varika Vishṇuvardhana, the year 428.

(2) The new Mandasōr inscription of the year 461.

(3) The Gaṅgdhār inscription of Viśvavarman of the year 480.

Our supposition that the year *kṛita* is the first year of a cycle of four years, becomes tenable if the year of the Mālava-Vikrama era to which it is applied, is divisible by four after the subtraction of one. Now this is so in two cases out of three. In the new Mandasōr inscription the number of years are divisible by four after the deduction of one. The date of the Gaṅgdhār inscription is an expired year, as is indicated by the words *yātēshu* and *sōttarapādēshu*; *yātēshu* means 'expired', and *sōttarapādēshu* means 'when one quarter had expired', and

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[1] Vol. XLII, pp. 199 f. [2] *Ibid.*, pp. 217 ff.

[3] See also D. R. Bhandarkar, *Progress Report of the Archæological Survey*, Western Circle, 1912-13, p. 58.

[4] *Gupta Inscr.*, pp. 150 ff.

[5] See also Dr. Thomas, *Journal Roy. As. Soc.*, 1914, p. 413, and Dr. Fleet, *ibidem*, pp. 745 ff.

[6] R. Shamasastry's *Gavāmayana*, p. 4.

this last has been omitted by Dr. Fleet in his translation. So the real date of the Gangdhār inscription lies in the year 481 of the Mālava-Vikrama era. This number is divisible by four after the deduction of one. The year of the Bijayagaḍh pillar inscription is the exception. Here the number of years are not divisible by four after the subtraction of one. But most probably this also is an expired year though it is not so specified.

A Jaina work, the *Bhagavatī Sūtra*, however, states that the four *Yugas* come in the following order: *Kali*, *Dvāpara*, *Trētā* and *Kṛita*. If a particular year is divisible by four then it is a *Kṛita* year.

Sir R. G. Bhandarkar is of opinion that the era used in this inscription was founded by the Mālava Republican body.[1] Mr. D. R. Bhandarkar[2] states that "the Mālavas were only in possession of a traditional usage regarding, i.e. of a mode of reckoning, the Kṛita year". Dr. Fleet[3] thinks that the Mālava Vikrama era was founded by the Kushaṇa Emperor Kanishka. They all proceed on the supposition that there was no such king as Vikramāditya before Chandragupta II. of the Gupta dynasty. In this connection I beg to point out that a king named Vikramāditya is mentioned in Hāla's *Saptaśatī*, V. 64 (ed. Weber, nr. 464). As Hāla cannot be placed later than the 1st century A.D., it must be admitted that the Vikramāditya mentioned here must have existed in the first century B.C. The verse runs as follows:—

Saṁvāhana-suha-rasa-tōsiēna dentēna tuha karē lakkhaṁ ।
chalaṇēṇa Vikkamāichchachariam=aṇusikkhiaṁ tissā ॥

I edit the inscription from the original stone.

TEXT.

1 सिद्धम् [।*] सहस्रशिरसे तस्मै पुरुषायामितात्मने [।*] चतुस्समुद्रपर्य्यङ्कतोय-
निद्रालवे नमः [॥ १*] श्रीर्म्मालवगणाम्नाते प्रशस्ते कृतसंज्ञिते [।*]

2 एकषष्ट्यधिके प्राप्ते समाशतचतु[ष्टये] [॥ *] प्राहृकाले[4] शुभे प्राप्ते मनस्तुष्टिकरे
नृणाम् [।*] मघे(हे)[5] प्रवृत्ते शक्रस्य कृष्णस्यानुमते तदा [॥ ३*]

3 निष्पन्नव्रीहियवसा काशपुष्पैरलंकृता [।*] भाभिरभ्यधिकं भाति मेदिनी सस्य-
मालिनी [॥ ४*] दिने आश्वो(श्वो)जशुक्लस्य पंचम्यामथ सत्कृते [।*]

4 ईदृक्कालवरे रम्ये प्रशासति वसुन्धराम् [॥ ५*] प्राक्पुण्योपचयाभ्यासात्संवर्द्धित-
मनोरथे [।*] जयवर्म्मनरेन्द्रस्य पौत्रे देवेन्द्रविक्रमे [॥ ६*]

5 क्षितीशे सिंहवर्म्मणस्सिंहविक्रान्तगामिनि [।*] सत्पुत्रे श्रीमहाराजनरवर्म्मणि
पार्त्थिवे [॥ ७*] तत्पालनगुणोद्देशाद्धर्म्मप्राशस्त्यविस्तरः [।*]

6 पूर्व्व[ज्ज](ज)न्मान्तराभ्यासाद्बलादाक्षिप्तमानसः[6] [॥ ८*] स्वयशःपुण्यसंभारविवर्द्धित-
कृतोद्यमः [।*] मृगतृष्णाजलस्वप्नविहुद्दीपशिखाचलम्[7] [॥ ९*]

7 जीवलोकमिमं ज्ञात्वा शरण्यं शरणङ्गतः [।*] त्रिदशोदारफलदं स्वर्गंत्तो-
घावपल्लवम् [॥ १०*] विमानानेकविटपं तोयदांबुमधुंस्रावम्[8] [।*]

[1] *Ind. Ant.*, Vol. XLII, p. 200.

[2] *Loc. cit.*, p. 163.

[3] *J. R. A. S.*, 1913, p. 633, Note 2.

[4] Read प्रावृट्काले.

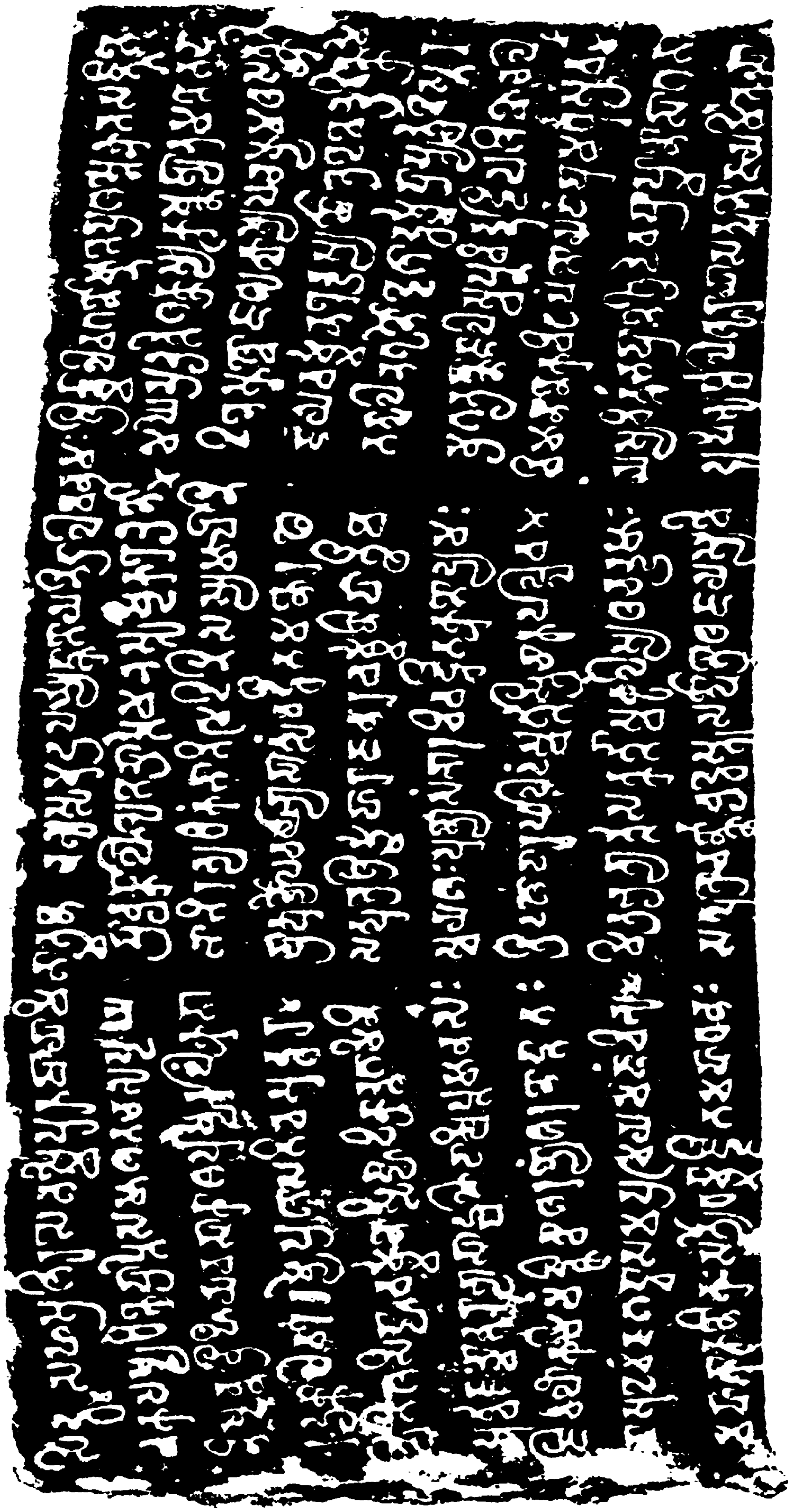
[5] [I would read मेघे प्रवृत्ते.—S.K.]

[6] The mark above स: is probably accidental.

[7] Read °विद्युद्दीप°.

[8] Read °मधुस्रवम्.

Mandasor inscription of the time of Naravarman.—Malava Samvat 461.



SCALE ·45

W. GRIGGS & SONS, PHOTO-LITH.

8 वासुदेवं जगद्वासमप्रमेयमजं विभुम् [॥ ११*] मित्रभृत्यार्त्तसत्कर्त्ता स्वकुलस्यच[1] चन्द्रमाः [।*] यस्य वित्तं च प्राणाश्च देवब्राह्मणसागता[2][:] [॥ १२*]
9 महाकारुणिकः सत्यो धर्म्माज्जितमहाधनः [।*] सत्पुत्रो वर्ण्णवृद्धेस्तु सत्पौत्रोथ जयस्य वै [॥ १३*] दुहितुर्ब्बलशूरायाः[:*] सत्पुत्रो जयमित्रया[:][3] [।*]

TRANSLATION.

(Verse 1.) Success! salutation to that Purusha with thousand heads and immeasurable soul, who sleeps on the waters of the four oceans as on a bedstead.

(V. 2.) **On the arrival of the auspicious year four hundred increased by sixty-one named Krita** and repeatedly used by the illustrious **Mālava** tribe; (V. 3) on the approach of the auspicious rainy season which delights the minds of men, the festival of Śakkra having commenced as then allowed by *Krishṇa*, (V. 4) the earth garlanded by corn shines with lustre to a great extent, being adorned by Kāśa flowers and growing up paddy and fodder. (Vv. 5-7). **On the 5th day of the waxing moon in the month of Āśvina**, in this delightful and auspicious time, which is a matter of congratulation to all, while the illustrious *Mahārāja* **Naravarman,** the ruler of the Earth, was governing the world, the virtuous son of the king **Siṁhavarman,** and the grandson of the king **Jayavarman,** whose prowess was like that of the king of Gods, whose gait was as powerful as that of a lion,[4] and whose desires were increasingly fulfilled owing to the repeated accumulation of merit in previous (*births*); (Vv. 8-14) with the object of exemplifying the merit of that administration, Satya, the virtuous son of Varṇṇavṛiddhi the virtuous grandson of Jaya, the virtuous son of Jayamitrā, (*who was*) the daughter of Balaśūrā, bestirring himself for the acquisition of merit, his mind being forcibly drawn to (*such a course*) owing to the habit acquired in previous existences, whose efforts were intensified by the weight of his merit and fame, who honoured friends, servitors and those in distress, who was as the moon in his own family, whose wealth and even whose life was made over to the Gods and the Brāhmaṇs, who was endowed with great compassion, who acquired his great wealth by lawful means, and who finding this living creation to be transitory like the water of the mirage, like a dream, like the lightning and the flame of the lamp, took refuge in Vāsudeva, the grantor of protection, the habitat of the creation, the immeasurable, the unborn, all pervading, (*who is compared to a tree*) which gives heaven as its noble fruit, whose charming young shoots are the celestial damsels, whose many branches are the heavenly cars, which drops honey (*in the shape*) of rains from clouds . . . . .

No. 36.—TWO GRANTS OF RANABHANJADEVA.

By R. D. Banerji, M.A.

The discovery of these two grants were announced by Bābū Nāgēndra Nāth Vasu, the Honorary Archæological Surveyor to the Mayūrabhañja State, Orissa, in the first volume of *The Archæological Survey of Mayurabhanja.*[5] One of these grants was edited by him in the same publication with plates, which, though clear, are not reliable as the process of reproduction

[1] Read °स्याच. [2] Read °सात्कृता. [3] Read °मित्रायाः.

[4] [R. D. Bhandarkar renders the phrase *Siṁha-vikrānta-gāmin*, as the tributary prince of Siṅghavikrānta (i.e. Siṁhavikrama or Chandragupta II); *Ind. Ant.*, 1913, p. 162.]

[5] *The Archæological Survey of Mayurabhanja by Nagendra Nath Vasu*, Vol. I, pp. 129 ff.

adopted was not purely mechanical. The publication of the Sōnpur grant of Śatrubhañjadēva[1] has thrown new light on the Bhañja dynasty of Orissa. As Bābū Nāgēndra Nāth Vasu's edition is not free from mistakes, I have edited both plates together. I obtained them, in 1911, through Mr. L. E. B. Cobden-Ramsay, I.C.S., Political Agent, Orissa Feudatory States, along with two other plates, one of which has already been edited by me in this Journal[2] while the other one has been published by Bābū Nāgēndra Nāth Vasu.[3]

The plates were found in the Feudatory state of Baudh in Orissa and "were turned up by the plough[4]". Further details about their discovery are not available to me. At present the plates belong to the Feudatory Chief of Baudh. The first verse of both of these plates and many of the following ones correspond to those of the Sōnpur grant of Śatrubhañjadēva. For the sake of distinction I have named the plates A and B.

A.—The Baudh Grant of Raṇabhañjadēva; the 54th year.

The inscription recording this grant is incised on three plates of copper measuring from 8½ to 8¼" in length and from 4¼" to 4⅝" in breadth. They are held together by a ring, ½" thick and nearly 4" in diameter, of the same metal, passing through round holes about ¼" from the edges of the plates. The first plate only carries writing on the inner side. The royal seal, soldered to this ring, is round in shape and measures $2\frac{3}{16}$" in diameter. The impression of the seal consists of a crescent above, the name of the king *śrī-Raṇabhēñjadēvasya* in the middle, and a seated bull, facing the proper left, below. The plates with ring and seal weigh 232 tolas.

The characters of the inscription are more archaic in form than those of the Bāmanghāṭī grant of the same king[5] or the new Sōnpur grant[6] of his father Śatrubhañjadēva. They are more akin to the characters of the Gumsūr grant of Nōtṛibhañja[7] and the Orissa plates of Vidyādharabhañja[8]. The inscription mentions a king named **Gandhaṭa** in l. 5 as the king's father. In grant B in the same verse **Śatrubhañjadēva** is mentioned as the father of the king. Further on, l. 12, it is mentioned that the king was born in the family sprung from the egg (*vaṁśa-prabhav-āṇḍajaḥ*), with which we may compare the similar phrase used in the Sōnpur grant of his father (*aṇḍaja-vaṁśa-prabhavaḥ*). He is styled *Paramamāhēśvara Mahārāja*, l. 12. He is styled *Rāṇaka* in l. 17 of grant B of the year 26. He addresses the officers of the **Khiñjali** *maṇḍala* and informs them that the village of **Kōnatinthi** in the **Khātiyā** *vishaya* has been given to a Bhāṭaputra, the son of Vāsudēva, whose name has been omitted through carelessness, who was an emigrant from **Apilōmulēri** and an inhabitant of **Amvāsarasarā**, belonged to the Rōhita *gōtra*, the Rōhita *ashṭaka*, the Viśvāmitra *pravara*, the Chhāndōga *charaṇa* and the Kauthuma *śākhā*. The grant was written in the 54th year of the king in the dark half of Bhādrapada by the *Sāndhi-vigrahiya* (*Sāndhi-vigrahika*) Himadatta, was incised by the *Ārkaśāli* Gōnaka and sealed with the Royal seal.

I edit the inscription, which has already been published by Bābū Nāgēndranāth[9], from the original plate :—

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[1] *Above*, Vol. XI, pp. 98 ff.
[2] *Above*, pp. 156 ff.
[3] *The Archæological Survey of Mayurabhanja*, Vol. I, pp. 152 ff.
[4] *ibidem*, p. 129.
[5] *Journ. Beng. As. Soc.*, Vol. XL, Part I, pp. 165 ff.
[6] *Above*, Vol. XI, pp. 98 ff.
[7] *Journ. Beng. As. Soc.*, Vol. VI, pp. 669 ff.
[8] *ibidem*, Vol. LVI, Part I, pp. 159 ff.
[9] *loc. cit.*, pp. 135 ff.

TEXT.

First Plate.

1 Ōṁ[1] Siddhi[ḥ*] || [2]Saṁhāra-kāla-hutabhug-vikarāla-ghōra-saṁbhrānta-kiṁkara-kṛitānta-nitānta-

2 bhinda(nna)ṁ [|*] bhinn-ō(ā)ndhak-āsura-mahāgahan-ātapattra[ṁ*] tad=bhairavaṁ Hara-vapur=bhavataḥ prapātuḥ[3] || [1*] [2]Durvvāra-vā-

3 raṇa-raṇa-pratipaksha-paksha-llakshmī[4]-haṭh-āpaharaṇ-ōtsalita-pratāpāḥ ||(|) Bhañjā narādhi-

4 patayō vahavō vabhūvar[5]=udbhūtayō=ttra bhūvi[6] bhūri-sahasrasaṁkhyāḥ || [2*] [2]Tēshāṁ kulē sakala-bhūtala-

5 pāla-mauli-māl-ārchchit-āṅhri[7]-yugalō valavāṁ[8] nṛipō=bhūt ||(|) śrī-Gandhaṭa[ḥ*] prakaṭa-paurusha-raśmi-

6 chakra-nirddārit-āri-hṛidayō=sya pitā nṛipasya ||[3*] Nānā-mānāyamān-ānyōnya-lagna-

7 gaja-vāji-ghaṭ[ā*]-bhaṭ-augha-saṁghaṭṭa-ghōra - samara - nirddārit-āri - narēndra - vṛinda - llakshmi[9]-samūha-

8 haṭha-haraṇa-prakaṭita-vikaṭa-paṭa[10]-pūrushakāra-pratāp-ātikrānt-āneka-sahasra-saṁkhya-vi-

9 khyāt-ōtkhyāta[11]-khaḍga-bhrājishṇu-bhū(bhu)ja-vajra-Bhañja-bhūpati[ḥ*] prabhūti-pūrā[d*] Dhṛitipūrāt[12] || Śarad-ama-

10 la-vahala-jaladharaddhavala[13]-yaśaḥ-paṭala-kamala-māl-ālaṁkṛita-sakala-dig-vadhū-vada-

11 nō anavarata-pravarttamāna-nānā-sanmāna-dān-ānandita-ni[ḥ*]śēsha-svajana-dīna-du[ḥ*]khit-ānā-

Second Plate; First Side.

12 tha-jana-manō-vanō vaṅśa-prabhav-āṇḍajaḥ[14] Paramamāhēśvarō mātā-pitṛi-pād-ānudhyātō Bhañj-ā-

13 mala-kula-tilakō Mahārāja-śrī-Raṇabhañjadēvaḥ kuśalī || Khiñjali-maṇḍalē bhavishya-

14 d-rājā[15]-rājanak-āntaraṅga - kumār[ā*]mātya - mahāsāmanta - vrā(brā)hmaṇa - purōgamān=anyā[ṁ*]ś=cha daṇḍa-

15 pāśika-chchāṭa[16]-bhaṭa-vallabha-jātiyā[n*] yath-ārha[ṁ*] mānayati vōdhayati[17] saṁādiśayati ch=ānya-

16 t sarvvataḥ śivam=asmākaṁ viditam=astu bhavatāṁ || Khātiyā-vishayē saṁmvandhaḥ[18] Kōnatinthi-grāma-

17 ś=chatuḥ-simā[19]-paryantaḥ sa-nidhiś=ch=ōpanidhiś=cha[20] mātā-pitrōr=ātmanaś=cha pāṇy-ā-

18 bhivṛiddhayō[21] salila-dhārā-pūrasarēṇa[22] vidhinā || Rōhita-gōtrāya Rōhita-ashṭakā-

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[1] Expressed by a symbol.
[2] Metre: Vasantatilakā.
[3] Read *prapātu*.
[4] Read *-lakshmī-*.
[5] Read *bahavō babhūvur=udbhūtayō=*.
[6] Read *bhuvi*.
[7] Read *-āṅghri-*.
[8] Read *balavān*.
[9] Read *-lakshmī-*.
[10] Read *-paṭu-purushakāra-*.
[11] Read *-vikhyātōtkhāta-*.
[12] Read *-purāt*.
[13] Read *-sakala-jaladhara-dhavala-*.
[14] Read *aṇḍaja-vaṁśa-prabhavaḥ*.
[15] Read *-rāja-rājanak-*.
[16] Read *-chāṭa-*.
[17] Read *bōdhayati samādiśati*.
[18] Read *sambaddhaḥ*.
[19] Read *-sīmā-*.
[20] Read *sanidhiḥ sōpanidhiś=cha*.
[21] Read *-vṛiddhayē*.
[22] Read *-puraḥsarēṇa*.

19 ya Viśvāmitra-pravarāya śchhāndōka[1]-charaṇāya Kauthuma-śākhāya[2] Vāsudēva-sutāya Bhā-
20 ṭapūtra[3] Apilōmulēri-vinirgata[4] Amvasarasarā-vāstavya[5] vidhir-vvidhēya-savidhāna[6]-vi-
21 dhinā tamvra[7]-śāsanatvēna pratipāditō=smābhir=yatōś(taś)=cha pāramparya-kul-āvatārēṇa yāva-
22 d=Vēd-ā[na]vachanēna[8] yathā [|*] Kāṇḍāt=kāṇḍā[t*] prarōhanti[9][|*] yā śatēna pratanōshi sahasrēṇa virō-

Second Plate ; Second Side.

23 hasi [|*] ēvaṁ vudhvā[10] parārddhaṁ cha parataḥ vaṅś[11]-āvatārēṇ=āpi bhavadbhiḥr=[12]asmad-uparōdhāt dharmma-gaura-
24 vāch=cha na kēnachi[t*] svalpam=api vādhā karaṇīyaṁ[13] || Uktaṁ cha dharmmaśāstrē [||*] Vahubhir[14]=vvasudhā dattā rāja-
25 bhiḥ Sagar-ādibhir[15]=yasya yasya yadā bhūmiḥ[16] tasya tasya tadā phalaṁ || Mā bhūd=aphala-śaṅkā vaḥ
26 paradatt=ēti pārthivāḥ [|*] śvadānāt=phalam=ānaṁtya[ṁ*] paradatt-ānupālanē || Aśvamēdhasahasrāṇi
27 vājapēya-śatāni cha [|*] pauṇḍarika[17]-sahasrāṇi bhūmi-dānā[r*]ddhikaṁ phalaṁ || Ēkaviṅśati-[18]
28 kulāṁny=āhuḥ kashṭaṁ hi narakē sthitaṁ [|*] bhūmidānēna mātrēṇa urddhaṁ[19] yānti mṛitaṁ[20] divi ||
29 Svadattā[ṁ*] paradattām=vā yō harōti(ta) vasū(su)ndharāṁ [|*] sa vishṭhayā[21] kṛimir=bhūtvā pitṛibhiḥ saha pa-
30 chyatē || Hiraṇyam=ēkaṁ gōr=ēkaṁ[22] bhūmim=apy=arddham=aṅgulaṁ [|*] haraṁ[23] narakam=āyāti yāvad=āhūti-sampla-
31 vaḥ[24] || Avishaṁ visham=ity=āhuḥ vrahmasvaṁ[25] visham=uchyatē ||(|) visham=ēkākinō(naṁ) hanti vrahmasvaṁ[25] [26]pūtra-pautri-
32 kaṁ[21] || Sarvvēshān=tu pradānānāṁ bhūmi-dāna[ṁ*] praśasyati ||(|) kalpa-kōṭi-gataṁ pāpaṁ saṁchitaṁ jayatē naraḥ [||*]
33 [18]Ēka-viṅśati-kulāny=ēva kash[ṭ]aṁ narakē sthitaṁ [|*] bhūmi-dānēna mātrēṇa tvach=ōv=āhir=vvimuchyatō || Pāpa-ni-

Third Plate ; First Side.

34 rmmōchyavas=tyaktvā saupānā bhūmidānaka [|*] padō padē diviṁ(vaṁ) yāti pitṛim-ātm-aikaviṁśakaṁ || Phalasya
35 kathitaṁ dharmmaṁ phalā[n*] nishphala-saṁbhavaḥ [|*] bhūmi-harttā phalachēta (-chchhēttā) phalā[n*] nishphalatā[ṁ*] vrajēt[||*]

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[1] Read *Chhāndōga-*.

[2] Read *-śākhāya*.

[3] Read *Bhaṭṭaputrāya*.

[4] Read *-gatāya*.

[5] Read *-vāstavyāya*.

[6] Read *vidhi-vidhēya-saṁvidhāna-*.

[7] Read *tāmra-*.

[8] Read *=vēdānu-*.

[9] [Read *prarōhantī*, see e.g. *Vājasanēyi-Saṁhitā*, 13, 20 f.—S. K.]

[10] Read *buddhvā*.

[11] Read *vaṁś-*.

[12] Read *bhavadbhir=*.

[13] Read *svalpāpi bādhā karaṇīyā*.

[14] Read *Bahubhir=*.

[15] Read *ādibhiḥ | yasya*.

[16] Read *bhūmis=tasya*.

[17] Read *pauṇḍarīka-*.

[18] Read *Ēkaviṁśat-kulāny=*.

[19] Read *ūrdhvaṁ*.

[20] Read *mṛitā*.

[21] Read *vishṭhāyāṁ*.

[22] Read *gām=ēkāṁ bhūmēr=*.

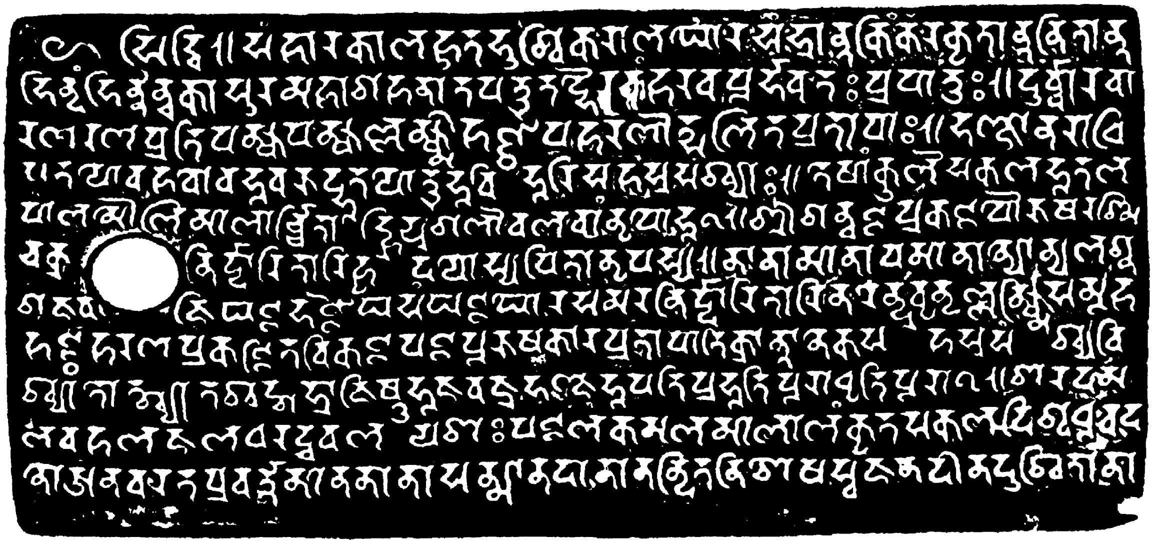
[23] Read *haran*.

[24] Read *yāvadābhūtasaṁplavam*.

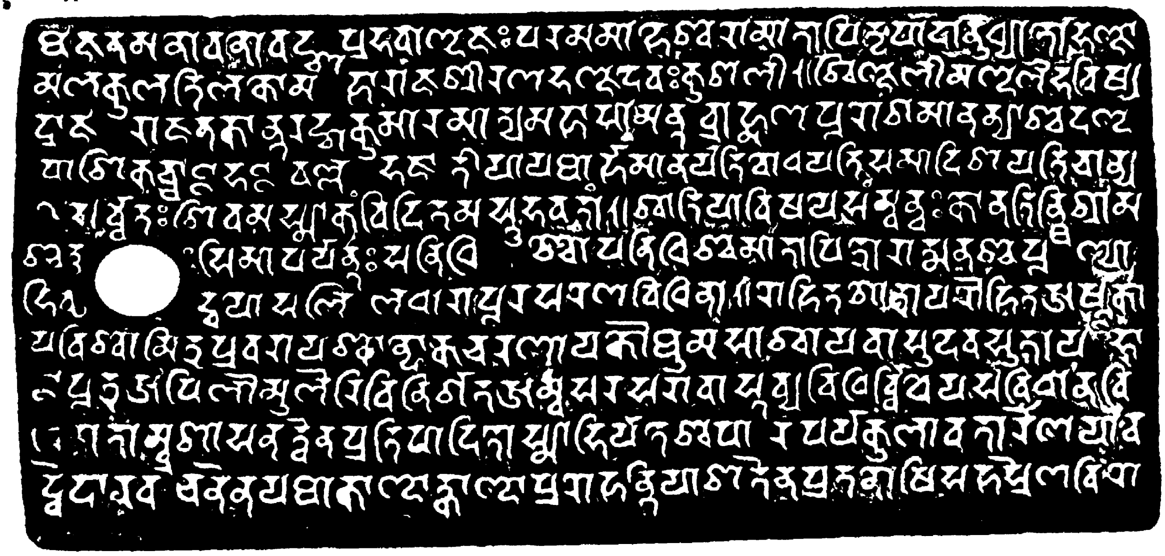
[25] Read *brahmasvaṁ*.

[26] Read *putrapautrikam*.

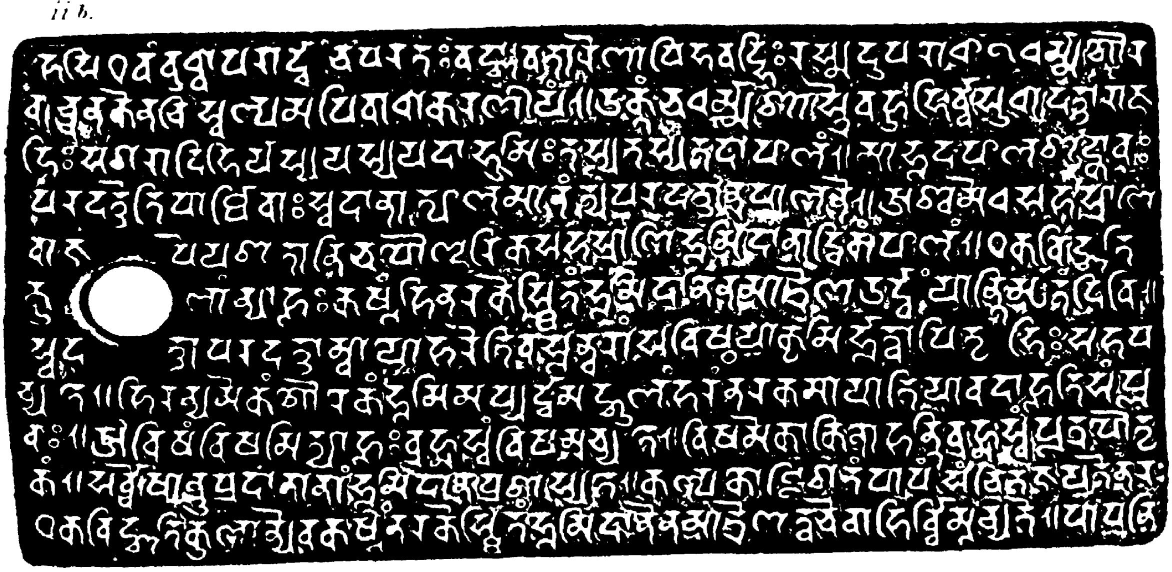
Baud plates of Ranabhanjadeva.—54th year.



ii a.



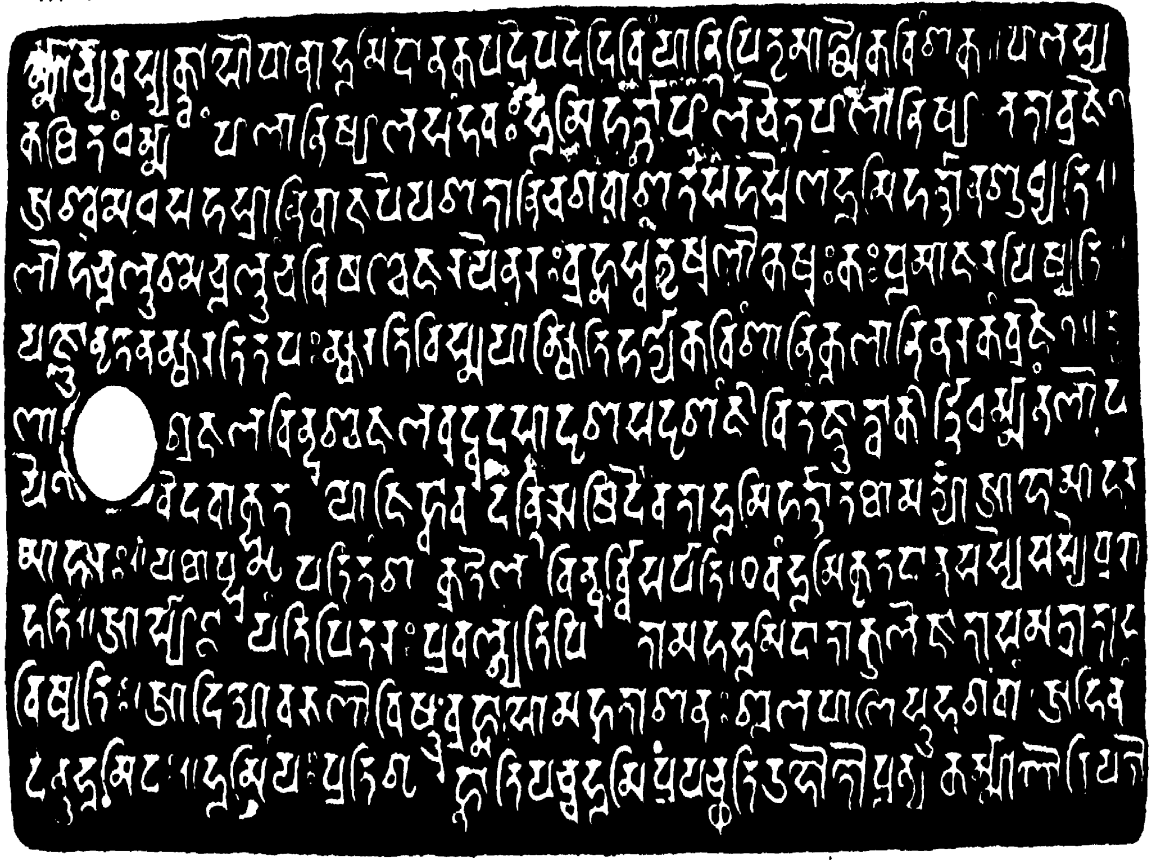
ii b.



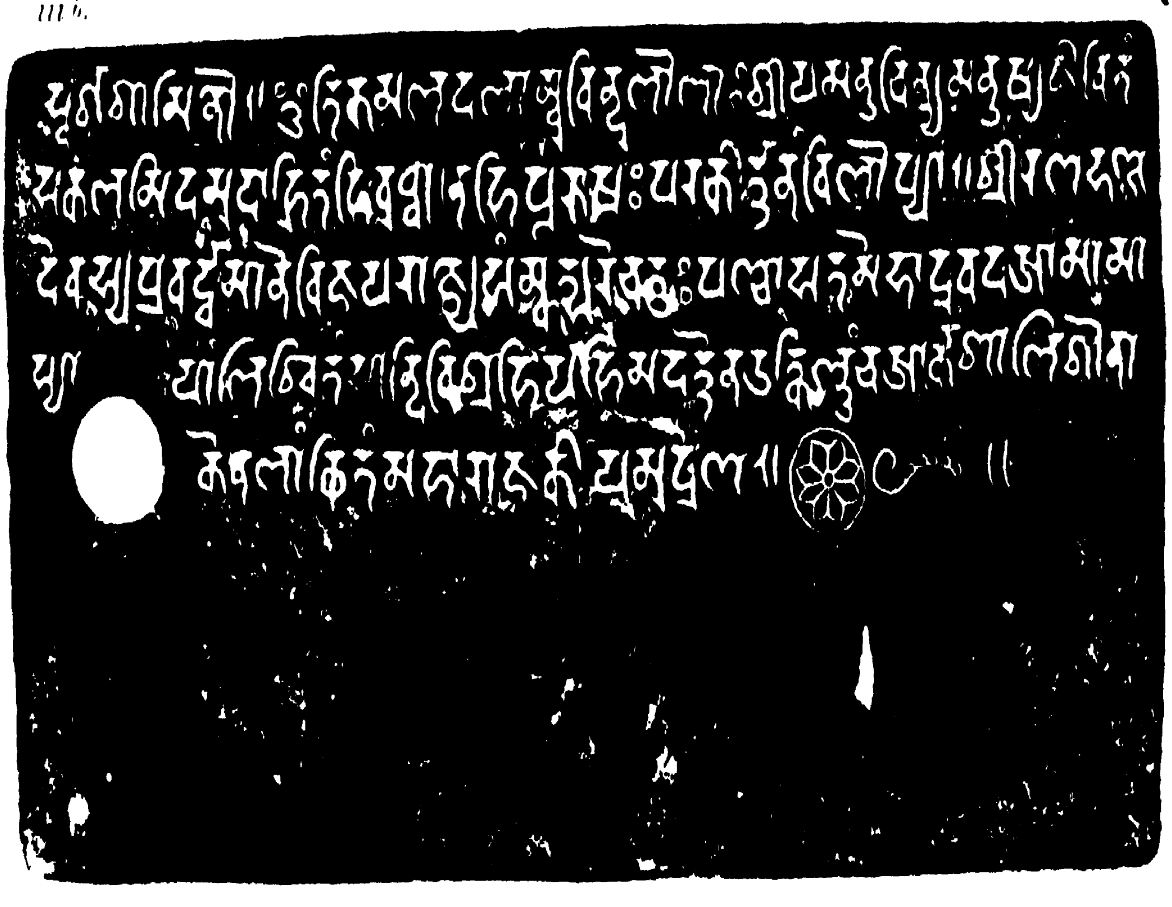
SCALE ·65

W. GRIGGS & SONS, PHOTO-LITH.

iii a.



iii b.



36 Aśvamēdha-sahasrāṇi vājapēya-śatāni cha [|*] gavāṁ śatasahasrēṇa bhūmiharttā na śudhyati ||

37 Lōha-chūrṇṇ-[ā*]śma-chūrṇṇaṁ cha vishañ=cha jarayē[n*] naraḥ[|*] vra(bra)hmasvaṁ tṛi(tri)shu lōkēshu(ḥ) kaḥ pū(pu)mā[n*] jarayishyati ||

38 Yajñō=nṛitēna ksharati tapaḥ ksharati vismayān[1]=kshiti-hartty=[2]ēkaviṁśāni kū(ku)lāni narakaṁ vrajēt || Tṛi-

39 ṇ-āgra-jala-vi(bi)ndus=cha jala-vudvuda(budbuda)-sādṛiśa[ṁ*] [|*] sadṛiśaṁ jīvitaṁ jñātvā kīrtti-dharmmaṁ na lōpa-

40 yēt || Vēda-vāk-smṛitayō jihvā vadanti ṛishi-dēvatā[ḥ |*] bhūmi-harttā tathā martyā ihō mā hara

41 mā hara(ḥ) || Yath=āpsu patitaṁ(taḥ) Śakra taila-vindur=vvisarpati | ēvaṁ bhūmikṛitaṁ dānaṁ śasyē sasyē prarō-

42 hati || Āsphōṭayaṁti pitaraḥ pravalgyaṁti pitāmah[āḥ |*] bhūmidātā kulē jātā(taḥ) sa m[ē*] trātā bha-

43 vishyati(ḥ) | (||) Ādityō Varuṇō Vishṇu[r*] Vra(Bra)hmā Sōma(ō) Hutāśanaḥ[|*] Śūlapāṇis=tu bhagavāṁ(vān) abhinaṁ-

44 dantu bhūmidaḥ(daṁ) || Bhūmiṁ yaḥ pratigṛihṇā(hṇā)ti yach(yaś)=cha bhūmi[ṁ*] prayachchhati [|*] ubhau tau puṇya(ṇya)-karmmāṇau niyatau

Third Plate ; Second Side.

45 svarga-gāminau || Iti kamala-dal-āmvu(āmbu)-vi(bi)ndu-lolāḥ(lāṁ) śrī(śri)yam=anuchintya manushya-jīvitaṁ [cha |*]

46 sakalam=idaṁ=udāhri(ṛi)taṁ hi vudhvā[3] na hi pūrushaḥ[4] parakīrttanaṁ vilōpyā || Śrī-Raṇabhañja-

47 dēvasya pravarddhamānē vijayarājyē saṁmvatsarē chatuḥpañchāsatamē Bhādravada-āmāmā(vā)-

48 syāyāṁ likhitaṁ sānd[h*]ivigrahiya-Himadattōna [|*] Utki(ī)rṇṇaṁ cha Ārka-śāli-Gōnā-

49 kēna[|*] Lāṁchhitaṁ Mahārājakīya-mudrēṇa ||[5]

B.—Baudh Grant of Raṇabhañjadēva ; the 26th year.

This grant is incised on three copper-plates held together by a circular ring which passes through holes bored on the right margin of the plates, about ¼″ from the edge. The first plate bears writing on the inner side only. The last plate is broken near the ringhole, perhaps in consequence of an attempt to remove the plate from the ring without cutting the latter. The plates measure 6½″ by 4⅝″. The last plate, however, is only 4½″ broad in the middle. The ring is ⅜″ thick and has a diameter of 2½″. It passes through the bottom of an oval seal measuring 2¼″ by 2″. The seal bears, in high relief, a couchant bull facing the proper left, and above it crescent and sun. Below the bull is the legend *śrī-Raṇabhañjadēvasya* in Nāgarī letters. Below the legend again is an expanded lotus flower with stem. The plates with ring and seal weigh 155¼ tolas. The ring had not been cut when the impressions were prepared by Mr. Krishna Sastri.

The inscription has been very carelessly incised, and words and even parts of verses have been omitted in many cases. In the metrical portion it is stated that **Śatrubhañja** was the father of the king **Raṇabhañjadēva**, who was a devout Vaishṇava and meditated on the feet

[1] Read *vismayāt* | *kshiti-*. [2] Read *-hartt=aika-*. [3] Read *buddhvā*

[4] Read *purushaiḥ parakīrttayō vilōpyāḥ*.

[5] Here follow a floral design and a conch (or symbol for *iṁ*) which, evidently, constituted the mark of the king mentioned immediately before. A double vertical stroke is engraved after the mark.

of his father and mother. He was king of both the Khiñjalis which were mentioned in the Sōnpur plates of Śatrubhañja as *Ubhaya-Khiñjali-maṇḍalē* and as *Khiñjalī* in plate A. He is styled Rāṇaka (l. 17), one who was worshipped by the *Mahāsāmantas*, who had obtained the five great sounds, and who had obtained a boon from the goddess Stambhēśvarī. The inscription records the grant of the village of Vāllāśriṅgā in the Khatiā *vishaya* to a Brāhmaṇa of the Vājasanēya *charaṇa*, the Maudgalya *gōtra*, the Bhārmyaśva *pravara*, and the Āṅgirasa *anupravara*, the Bhaṭṭaputra Dāmōdara, surnamed Bhūshaṇa, the son of Bhaṭṭabhūshaṇa, who hailed from the Bhaṭṭa-village of Khaḍuvāpali, and, after his death, to his son the Bhaṭṭaputra Chhaḍōka (?). The grant was made in the 26th year of the king on the 5th day of the bright fortnight of Mārgaśiras. It was incised by the merchant (*vaṇik*) and goldsmith (*suvarṇṇakara*) Śivaṇāga, the son of Pāṇḍi, and sealed with the Royal seal. This man Śivaṇāga also sealed the Sōnpur grant of Raṇabhañja's father Śatrubhañja. I edit the inscription from the original plate.

TEXT.

First Plate.

1 Ōṁ[1] Svasti | [2]Saṁhāra-kāla-huta-bhug-vikarāla-ghōra-saṁbhrānta-kkira-[3]

2 kṛitānta-[nitānta*]-bhi[n*]na[ṁ*] [|*] bhi[n*]n-āndhak-āsura-mahā-gahanātpatra[4](|) tad=bhairavaṁ Hara-va-

3 pur=bhavataḥ prapātuḥ[5] || [2] Durvvāra-vāraṇa-raṇa-pratipaksha-[paksha*]-lakshmī-haṭha-gra-

4 haṇa-suprasṛita-pratāpā[ḥ*|] Bhañjā nnarādhipatayō[6] vahavō vabhuvur=udbhu-

5 vayō=tra bhuva(vi) bhu(bhū)ri-sahasra-sa[ṁ*]khyā[ḥ*]|| [2] Tēshāṁ kulō sakala-bhu(bhū)ta[la*]-pāla-

6 maulī-māl-ārchchīt-āṁghṛi-jugalō valavānṛipō=hūta[7] || (|) śrī-

7 Śatrū(tru)bhañja ity=atula-dhīḥ [||*] Tasy=ātmaja[ḥ*] svayambhu-vat || A-

8 nyō-ma[rda]māna-mīlita[8]-samuddhata-nṛipa-chakra-chaturaṅga-va(ba)la-[kshō]bha-[9]

9 chalī[10]-dharā-maṇḍala(lō) gaja-turaga-khura-nir(n)dāraṇa-prasarad-atula-dhu(dhū)lī-

10 vitāna-sachchhanna-[11] jany-āṅgaṇa(ṇō) gaja-skandha-vōdikā-svayamvar-āyāta | [12]pa-

11 riṇīta-ja[ya*]-lakshmī-samānandita-paurajana-m[ā*]nasaḥ śrīmad-dañja-[13]

12 bhupatiḥ purād=Dhṛitipura-nāmna[ḥ*]|| sa(śa)rad-amala-dhavalakara-yaśa[ḥ*]-

Second Plate; First Side.

13 paṭala-dhavalita-dig-vadanō || ā(a)nava(n)rata-pravṛit[t*]a-sammāna-dān-āna-

14 ndita-sakala-janō aṇḍaja-vaṅśa-prabhavaḥ Paramavaishṇava(vō) mātā-pi-

15 tṛi-pād-ānudhyāta(tō) Bhañj-āmala-kula-tilaka Ubhaya-Khiñjaly-adhipati[ḥ*]

16 samadhigata-pañcha-mahāśavda[14] mahāsāmanta-vandita Stambhēśvarī-

17 lavdha-vara-prasāda[15] | rāṇaka[ḥ*] śrī-Raṇabhañjadēva[ḥ*] kuśalī ih=aiva Khi-

18 ñjali-maṇḍalē bhavishyad-rāja-rājanak-āntaraṅga-kumār[ā*]mā-

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[1] Expressed also by a symbol at the beginning of the line.

[2] Metre : Vasantatilakā.

[3] Read -*kiṁkara*-.

[4] Read -*gahanātapatraṁ*.

[5] Read *prapātu*.

[6] Read *narādhipatayō bahavō babhūvur=udbhūtayō=tra*.

[7] Read -*mauli-māl-ārchchit-āṁghri-yugalō balavān nṛipō=bhūt*. The second half of the stanza cannot be restored.

[8] Read *anyōnya-mardamānu-milita*- ?

[9] Looks like -*kshōbha*-

[10] Read -*chalita*-

[11] Read -*sañchhanna*-

[12] Read -*svayamvar-āyāta-pa*-.

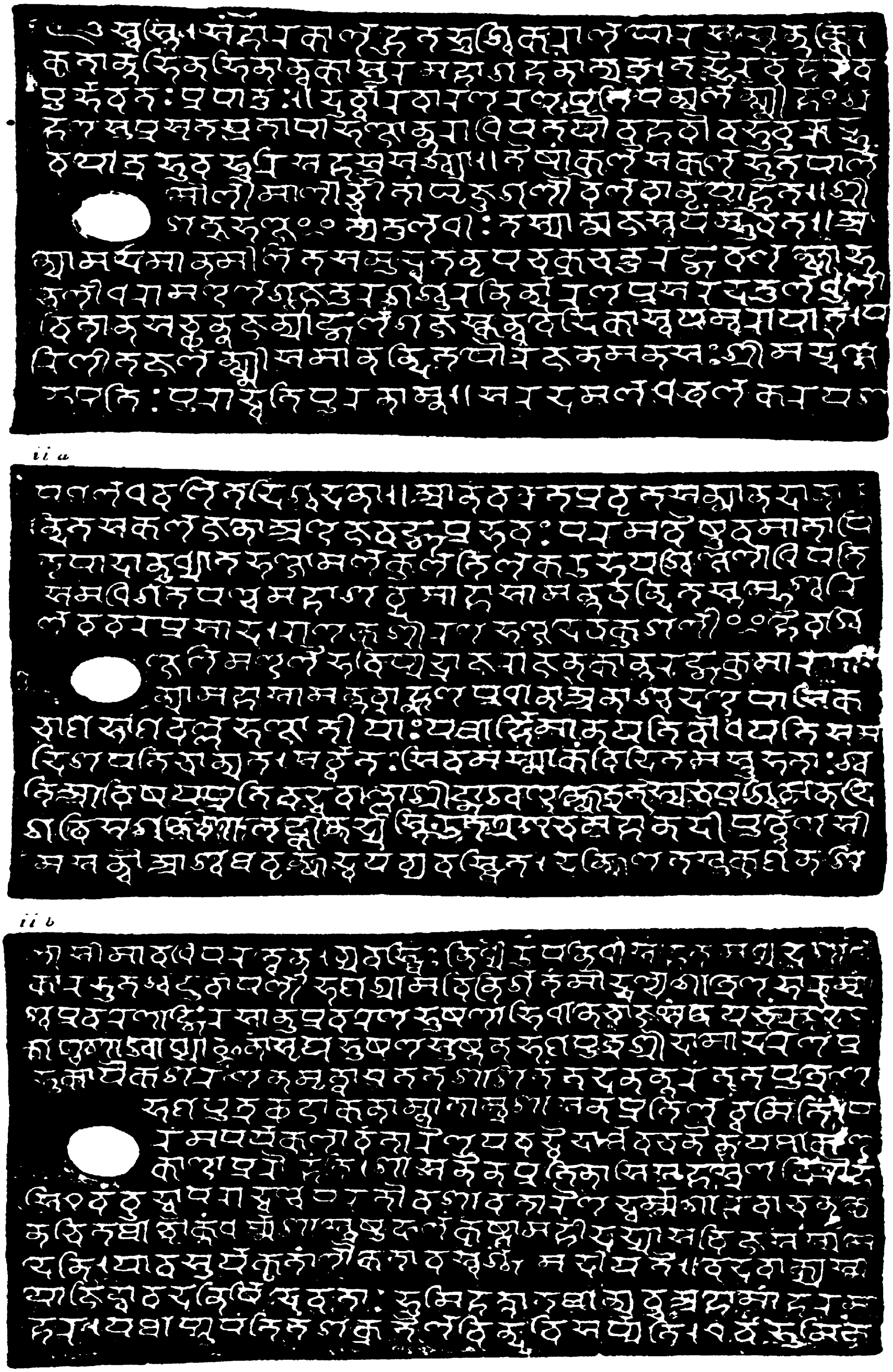
[13] Read *śrīmad-Bhañja-bhūpatiḥ*,

[14] Read -*śabdō*.

[15] Read *Stambhēśvarī-labdha-varaprasādō*.

Baud plates of Ranabhanjadeva.—26th year.

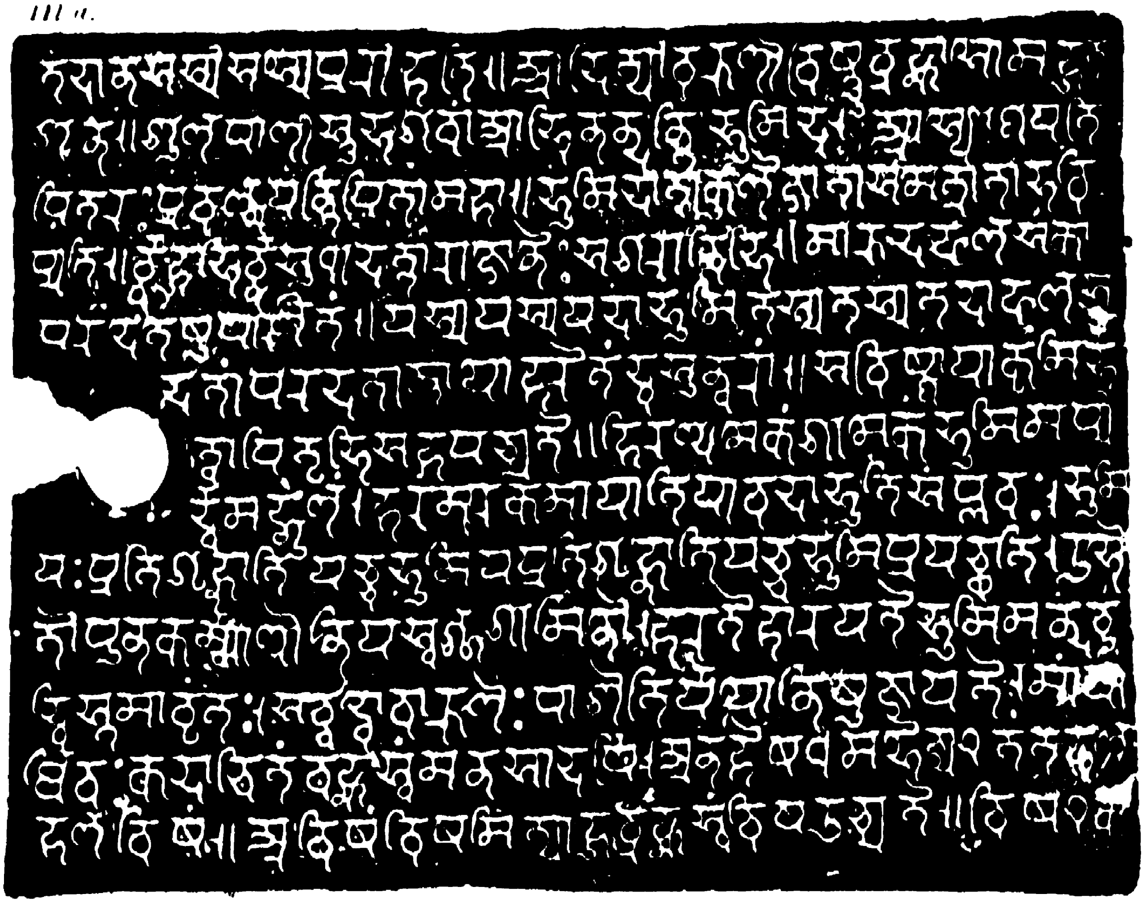
i. ii a ii b



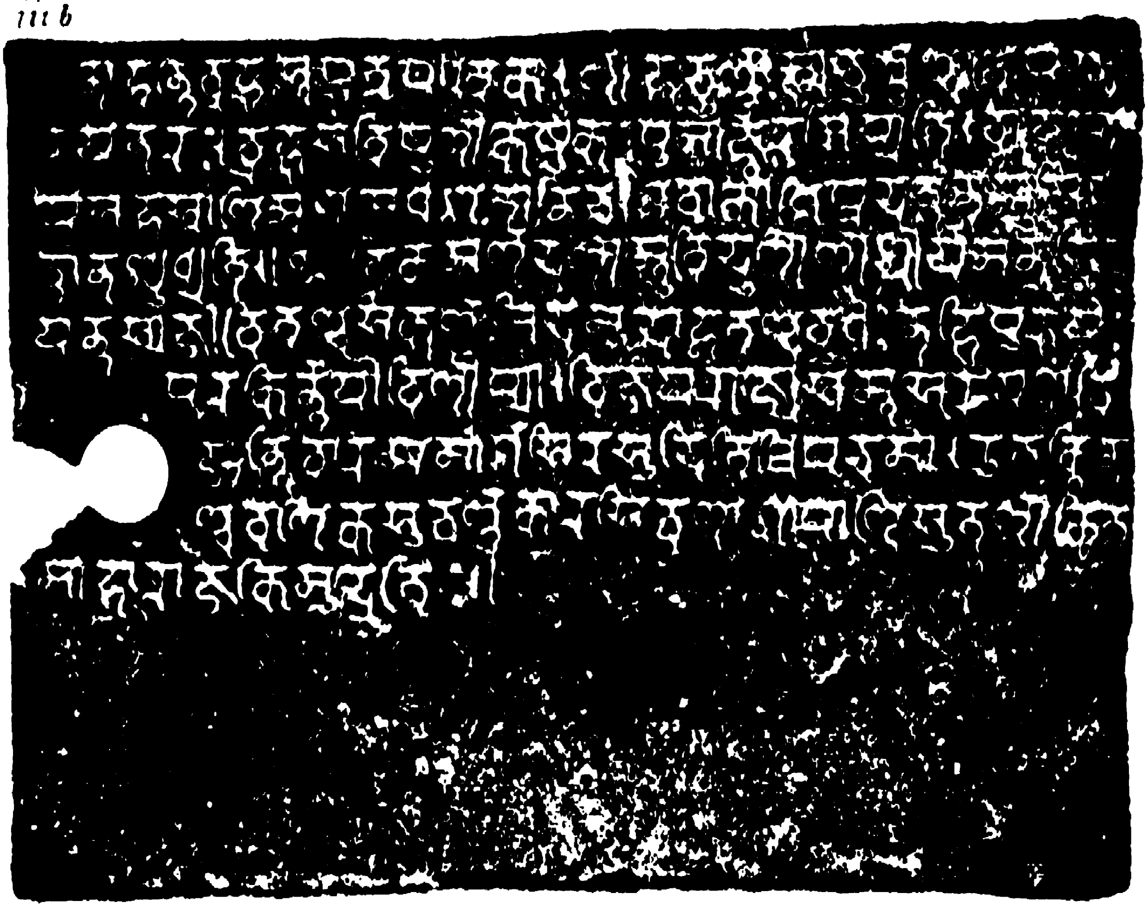
SCALE ·65

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iii a.



iii b



19 tyā(tya)-mahāsāmanta-vrā(brā)hmaṇa-pradhānā[n*] an[y*]ā[ṁ*]ś=cha daṇḍapāsi(śi)ka-
20 chāṭa-bhāṭa-vallabha(ñ)jātīyāḥ(yān) yathārhi[1] mānayati vōdhayati[2] sam[ā*]-
21 diśa(ya)ti ch=āngat(a) । sarvvataḥ si(śi)vam=asmākaṁ[।*]viditam=astu bha[va*]tāṁ
Kh[ā*]-
22 tiā[3]-vishaya-prativa(ba)ddha-Vallaśṛiṅgā-khaṇḍakshētra[ṁ*] [।*]tasya cha paśchimēna
di-
23 g(a)-vibhāgēna Śālaṅkī[4] nady=asti ut[t*]arēṇa cha Mahānadī pu(pū)rvvēṇa sī-
24 ma-sandhau āśva[t*]tha-vṛiksha-dvaya[ṁ*] vyavasthita[ṁ*] । dakshiṇatas=tu
ku[ṭ*]ṭanaśi-

Second Plate ; Second Side.

25 lā sīmāvadhi[ḥ*] paratvēna । vyavasthiḥ[5] nidhyē-upanidhī-sahita Madhyadēś-ā-
26 kāra-bhu(bhū)ta-Khaḍuvāpalī-bhaṭṭa-grāma-vinirgata(ṁ)-Maudgalya-gōtrēṇa Bhākra-
myā-[6]
27 śva-pravarēṇ=Āṅgiras-ānupravarēṇa Bhu(Bhū)shaṇ-ābhidhānē[na*] Vāja[se]nēya-
charaṇa-
28 Kāṇva-śākhādhyā[y*]inā Bhaṭṭa-Bhu(Bhū)shaṇa-sushṭēna[7] bhaṭṭaputra-śrī-Dāmōdarēṇa
pra-
29 bhu-kāy-aika-śaraṇēna mṛitvā ētat(a) śāsa(sa)naṁ tad-anantaraṁ tat(a)-putrēṇa
30 bhaṭṭaputra-Chhaḍōka-nāmnā tām(v)ra-śāsana[ṁ*] pratillavdham[8]=iti । P[ā*]-
31 ram(a)parya-kul-āvatārēṇa y[ā*]vad=Vēd-ārtha-vachanēna yathā [।*] kāṇḍā[t*]
32 kāṇḍā[t*] prarōhaṁti[9] । śāsanēna pratināsi sahasrēṇa virōha-
33 si [।*] ēvaṁ vuddhā[10] parā[r*]ddhañ=cha paratō va[ṁ*]śāvatārēṇa [bhavadbhir=
asmad-uparōdhā*]d=dharmma-gauravā[ch*]=cha na kē-
34 nachi[t*] [svalp=āpi bādhā-karaṇīyā ।*] tathā chauktaṁ[11] dharmma-śāstrēshu[॥*]
Phalaṁ[12] kṛishṭā mahī[ṁ*] dadyā[t*] sa-vija-sasya mē-
35 dēni[13] । yāva[t*]surya kṛitāṁ lōkō tāva svargga mahīyatō ॥ [14] Vēda-vākyasma-
36 yō jihvā vadanirshi dēvatāḥ bhumi hattā tath-āayavcha ahō mā(ṁ) hara
m[ā]
37 hara । (॥) yath=āpsu patitaṁ Śakra tailavind[u][15] visarppati । ēvaṁ bhu(bhū)-
mi-kṛi-

Third Plate ; First Side.

38 taṁ dāna[ṁ*] sasyē sasyē prarōhati ॥ Ādityō Varuṇō Vishṇū[16] Vrahmā Sōma-
(mō) Hūt[ā*]-
39 śana[ḥ*] ॥(।) Su(Śū)lapāṇī(ṇi)s=tu bhagavāṁ(vān=)ābhinandanti bhu(bhū)mida[m*]
। (॥) Āsphōṭaya[n*]ti-
40 pitaraḥ pravalga(ya)nti pitāmahā[ḥ*] ॥(।) bhu(bhū)mi-dātā kulō jātā(taḥ) sa
mē trātā bhavi-

[1] Read *yathārhaṁ*.

[2] Read *bōdhayati*.

[3] The *t* of *Khātiā-* is slightly misshaped so that it looks almost like *n*.

[4] [The present river Sālkī.—S.K.]

[5] Read °*sthitaṁ nidhy-upanidhi-sahitaṁ*.

[6] [The *kra* of *Bhākramyāśva-* looks like a cancelled *ka*. Read *Bhārmyaśva-*.—S. K.]

[7] Read *-sutēna*.

[8] Read *-labdham=*.

[9] [The writer originally wrote *prarōhiṁti* but cancelled the *i* after *h*. Read *prarōhantī* । *yā śatēna pratanōshi*, see above, p. 324, n. 9.—S. K.]

[10] Read *buddhvā*.

[11] Read *ch=ōktaṁ*.

[12] Read *phalakṛishṭāṁ*.

[13] Read *sa-bījāṁ sasya-mēdinīm* । *yāvat sūrya-kṛitālōkas=tāvat svargē*.

[14] Read *Vēda-vāk smṛitayō jihvā vadanti ṛishi-dēvatāḥ* ।

[15] Read *-bindur*.

[16] Read *Vishṇur=Brahmā*.

41 shyati || (Rv)vahubhir=vvasudhā dattā rājōnaiḥ[1] Sagar-ādibhi[ḥ*] || Mā rud=aphala-saṁkā[2] . .

42 paradētēshu pārlitaṁ || yasya yasya yadā bhu(bhū)mi[s*] tasya tasya tadā phala[ṁ ||*] S[v]a-

43 da[t*]tāṁ parada[t*]tām=vā yō harēta(ṁ) (d)vasuudharāṁ ||(|) sa vishṭhāyā[ṁ*] kṛimir=bhu(bhū)

44 tvā pitṛibhi[ḥ*] saha pachyatē || Hiraṇyam=ēkaṁ gām=ēk[ā*]ṁ [3]bhumim=apy=a-

45 rddham=aṅgulaṁ | hara[n*] ma(na)rakam=āyāti yāvad=ābhu(bhū)ti-saṁplavaḥ[4] |(||) Bhu(ū)mi[ṁ*]

46 yaḥ pratigṛihnā(ṇā)ti yach(ś)=cha bhu(bhū)mi[ṁ*] (ya pratigṛihnāti yach=cha bhumi) prayachchhati | ubhau

47 tau pu[ṇ](ṇya)-karmmāṇau niya[taṁ*] svargga-gāminau |(||) Haratē hārayatē bhu(bhū)mi[ṁ*] manda-vu(bu)-

48 ddhis=tam[ā]vṛitaḥ | sa vvaddhō[5] vāruṇaiḥ pāśai[s*] tirya[g*]-yōnishu jāyatē | (||) Mā -pā-

49 rthiva(ḥ) kadāchit=[tv*]aṁ vahmasvaṁ[6] manasā=d=api | anāhēsha[7] dha[r*]ma[ṁ*]-bhai[sha*]jya[ṁ*]ētaṁta [8]hal[ā]-

50 halaṁ vishaṁ || Avishaṁ vishaṁ=ity=āhu[r*] vrahmasvaṁ[6] visha[m=*] uchyatē || (|) visha[m*] ēkā-

Third Plate ; Second Side.

51 [ki]nō hanti vrahmasvaṁ[6] putra-pautrikaṁ |(||) Lōha-churṇṇa[9]-āsma-[10] churnnañ[9]=cha vishañ=cha [ja*-]

52 rayō[n*] naraḥ | vrahmasvaṁ[6] trishu lōkēshu kaḥ pumā[n*] jaṁmishyati[11] | Vājapē-

53 ya-sahasrāṇi aśvamēdha-śatāni cha | gavāṁ kōṭi-pradānēna [bhūmi-ha]-

54 rttā na śyudhyati[12] || Iti kamala-daḷ-āmvu-vindu-lōlāṁ[13] śrīyam=anu[chintya]

55 manushya-jīvitañ=cha [|*] sakalam=idam=udāhṛitañ=cha vudhaiḥ[14] na hi purushaiḥ

56 paraki(kī)rttayō vilōpyā[ḥ*] | (||) **Vijaya-rājyē samvatsarē shaṭavi-**

57 **ṅśanti[15] varisha Mārgasira sudi tithi paṁchamy[ā*]ṁ** utakina-[16]

58 ñ=cha vaṇik(a)-suvarṇṇakāra-Sivaṇāgā Pāṇḍisuta lāṁchhitā[ṁ*]

59 māhārājaki-mudr=etiḥ[17] ||

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[1] Read *rājabhiḥ*.

[2] Read *bhūd=aphala-śaṁkā vaḥ paradatt=ēti pārthivāḥ*. This half *ślōka* has been placed between the two halves of the preceding one.

[3] Read *bhūmēr=*

[4] Read *-plavam*.

[5] Read *baddhō*.

[6] Read *brahmasvam*.

[7] Read *ānēsha*, see *above*, Vol. XI, p. 101, l. 1 (l. 32 of the grant).

[8] Read *ētad=dhalā-*

[9] Read *-chūrṇṇ-*

[10] Read *-āśma-*

[11] Read *jarayishyati* ||.

[12] Read *śudhyati*.

[13] Read *-āmbu-bindu-lōlām śriyam=*

[14] Read *buddhvā*.

[15] Read *shaḍviṁśatimē varshē*.

[16] Read *utkīrṇṇañ=cha*.

[17] Read *mahārājakīya-mudray=ēti*.

No. 37.—INSCRIPTIONS AT YEWUR.

BY LIONEL D. BARNETT.

(Concluded from p. 298.)

C.—OF THE TIME OF VIKRAMADITYA VI: A.D. 1105.

This inscription is on a stone in the garden-land of Chikkira-Rāmappa, on the north of the village. —At the top of the stone there are sculptures: towards the centre, the sun and moon, and below them, from left to right, two standing figures, a cow and calf, and a crooked sword or dagger.—The **writing** covers a space about 1′ 6¼″ wide by 3′ 11″ high, and is for the most part very well preserved: but there has been slight damage at the ends of lines 25 to 28.

The **characters** are Kanarese, of the regular type of the eleventh and twelfth centuries: their shape is intermediate between the somewhat slender sloping character of the previous generation and the upright rounded forms that appear soon afterwards. Their height varies slightly, being approximately ⅜″ to ⅝″. They are fairly well formed; but in some cases (*viz.* lines 32 and 43) letters have been omitted and afterwards added below the line.—Except for one Sanskrit verse at the beginning and two at the end, the **language** is Kanarese, in prose, and practically in the medieval form of development: note the nominative plural in *aru* (instead of *ar*) in lines 16, 17, 18, 24, 32, and the locative in *alli*, lines 28-29, 33, against a freer use of the endings *oḷ* and *al*. We may note the word *kamma* (line 30), denoting a measure of area; neither *kamma* nor *kamba*, which appears in some other inscriptions, is known to Kittel's dictionary.

The object of the **inscription** is to record the grant of certain lands in the neighbourhood of Yēwūr, houses, an oil-mill, and a customs-duty to be levied in kind on the sale of areca-nuts, for the upkeep of a local temple of **Kēśava** (Vishṇu); and it was issued by **Satyaprachāra Bhaṭṭāraka Dēva**, apparently a pontiff of a (? Vaishṇava) sanctuary at Yēwūr, in the reign of the Western **Chālukya** king **Tribhuvanamalla-Vikramāditya VI.** The General **Raviyaṇa-bhaṭṭa** and the god **Īsapēśvara**, mentioned in this record, are already known from the Yēwūr inscription B, of A.D. 1077 (p. 269 above).

The details of the **date** of this inscription are: the cyclic year Pārthiva, being the thirtieth year of the Chālukya-Vikrama-kāla, *i.e.* of the reign of Vikramāditya VI; the new-moon of Mārgasira; Sōmavāra (Monday). **Dr. Fleet** gives me the following remarks:—"Like so many dates of the eleventh and twelfth centuries, this date is **irregular**; that is, it does not work out in satisfactory agreement with the stated details, the discrepancy here being in respect of the week-day. The Pārthiva *saṁvatsara* in question began, as a Chaitrādi lunar year according to the southern lunisolar system of the cycle, on 18 March, **A.D. 1105**. The given *tithi*, the new-moon of Mārgaśīrsha, answers for that year to **8 December**, on which day it ended at about 9 hrs. 47 min. after mean sunrise (for Ujjain). But that day was a Friday, whereas the record specifies a Monday."

The only **places** mentioned are **Ēhūr**, *i.e.* **Yēwūr** itself, and the **Sagara three-hundred**, in which district the record locates Ēhūr. For some remarks on this district see above, p. 272 f.

TEXT.[1]

1 [Namō] bhagavatē Vāsudēvāya || [2]Pāṁtu vō Narā-

2 siṁhasya nakha-ḷāṁgaḷa-kōṭaya[ḥ*] Hiraṇyakaśipō-

[1] From the ink-impressions.

[2] Metre: Ślōka (Anushṭubh).

3 r=vaksha[ḥ*]-kshētr-āśri(śri)k-kardam-āruṇāḥ || [1*] Ōṁ[1] Svasti Samasta-
4 bhuvan-āśraya śrī-prithvī-vallabha-mahārājādhirāja
5 paramēsva(śva)ra paramabhaṭṭārakaṁ Satyāśraya-kula-
6 tilaka Chāḷuky-ābharaṇaṁ śrīmat-[T*]ribhuvanama-
7 lla-dēvara vijaya-rājyam=uttar-ōttar-ābhivṛidhdhi(ddhi)-prava-
8 rdhdha(rddha)mānam=ā-chaṁdr-ārkka-tāraṁ saluttam=ire
9 Kalyāṇada nele-vīḍinoḷ suka(kha)-saṁkathā-vinōdadiṁ rā-
10 jya[ṁ*]-geyyuttum=ire || Svasti Śrīmada-jita[2]-sakala-vādi(di)-ni-
11 kara pād-ākrānta-jagatī-pati sakala-vidvan-manō-raṁjita Sa-
12 rasvatī-samullasita-vadan-āravimda ahita-jana-bhaśmī(smī)-
13 karaṇa sakala-hita-jan-ēshṭ-āpūrtti-karaṇa sakala-bra-
14 hma-vidyā-tat[t*]v-āgata yama-niyama-svādhyāya-dhyā-
15 na-dhāraṇa-maun-ānushṭhāna-japa-samādhi-śīla-saṁpaṁnna
16 dvija-guru-pūjā-tatparar=mmārttaṇḍ-ōj[j*]vaḷa-kīrtti-yutaru
17 sakaḷa-śāstra-viśāradaru śrīmat-Tribhuvanamalla-dēvara
18 param-ārādhyar=appa śrīmat-Satyaprachāra-bhaṭṭāraka-dēvaru
19 Svasti Śrīmach-Chāḷukya-Vikrama-kālada mūvatte(tta)neya Pa-
20 rtthiva-saṁvatsarada Mārggasirad=amāvāsye Sōmavāraṁ vyatī-
21 pātad-aṁdu Sagara-mūnūrara baḷiya tamm=āḷkeya Ēhū-
22 ra Īsapēśvara-dēvariṁ mūḍaṇa deseyalu śrī-Kēsa(śa)va-dēvargge khaṁ-
23 ḍa-sphuṭita-jīrṇṇ-ōddhāra-pūjā-nivēdya-nandā-dīvige-pavitr-ārōha-
24 ṇa-nimittav-āgi munna Raviyaṇa-bhaṭṭa-daṇḍanāyakaru biṭṭa
25 mattaru ār=oḷag-āgi ūriṁ baḍagalu Īsapēśvara-dēvara [ke]-
26 yyiṁ paḍuvalu mūvatt-aydu-gēṇa Dānavinōdana ghaḷeya-
27 lu biṭṭa mattaru paṁnn-eraḍu aṁkadoḷa(!) mattaru 12 Aṇṇama-gau[ṁ]-
28 ḍana keṟeya keḷag=Īsapēśvara-dēvara gaḷdeyiṁ vāyā(ya)vya-
29 dalli gaḷde mattaru 1 ūriṁ mmū(mū)ḍaṇa halladiṁ baḍaga tōṁṭa[ṁ]
30 kamma 450 dēvara satrada mane 1 pūjāriya mane 1 dēva-
31 ra naṁdā-dīvigege naḍeva gāṇada mane 1 aṁtu mane mūṟu gā-
32 ṇa 1 nakharamuṁ nānā-dēśi[3]-gātrigara haṇṇavaṇarum=aṁtaraṇum=i-
33 rddu aḍake māṟidalli poṁge aḍake aydu hēṟiṁg=irppatt-ayd=e-
34 le || Ī dharmmavaṁ pratipāḷisidavargge Kurukshētradoḷ sāsira
35 kavileya kōḍuṁ koḷagumaṁ ponnalu kaṭṭisi sūrya-graha-
36 ṇadoḷ chatur-vvēda-pāragar=appa brāhmaṇargge kotta phaḷa || Ī dha-
37 rmmamaṇ=aḷidavargge Vāraṇāsiyoḷ sāsira kavileyu-
38 maṁ chatur-vvēda-pāragar=appa brāhmaṇaruman=aḷida [illegible] sārggu ||
39 Ślōka || [4]Sāmānyō=yaṁ dharmma-sētu[r*=]nripāṇāṁ kālē kālē pālanī-
40 yō bhavadbhiḥ sarvvān=ētān bhāginaḥ pārtthivēṁdrān bhūyō
41 bhūyō yāchatō Rāmabhadraḥ || [5]Sva-dattāṁ para-dattāṁ vā yō
42 harētu(ta) vasundharāṁ shashṭhi(shṭi)r=vvarsha-sahasrāṇi vishṭhāyāṁ jā-
43 yatē kri(kri)miḥ || Ī dharmmam=ā-cha[ṁ*]drā[r*]kka-tāraṁ salutta[6] maṁ-
44 gaḷa mahā śrī śrī

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[1] Represented by a spiral symbol.

[2] The *dē* was omitted, and then was supplied below the line.

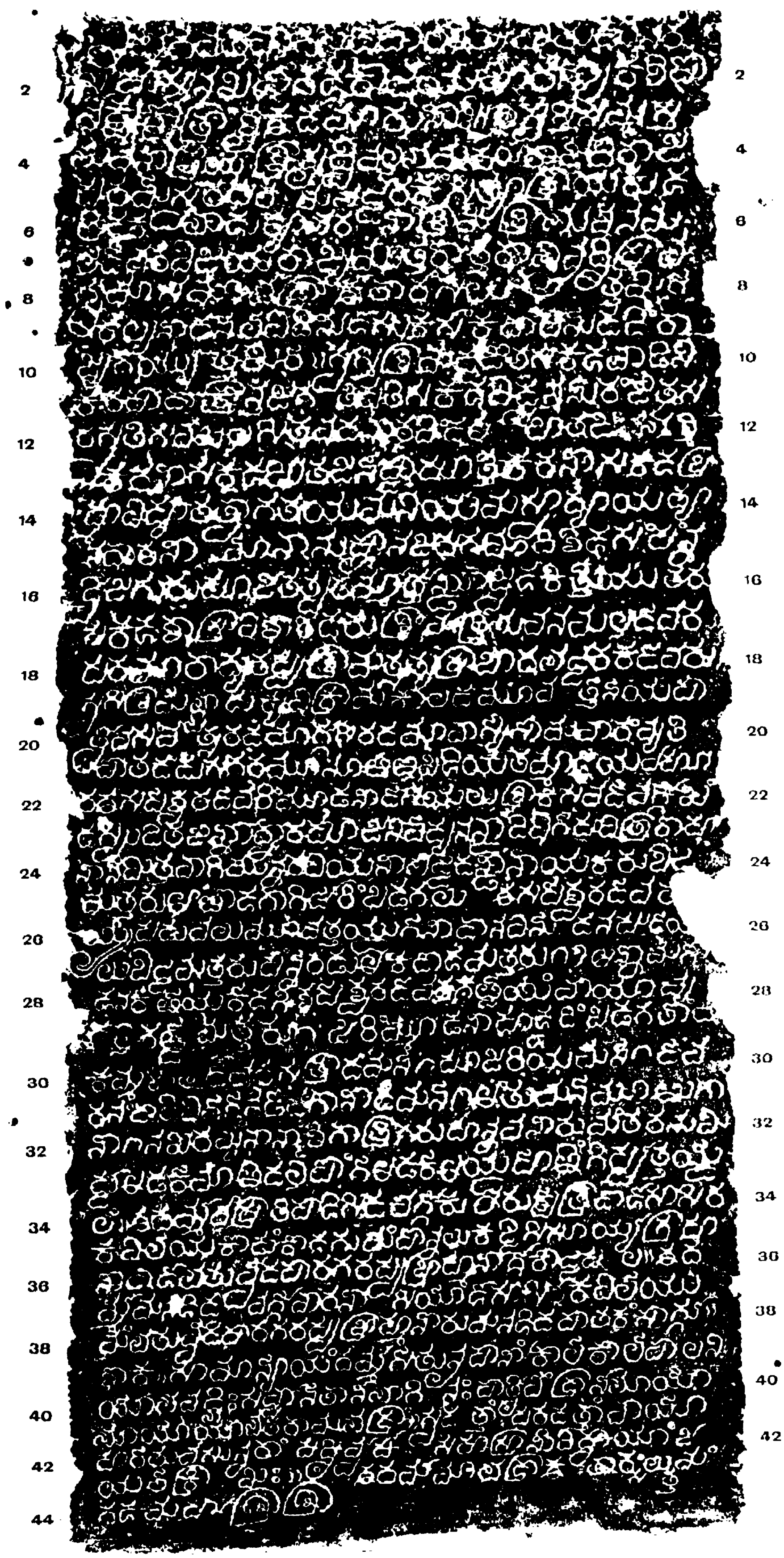
[3] Read *śrīmad-ajita*.

[4] Metre: Śālinī.

[5] Metre: Ślōka (Anushṭubh).

[6] The syllables *sa* and *tta* were omitted, and then were inserted below the line; read *salge*.

Yewur inscription of the time of Vikramaditya VI : A.D. 1105



J. F. FLEET.

SCALE ABOUT ONE-FIFTH

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TRANSLATION.

Homage to the Lord Vāsudēva! May the tips of the Man-Lion's ploughshare-like nails, red with the gore-mud of the field which is Hiraṇyakaśipu's breast, protect you!

(Line 6) Om! Welfare! While the victorious reign of the fortunate king Tribhuvanamalla, refuge of the whole world, darling of Fortune and the Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chalukyas, is proceeding on a course of successively increasing prosperity for as long as the moon, sun, and stars shall endure, [and] he is wielding the government with enjoyment of pleasant conversations in the capital city of Kalyāṇa,—

(Line 10) the happy and fortunate Satyaprachāra Bhaṭṭāraka Dēva, who has overcome all the crowds of disputants, whose feet are approached by the lords of the earth, who delights the minds of all the learned, who displays Sarasvatī in the lotus of his mouth, who reduces to ashes the evil, who fulfils the wishes of all good people, who has reached the true essence of spiritual law, who is characterized by the greater and minor observances, study, meditation, mental concentration, the observance of silence, the muttering of prayers, and concentration of thoughts, who is devoted to the worship of Brāhmaṇs and elders, who has the brilliant glory of the sun, who is expert in all books of authority, who is highly adored of the fortunate king Tribhuvanamalla,

(Line 19) on a Monday, at the time of a *vyatīpāta*, on the full-moon day of Mārgasira of the year Pārthiva, the thirtieth of the happy and fortunate Chaḷukya-Vikrama era,

(Line 21) did, for the benefit of the [temple of the] blessed god Kēśava [situate] in the eastern quarter from [that of] the god Īsapēśvara of Ēhūr, [the town] of his administration, within the Sagara three-hundred, for the purpose of restoration of broken, burst, or outworn [parts of the buildings], worship, oblations, perpetual lights, and the ceremony of the sacred thread,[1] grant twelve *mattar* [of arable land], in figures 12 *mattar*, in Dānavinōda's measuring-staff of thirty-five spans, including six *mattar* formerly granted by the General Rviyana Bhaṭṭa, on the north of the village (*and*) on the west of the arable land of the god Īsapēśvara;

(Line 27) [also] one *mattar* rice-field below Aṇṇama Gauṇḍa's tank [and] on the north-west of the rice-field of the god Īsapēśvara; [also] 450 *kamma* garden-land north of the stream on the east of the town;

(Line 30) [also] one house for the choultry of the god, one house for the priest, and one house for an oilmill applied for the perpetual lights of the god: total, three houses and one oilmill.

(Line 32) [Also] on sales of areca-nuts, the burghers, foreign merchants, market officials (?), and other persons, being [convened,[2] they allotted an impost of] five areca-nuts on each gold piece [and] twenty-five leaves on each load.

(Line 34). For such as maintain this pious foundation the fruit will be as though they adorned with gold the horns and hoofs of a thousand kine in Kurukshētra and gave them during an eclipse of the sun to Brāhmaṇs versed in the Four Vēdas; to such as infringe this pious foundation the sin will be accounted to them as if they slew at Benares a thousand kine and Brāhmaṇs versed in the Four Vēdas.

(Line 39). Śloka: "This general principle of pious foundations of kings must be maintained by you in every age;" again and again Rāmabhadra makes this entreaty to all these fortunate sovereigns. He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years. This pious foundation is to endure as long as the moon, sun, and stars. Happiness! Great fortune!

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[1] *Pavitra*: see *Ind. Ant.*, Vol. 38 (1909), p. 52.

[2] The *iruḍu* of the text seems to stand for the *oḍan-iḍdu, oḍan-irddu*, "being together [in assembly]", which is found in Mysore inscriptions.

D.—OF THE TIME OF VIKRAMADITYA VI : A.D. 1110.

This inscription is on a stone apparently built into a wall near a mosque inside the village.— There seems to have been a full row of sculptures at the top of the stone; but there is seen now only a cow, at the left end.— The writing covers a space about 14¾" in width by 19½" in height. It is well enough preserved as far as it goes; but the bottom of it, containing the minatory formulæ, is broken away and lost.

The characters are Kanarese, of the early twelfth century; they vary in size from about ½" to ⅞".— The language is Old-Kanarese prose.

The inscription records donations to a temple of Kammaṭēśvara at Ēhūr by certain guilds of craftsmen, and is dated in the reign of the Western Chālukya king Tribhuvanamalla-Vikramāditya VI.

The details of the date of this inscription are: the cyclic year Vikṛita, being the thirty-fifth year of the Chālukya-Vikrama-varsha, *i.e.* of the reign of Vikramāditya VI; the full-moon of the bright fortnight of Jēshṭa, (*i.e.* Jyēshṭha, Jyaishṭha); Sōmavāra (Monday); an eclipse of the moon. Dr. Fleet gives me the following remarks:—"The *tithi* is denoted by the curious word *paurṇṇamavāsye*, which looks like a mixture of *paurṇamāsi* and *amāvāsye*; but the specification of the fortnight and the eclipse make it clear that the full-moon was intended.[1] This date, also, is irregular. The Vikṛita *saṁvatsara* in question began on 23 March, A.D. 1110. The given tithi, the full-moon of Jyaishṭha, answers for that year to 4 June, on which day it ended at about 5 hrs. 49 min. after mean sunrise (for Ujjain). But the day was a Saturday, whereas the record specifies a Monday; and there was no eclipse, either visible or invisible in India. It may be added that there was also no eclipse of the sun, either visible or invisible in India, at the new-moon of Jyaishṭha, which was at about 4 hrs. 7 min. on Sunday, 19 June."

TEXT.[2]

1 Ōm[3] Svasti Samasta-bhuvan-āśraya
2 śrī-pri(pṛi)thvī-vallabha mahārājādhirājaṁ
3 paramēśvara paramabhaṭṭāraka Satyā-
4 śraya-kuḷa-tiḷakaṁ Chāḷky[4]-ābharaṇaṁ
5 śrīmat-Tribhuvanamalla-dēva-vija-
6 ya-rājyam=uttar-ōttar-ābi(bhi)vṛiddhi-pravard[dha*]-
7 mānam=ā-chandr-ārkka-t[ā*]raṁ saluttum=ire
8 Svasti Śrī-Chāḷukya-Vikrama-varṣa(rsha)da 35[5] Vikri(kṛi)-
9 ta-saṁvatsarada Jēshṭa sudhdha[6] paurṇṇamavāsye Sō-
10 mavāra sōma-grahaṇa-parbba-ni-
11 mittadiṁ Ēhūra Kaṁmmaṭēśvara-dēvargge 120 koṭ[ṭ*]aḷi-
12 y=iḷdu koṭṭaru kalkuṭiga-gottaḷi homge h[ā*]-
13 ga kaṁchagāra-gottaḷi kaḍaharada[7] suṇṇav-anitu-

[1] [According to the Elliot MS. Collection, R. A. S. copy, vol. 2, p. 366 *b*, this curious expression *paurṇṇamavāsye* or a very similar one—(what the transcription actually has is *pūrṇavamāsyā*)—occurs in an inscription of A.D. 1077 at Yedarāve in the neighbourhood of Yōwūr.—J. F. F.]

[2] From the ink-impressions.

[3] Represented by the spiral symbol.

[4] Read *Chāḷuky-*: the *ḷ* has the *e*-like form of the superscript *virāma* attached to it, instead of the vowel *u*.

[5] There is an omission here of the ordinal ending *neya* (*aneya*).

[6] Read *śuddha*.

[7] The reading of this word is not quite clear. The second letter seems to be *ḍa*; but on the right side of it, level with the middle of the letter, is a small hook.

14 maṁ baḍagi-kaṁmmāṟar=akkasāleyaru beraṭṭuṁ-
15 bar=ādiy-āgi okkala aḍ[d*]amaṁ biṭṭaru [||*] Yint=i
16 dharmmama[ṁ*] pratipā[li*]sidavargge Vāraṇāsiyalu
17 . . . .

TRANSLATION.

Om! Hail! While the victorious reign of His Majesty the fortunate king **Tribhuvanamalla,** asylum of the whole world, favourite of Fortune and the Earth, paramount Emperor, supreme Lord, supreme Master, decoration of Satyāśraya's race, ornament of the Chāḷukyas, was proceeding in its course of increasing success, to last as long as the sun, moon, and stars,—

(Line 8) on the full-moon day of the bright fortnight of Jyaishṭha of the year Vikṛita, the thirty-fifth of the happy and prosperous Chāḷukya-Vikrama era, on Monday, on the occasion of a *parva* in which the moon was eclipsed,

(Line 11) the 120 [members of the] guilds, being [convened],[1] made gifts to the god Kammaṭēśvara of Ēhūr: the stone-cutters' guild assigned one quarter of a gold piece; the braziers' guild, as much lime for drawing sacred figures[2] [as was necessary]; the carpenters and blacksmiths, the goldsmiths, the *beraṭṭumbar* (?)[3], and others, an *aḍa*[4] for each residence.

E.—OF THE TIME OF VIKRAMADITYA VI : A.D. 1125.

This inscription is on a pillar in the south part of a temple of Bhāṁvi-Basavaṇṇa, "Basavaṇṇa of the well".— There are no sculptures in this case.—The writing covers a space about 9″ in width by 2′ 1″ in height, and is well-preserved.

The characters are Kanarese, and good types of the writing of the early twelfth century; their average height is from about ½″ to ¾″.— The language is Kanarese prose (lines 1-21), followed by a Sanskrit minatory formula in verse (lines 21-24). The Kanarese is in a stage of development midway between the ancient and the medieval dialects; typical of this is the use of the euphonic vowel *i* in *brāhmaṇarigaṁ* (lines 8, 10) and *brāhmaṇarige* (line 14), beside *dēvarggaṁ* (line 8) and similar forms. There is some confusion between the intervocalic *l* and the Kanarese *ḷ*; thus we find *Chāḷukya* (line 1), *koḷaguṁaṁ* (line 15), and *phaḷam* (line 16) beside *phalam* (line 24), etc. On the other hand we find *aḷidavargge* (line 17) for *aḷidavargge*.

The object of the inscription is to record a grant of land for the maintenance of the lights and staff of the temple of Sōmēśvara at Ēhūr by a minister named Lakshmaṇayya, who bears the title of **taḍeya daṇḍanāyaka** (lines 5-6). If we may connect this term with the common word *taḍe*, 'bar, restraint', we may conjecturally translate the title as "general in charge of reserves", in the fiscal, not the military, sense.

The details of the date of this inscription are: the cyclic year Viśvāvasu, being the fiftieth year of the Chāḷukya-Vikrama-kāla, i.e. of the reign of Vikramāditya VI; the fifth day of the bright fortnight of Bhādrapada; Bṛihaspativāra (Thursday). Dr. Fleet gives me the

[1] *iḷdu*: see note 2 on p. 331 above.

[2] This translation is conjectural, assuming that *kaḍahara* (or whatever the word may be) is connected with *kaḍe*, "ornamental lines and figures drawn with white clay, lime, flour, etc., in and in the front of houses, on thresholds, etc., daily or on festive occasions" (Kittel, *s.v.*, where a connection with *kaḍavara* is suggested). Mr. Krishna Sastri suggests the root *kaḍeyu*, to churn or turn, so that the phrase would mean "dust of turnings."

[3] The words *beraṭṭumb=okkalalli* are also found in an inscription of Managōḷi (above, Vol. V, p. 20).

[4] An *aḍḍa* = seven *duḍḍus*.

following remarks :—" This date, again, is irregular. The Viśvāvasu *saṁvatsara* in question began on 8 March, A.D. 1125. The given *tithi*, Bhādrapada *śukla* 5, answers for that year to 5 August, on which day it ended at about 17 hrs. 38 min. after mean sunrise (for Ujjain). But that day was a Wednesday, whereas the record specifies a Thursday."

Vāḷvariva-pura, the place in which lay the land mentioned in the grant, is difficult to identify. I am however inclined to think that it is the village styled 'Valuwar' on the Indian Atlas, sheet 57 (1854), and 'Yaluwar' in the Hyderabad Topographical Survey, sheet No. 78 (Suggur Circar). This place lies about fourteen miles north-by-north-east from Yewūr.

TEXT.[1]

1 Ōm[2] Svasti Śrīmach-Chāḷukya-Vikra-
2 ma-kālada 50neya Viśvāvasu-
3 saṁvatsarada Bhādrapada su(śu)ddha 5
4 Bri(Bṛi)haspati-vārad-aṁdu śrī-
5 man-mahā-pradā(dhā)naṁ taḍeya da-
6 ṇḍanāyakaṁ Lakshmaṇayyaṁgaḷ Ē-
7 hūra śrī-Svayaṁbhu-Sōmēśvara-dē-
8 varggaṁ brāhmaṇarigaṁ Vāḷvari-
9 va-purada taḍeyal=āvanoḍeyaṁ[3]
10 dēvara naṁdā-dīvigegaṁ brāhmaṇari-
11 gaṁ v[4]=ā-chaṁdr-ārkka-tāraṁ baraṁ baraṁ[5] bi-
12 ṭṭar=ī dharmmamaṁ pratipāḷisida-
13 varggaṁ Vāraṇāsiyalu chatu[r*]-vvē-
14 da-pāragar=appa brāhmaṇarige sā-
15 sira kavileya kōḍuṁ koḷagu-
16 maṁ ponnalu kaṭṭisi koṭṭa phaḷa-
17 m=ī dharmmaman=aḷidavarggo
18 Vāraṇāsiyalu chatu[r*]-vvēda-
19 pāragar=appa brāhmaṇaruma[ṁ*] ka-
20 vileyuman=aḷida dōshaṁ sā-
21 rgguṁ || [6]Akarasya karīkara-
22 [ṇa]ṁ gō-sahasra-vadhaḥ smri(smṛi)-
23 taḥ [|*] kara-pravṛitti-vichchhēdād=gō-
24 kōṭi-pa(pha)lam=aśnutē ||

TRANSLATION.

Ōm ! On Thursday, the fifth day of the bright fortnight of Bhādrapada of the year Viśvāvasu, the fiftieth of the happy and fortunate Chāḷukya-Vikrama era, the fortunate High Minister Lakshmaṇayya, General in charge of Reserves (?), granted in perpetuity, for as long as moon, sun, and stars shall endure, ... [7] in the reserve (?) of Vāḷvariva-pura to the fortunate god Svayaṁbhu-Sōmēśvara of Ēhūr, for [the maintenance of] a perpetual lamp for the god and for [the maintenance of] Brāhmaṇs.

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[1] From the ink-impressions.

[2] Represented by the spiral symbol.

[3] Or perhaps we should read *taḍeya āvanoḍeyaṁ*.

[4] This spelling represents the transition between the ancient *sonne* and the later sound which appears in the medieval and modern dialects as *-vu* ; the scribe here writes both sounds.

[5] The second *baraṁ* is superfluous.

[6] Metre : Ślōka (Anushṭubh) : the first *pāda* consists of nine (instead of eight) syllables.

[7] The meaning of *āvanoḍe* is not apparent.

(Line 12) For those who maintain this pious foundation the merit is as if they adorned with gold the horns and hoofs of a thousand kine and gave them in Benares to Brāhmaṇs learned in the Four Vēdas. For those who break down this pious foundation the same guilt accrues as if they should destroy at Benares Brāhmaṇs learned in the Four Vēdas and kine.

(Line 21) The imposition of taxes upon a tax-free [estate] is declared to be [as sinful as] the slaughter of a thousand kine; by suppressing the operation of taxes a man enjoys the merit of [giving] a crore of kine.

F.—OF THE TIME OF RAYAMURARI-SOVIDEVA: A.D. 1173.

This inscription is on a pillar in the east part of the same temple of Bhāṁvi-Basavaṇṇa.—In this case, again, there are no sculptures.— The writing covers a space about 12½" in width by 9" in height, and is well-preserved.

The characters are Kanarese, of a type usual in the latter half of the twelfth century, and measure on an average about ⅓" in height. They are upright and well rounded, and are moreover characterised by the occasional use of two special letters, namely those for *m* and *y*, which were favoured during this period in Kanarese epigraphy.[1] The letter *m* when thus written strongly resembles the ordinary *ro*, except that the hook on the top of it is usually shorter than a superscript *o*; the *y* is very like the form which is depicted in Bühler's *Palæographie*, plate 8, col. 10, no. 35, except that in our inscription the letter is surmounted on its right side by a small curl resembling that used for the vowel *e*. We have these peculiar forms in *mu* at the end of l. 1, *ma* at the end of l. 4, *maṁ* in l. 10, and *ya* in l. 2.—The language is throughout Kanarese prose. The euphonic *i*, usual in the later language between *r* and *g*, is found in *dēvarasarige* (l. 4), as against, e.g., *brāhmaṇargge* (l. 13); *u* is written instead of the *virāma* in *śrīmatu* (l. 1), *baḍagalu* (l. 8), *mūḍalu* (ib.), and *mattaru* (l. 9). Once we find *ḷ* for *ḻ* (l. 10); and *ḷ* takes the place of the older *ḻ*.

The object of the inscription is to record a grant of land made in the reign of the **Kalachurya king Rāyamurāri-Sōvidēva** for the maintenance of the temple of the god **Mallikārjuna at Ēhūr**. The donor is a certain **Tripurāntaka-dēvarasa**, described as *mahāprabhu* (apparently a governor) of **Ēhūr**, who made the grant at the instance of his son **Talavara Chandeya-nāyaka**. The genealogy of this Tripurāntaka is fully given in the next inscription, (G). The conveyance of the land was performed with "laving of the feet of **Tatpurusha-dēva**", who must have been a priest or *Āchārya* of the temple.[2]

The details of the date of this inscription are: the cyclic year Vijaya, being the seventh year of the reign of the Kalachurya king Rāyamurāri-Sōvidēva; the full-moon day of Kārttika; Ādivāra (Sunday). **Dr. Fleet** gives me the following remarks:—"The Vijaya *saṁvatsara* in question began on 16 March, A.D. 1173. The given *tithi*, the full-moon of Kārttika, answers for that year to 22 October, on which day it ended at about 16 hrs. 35 min. after

[1] [The eleventh, twelfth, and thirteenth centuries were the time when these forms were most often in use: but the *m* is traced back to A.D. 804 by the Kanarese copper-plate record of Gōvinda III; see *Ind. Ant.* Vol. XI, p. 127, and plate, line 14, *para-dattam=bā*. There was a corresponding form of *v*: it does not occur in the present inscription F, but is found in the next one, G, as well as in B above (*ovārāhaṁ*, l. 2, p. 274, and *ōrrvī*. l. 142, p. 279). For use of all the three forms together see the Ablūr inscription E of about A.D. 1200, Vol. V above, p. 252, plate; note therein the *m* in *marigi*, line 44, the *y* in *anvayadoḷu*, line 62, and the *v* in *nilipevu*, line 39. —J. F. F.]

[2] It may be noted that Tatpurusha is one of the phases of Śiva, and is mentioned in a record of A.D. 1380, Vol. III above, p. 64, verse 10.

mean sunrise (for Ujjain). But that day was a Monday, whereas the record specifies a Sunday. The *tithi* began, of course, on the Sunday, but at a very late time, namely at about 17 hrs. 43 min., or practically midnight; and no reason can be recognized in this case for using the *tithi* as the current one at such an hour. Accordingly, this date, again, must be classed as irregular."

TEXT.[1]

1 Ōm[2] Svasti Ś[r*]īmatu-**Kaḷachuryya-chakravartti-Rāyamu-**
2 **rāri-Sōvidēva-varshada** 7neya **Vijaya-sa[ṁ]vatsarada** Kā-
3 rttika sadhdha[3] puṇṇame Ādivāra vitīpātad-aṁdu **Ēhu(hū)ra**
4 mahā-prabhu **Tripurāntaka-dēvarasarigey=avara** ma-
5 ga **Taḷavaṛa Chaṁdeya-nāyakana** biṁnapadiṁ śrī-Mallikā-
6 rjuna-dēvara aṁga-bhōga-nivēdyakk=eṁdu Tatpursha-dēvara kā-
7 laṁ karchchi dhārā-pūrvvakaṁ māḍi vūriṁ paḍuva haḷḷa-
8 diṁ baḍagalu Gavarēśvara-dēvara keyiṁ mūḍalu biṭṭa
9 koyi Voṛa[ṁ*]ṭana [Mallana*] kōla mattaru 1 tōṭa kāladi mattar 1
10 sarvva-ṅamaśya(sya)v-āgi biṭṭaru || Yint=ī dharmmamaṁ prativāḷisi-
11 davargge[4] Vāraṇāsiyoḷu sāsira kavileya kō-
12 ḍumaṁ koḷagumaṁ ponnalu kaṭṭisi chatur-vvēda-
13 pāragar=appa brāhmaṇargge kā(ko)ṭṭa phalam=akku Ōm[5] ||

TRANSLATION.

(Line 1) On a *vyatīpāta* on Sunday, the full-moon day of the bright fortnight of **Kārttika** of the year **Vijaya**, the seventh of the happy and fortunate **Kaḷachurya Emperor Rāyamurāri-Sōvidēva**,

(Line 3) the *mahā-prabhu* of **Ēhūr**, **Tripurāntaka-dēvarasar**, at the instance of his son **Taḷavaṛa Chandeya-nāyaka**, has for the personal enjoyment and oblation of the god Mallikārjuna granted with laving of the feet of Tatpurusha-dēva and pouring of water one *mattar* of arable land, according to the measuring-standard of Oraṇṭana Malla,[6] on the north of the stream on the west of the village (*and*) on the east of the arable land of the god Gavarēśvara, (*and*) one quarter (?) *mattar* of garden-land, (*in ownership*) to be respected by all.

(Line 10) To those who maintain this pious foundation the merit of adorning with gold at Benares the horns and hoofs of a thousand kine and giving them to Brāhmaṇs learned in the Four Vēdas will accrue. Ōm!

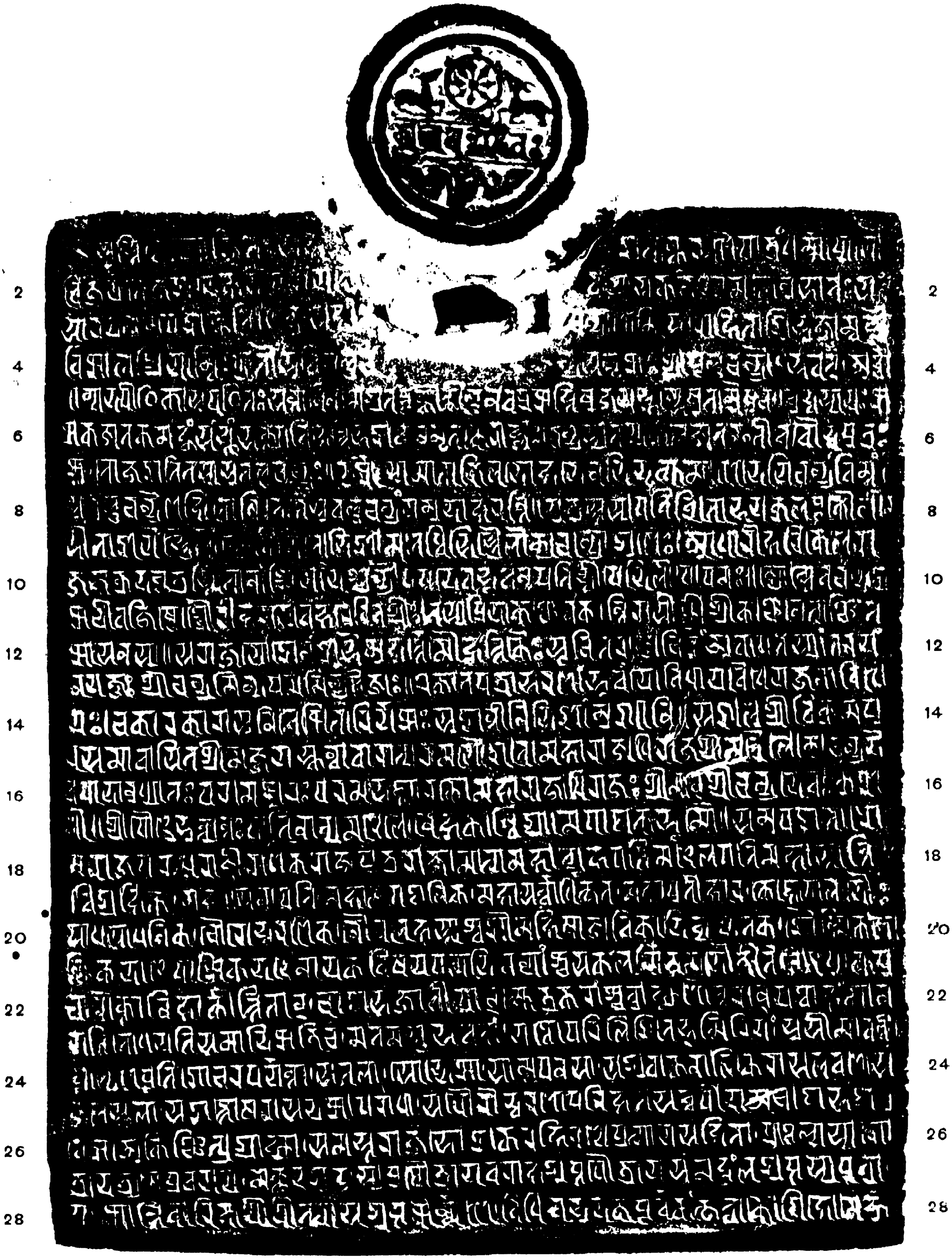
G.—OF THE TIME OF SANKAMADEVA : A.D. 1179.

This inscription, the last of the Yēwūr records, is on a pillar of a building known as the Madhyaraṅga, on the north of the village.— In this case, too, there are no sculptures. —The writing is on two faces of the pillar, each measuring about 10½" in width by 18" in height. It is well preserved all through.

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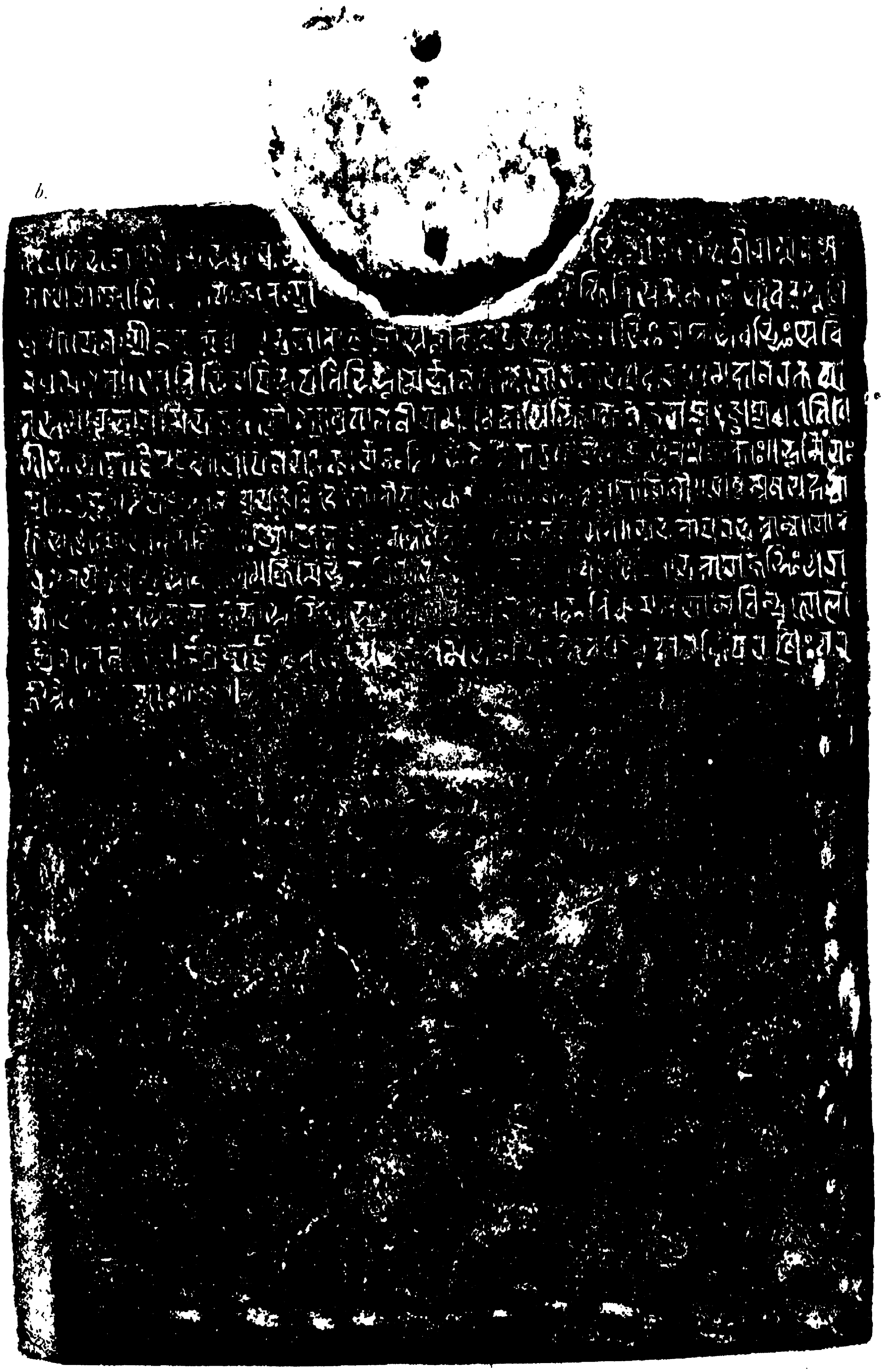
[1] From the ink-impression.
[2] Represented by the spiral symbol.
[3] Read *śuddha*.
[4] Read *pratipāḷi°*.
[5] Represented by a spiral symbol reversed.
[6] On this standard see inscription B, above, p. 283, l. 231.

Rampal plate of Srichandradeva.



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b.



The **characters** are Kanarese, averaging from $\frac{5}{16}''$ to a little over $\frac{1}{2}''$ in height. They are well rounded, upright, and clearly cut, and are good types of the Kanarese writing of the latter half of the twelfth century. The special form of *y*, mentioned on p. 335 above as appearing in the inscription F, is found here in *kiṟiyavaṁ* (l. 8) and *Miriṁjeya* (l. 24), and as the upper member of the conjunct consonant in *Kaḷachuryya* (l. 19) and *āchāryyaru* (l. 26). The corresponding form of *v* is found as the upper member of the conjunct letter in *parvvad-* (l. 22), *pūrvvakaṁ* (l. 28), and *pūrvva* (l. 47, twice). The corresponding form of *m*, which is found in the inscription F and dates from A.D. 804,[1] is not found here.

The **language** of the inscription is Kanarese, in verse (ll. 3-14) and prose (ll. 14-46), preceded by the well-known Sanskrit verse beginning *Namas=tuṁga°* (ll. 1 to 3) and concluding with a Sanskrit minatory formula (ll. 46-8). The metrical Kanarese portion consists of two verses, which are borrowed with slight variations from verses 73 and 75 of inscription B; these are in the pure ancient dialect. The prose part verges on the medieval dialect, shewing the nominative plural with euphonic *u* in *-ru*, the dative in *-rige* (l. 44, but *-rgge* in l. 27), and initial *h* for *p* (*haḷḷadiṁ*, l. 36, and *hattu*, ll. 38-9).—As regards **orthography**, we may note that *r* is used for *ṟ* in *Oraṁṭana* (l. 37). The ancient *ḻ* does not appear, being replaced by *ḷ* in *poyaḷ°* (ll. 7, 14), *negaḷ* (l. 15), *koḷagumaṁ* (l. 42), and *aḷi°* (ll. 44-6). The notation of the *virāma* by the vowel *u* is found in several places in the prose portion, as well as in *dhātriyoḷu* (ll. 13-14), and more notably in *tatu-kanīyan* (l. 11) and *bhavētu* (l. 48).

The purport of the **inscription** is to record a donation of land made **in the time of the Kalachurya king Saṅkamadēva** by **Tripurāntaka-dēvarasa**, the *mahā-prabhu* of **Ēhūr**, who is the protagonist of the previous inscription F. He here grants two plots of land and a right of drawing water to Jñānarāśi, the abbot of the Śaiva monastery attached to the local temple of Svayaṁbhu-Sōmanātha (Śiva), for the maintenance of his establishment.

Tripurāntaka-dēva was the son of the General **Nachaya-bhaṭṭa** or **Nāchaṇa**, eldest son of the same **Ravidēva** who is celebrated in our inscription B above, where the pedigree of the two latter worthies is fully set forth.

The donee Jñānarāśi is here described as being of the **spiritual lineage of Chikkadēva** of **Miriñje** (the modern Miraj), the disciple of **Maleyāḷa-dēva** of the church of **Eḷomela Siṁha**; the three last-named also appear in our inscription B, ll. 226-7, ? above, p. 283. This fraternity seems to have been a local branch of the ancient Lākulīśa-Pāśupata or Kālāmukha sect of Śaivism, which apparently affected names compounded with *rāśi*. The sect, which is supposed to have had its original home in Gujarāt, had made at this time considerable progress in the South. Some nearly contemporary inscriptions at Kaḷattūr and Tiruvāṇakkōyil mention Gōmaḍattu Śailarāśi Paṇḍita and Jñānarāśi Paṇḍita (possibly identical with the Jñānarāśi of the present inscription) as professors of the Kālāmukha doctrine and in possession of the temples there (see the Progress Report of the Epigraphist for Madras, 1911-12, p. 67). In the Kanarese country the sect had been established for many years: we find it in 1161 at Managōḷi (see vol. V above, p. 9 ff.), where the same Jñānarāśi is mentioned (ib., p. 30 f.).

The details of the **date** of this inscription are: the cyclic year Vikārin, being the fourth year of the reign of the Kalachurya king Saṅkamadēva; the new-moon day of Āśvayuja; Sōmavāra (Monday); a *mahā-parvan*. **Dr. Fleet** gives me the following remarks:—"The Vikārin *saṁvatsara* in question began on 11 March, **A.D. 1179**. The given *tithi*, the new-moon of Āśvina, answers for that year to Tuesday, 2 October, on which day it ended at about 13 hrs. 23 min. after mean sunrise (for Ujjain). But the occasion is marked as a special one by being mentioned as a *mahā-parvan*; and the allusion apparently is to the Dīpāvali,

[1] See Dr. Fleet's note on p. 335 above.

Diwāḷi, which extends from Āśvina kṛishṇa 14 to Kārttika śukla 2: at any rate there was no eclipse of the sun, either visible or invisible in India, at this new-moon. The Dīpāvali or "row of lamps" being chiefly a nocturnal festival, the grants registered by this record may well have been made at night on the Monday, when the new-moon *tithi* had begun, which was at about 16 hrs. 1 min., or roughly 10.0 P.M.; and this may have led to the *tithi* being cited with the weekday on which it began.[1] Accordingly we may take **Monday, 1 October, A.D. 1179,** as a sufficiently satisfactory equivalent of the given date."

Among places this record again mentions **Yēwūr** by its earlier name of **Ēhūr.** For **Beḷḷumbaṭṭe, Elarāve, Mirimje,** and **Śivapura,** which are all mentioned in the inscription B, see above, p. 272. Dr. Fleet tells me that **Oḍagere,** which is mentioned in line 29, is a village, now known as **Waḍagēri,** which is shown in the Indian Atlas sheet 57 (1854) as '**Wudigeyru**', four miles towards the north-west from Yēwūr. He adds that in an inscription of A.D. 1077 at Waḍagēri itself the name is written both as **Oḍagere** and as **Oḍaṁgere**; also, that the god whose name is given here as Ḍāyimōśvara is there called Dhāyimōśvara (with the dental aspirated *dh*, instead of the cerebral unaspirated *ḍ*), and that that record implies that his cult was established by a *Maṇḍalika* named Dhāyimayya.

TEXT.[2]

First face.

1 Ōm[3] [4]Namas=tuṁga-śiraś-chumbi-chaṁdra-chāmara-chāravē [|*]
2 trailōkya-nagar-āraṁbha-mūḷa-staṁbhāya
3 Śambhavē || [1*] [5]Īṁgaḍaliṁge Śītakaran=eṁtu Kumā-
4 rakan=eṁtu Dēva-dēvaṁge Murāntakaṁge Kusumā(sumā)-
5 yudhan=eṁtu Jayaṁtan=entu Sa(śa)kraṁge ta-
6 nūjan=ante **Ravidēva-chamūpati** saṁda, **Koppa-**
7 **dēvaṁge** tanūjan=eṁdaḍ=adar=uṁnatiyaṁ pogaḷalke
8 vēḷkumē || [2*] [6]Vinutaṁ **Nāchaṇan=ātanim** kiṟiya-
9 vaṁ **Koppaṁ** tadīy-ānujanman=avaṁ **Vāṁ(vā)vaṇa-**
10 n=ātaniṁde kiṟiyātaṁ **Rēvaṇaṁ** tatu-
11 kanīyan=avaṁ **Sōvaṇan=**emb=ivar=ssakaḷa-vidyā-
12 pāragar=ppuṇya-bhājanar=ātm-ōdbhavar=eṁ-
13 doḍ=ā vibhuvin=aṁt=ār=dhthaṁnyar[7]=ī dhā-
14 triyoḷu || [3*] Eṁb=ī pogaḷtegaṁ
15 negaḷtegaṁ aggaḷam=enisida **Koppaṇa-bhaṭṭa-da-**
16 **ṇḍanāyakara** tanūjaṁ **Nācheya-bhaṭṭa-daṁ-**
17 **ḍanāyakara** tat-tanūjan=appa śrīmatu **Ē-**
18 **hūra** mahā-prabhu **Tripurāntaka-dēvarasa-**

---

[1] [Professor Kielhorn has told us (*Ind. Ant.*, vol. 26, p. 184) that the chief day of the Dīpāvali is that one on which the moon is in the *nakshatra* Svāti. But this does not help in the present matter. The moon usually enters Svāti on Āśvina kṛishṇa 14, but occasionally not even till Kārttika śukla 1: and this was the case on the present occasion; she did not come to Svāti till about 9 hrs. 50 min. after mean sunrise on the Wednesday, which was Kārttika śukla 1.—J. F. F.]

[2] From the ink-impression.

[3] Represented by a four-pointed symbol.

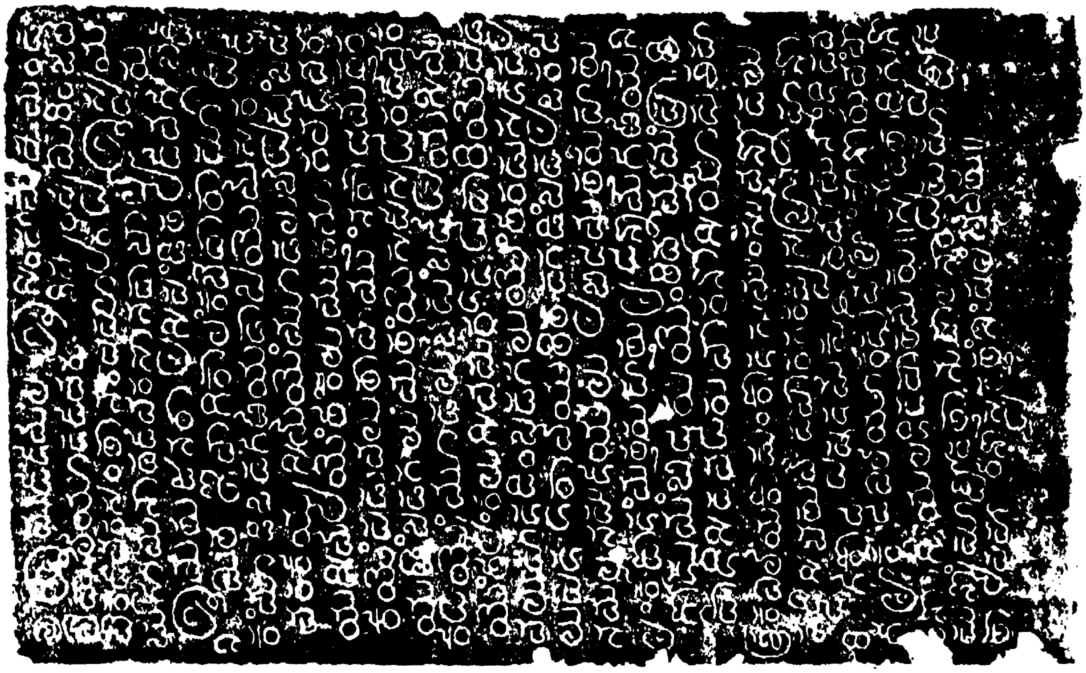
[4] Metre: Ślōka (Anushṭubh).

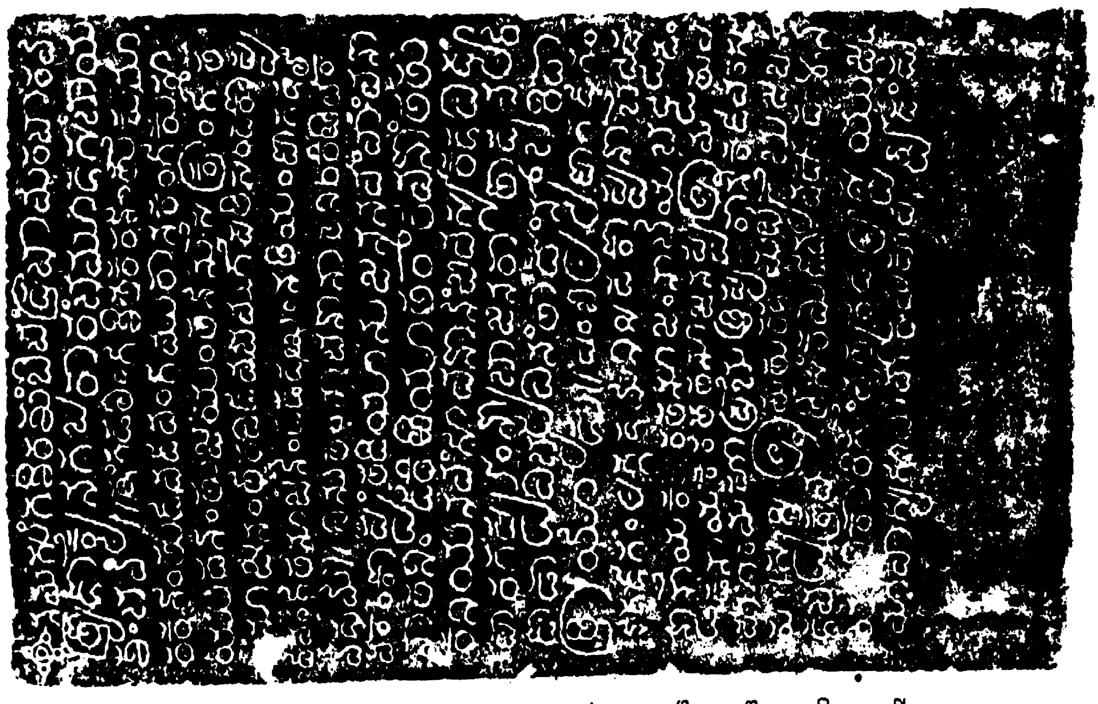
[5] Metre: Utpalamālā: this is verse 73 in the inscription B, above, p. 280. The first word is there spelt : both forms are permissible. Towards the end the verse there has *tanūjan=endoḍe tad-unnatiyaṁ.*

[6] Metre: Mattēbhavikrīḍita: this is verse 75 in the inscription B.

[7] Read *ddhanyar.*

Yewur inscription of the time of Sankamadeva: A.D. 1179





J. F. FLEET.

SCALE THREE-TENTHS

W. GRIGGS & SONS, LTD., PHOTO-LITH.

19 ru || Svasti Śrīmatu-**Kaḷachuryya-bhuja-ba-**
20 **ḷa-chakravartti-Saṁkama-dēva-varshada 4ne-**
21 **ya Vikāri-saṁvatsarada** Āsva(śva)yujad=a-
22 māvāsye Sōmavāra mahā-parvvad-aṁdu

Second face.

23 Ōm[1] Śrīmad-Eḷemela-śrī-Siṁha-parsha[n*]-maṁḍa-
24 li Maleyāḷa-dēvara śishyar=appa **Miriṁjeya·**
25 Chikkadēvara saṁtānaṁ **Ēhūra** śrī-Svayaṁ-
26 bhu-Sōmanātha-dēvara sthānad=āchāryyaru
27 śrīmatu-Jñānarāsi(śi)-paṁḍita-dēvargge bhikshe-
28 nimittav=āgi kālaṁ karchchi dhārā-pūrvva-
29 kaṁ māḍi **Oḍagereya** Ḍāyimēsva(śva)ra-dē-
30 vara keyya simeyiṁ mūḍalu **Beḷuṁbaṭo-**
31 **ya**[2] simeyiṁ teṁkalu Mutta-Mādhava-dēvara
32 keyiṁ paḍuvalu tāvu muṁna koṭṭa mattar=a-
33 ydariṁ baḍagalu mattaṁ Yīsapōsva(śva)ra-dēvara
34 keyyiṁ mūḍalu **Beḷḷuṁbaṭṭeya** sīme-
35 yiṁ teṁkalu **Si(Śi)vapurada** dāriyiṁ paḍtha(ḍu)-
36 valu haḷḷadiṁ baḍagalu yiṁt=eraḍu sthaḷada-
37 lu **Eḷarāveya** tīrtthada gaḍiṁbada Oraṁṭa-
38 naMallana ghaḷeyalu biṭṭa mattaru hattu
39 aṁkadeḷaṁ mattaru hattu Aṇṇama-gereya nī-
40 r-ggoḷumaṁ biṭṭaru [||*] Yiṁt=ī dharmmamaṁ prati-
41 pāḷisidavaru Vāraṇāsiyoḷu sa(śa)ha-
42 śra(sra) kavileya kōḍuṁ koḷagumaṁ suvarṇṇadalu
43 kaṭṭisi chatur-vvēda-pāragar=appa sa[3] brāhmaṇa-
44 rige koṭṭa phaḷam=akku ī dharmmaman=aḷidavaṁ-
45 ge ā kaviley-ākaḷuvaṁ brāhmaṇaruvaṁ Vā-
46 raṇāsiyal=aḷida pāta[ka*]m=akku || [4]Sva-datta-dviguṇaṁ-
47 puṇyaṁ pūrvv-datt-ānupālanātu[5] [|*] pūrvva-da-
48 tt-āpahārēṇa sva-dattaṁ niḥphalaṁ[6] bhavētu ||

TRANSLATION.

(Verse 1) Ōṁ! Homage to Śambhu, lovely with the moon kissing his lofty head as a fan, the foundation-column for the beginning of the cities of the triple world!

(Verse 2) When it is said that as the Moon was born to the Milk-Ocean, as Kumāra was born as a son to the God of Gods, as the [God] of the Flower-bow to Mura's Slayer, as Jayanta to Śakra, so the General **Ravidēva** was born as son to the worthy **Koppadēva**, is it necessary to praise his exaltation [any further]?

[1] Represented by the spiral symbol.

[2] Read *Beḷḷuṁbaṭṭeya*, in accordance with line 34 below: compare the inscription B, lines 230, 233, ? above, p. 283, where, however, the name ends in *i* instead of *e*.

[3] Delete this syllable, *sa*.

[4] Metre: Ślōka (Anushṭubh).

[5] [The usual reading of this line is:—*Sva-dattād=dviguṇaṁ puṇyaṁ pūrvva-datt-anupālanaṁ*.—J. F. F.]

[6] Read *nishphalaṁ*.

(Verse 3) The famous **Nāchaṇa**; his younger brother **Koppa**; his younger brother **Vāvaṇa**; his younger brother **Rēvaṇa**; his younger brother **Sōvaṇa**: these were his [scil. Ravidēva's] sons, masters of all the sciences, vessels of righteousness; in view of this, who on this earth are so happy as that noble man?

(Line 14) The fortunate **Tripurāntaka-dēvarasa**, *mahā-prabhu* of **Ēhūr**, son of the General **Nācheya-bhaṭṭa**, son of the General **Koppaṇa-bhaṭṭa**, who is thus called a noble subject of praise and glory,

(Line 19) on a great *parva* on Monday the new-moon day of Āśvayuja[4] of **the year Vikārin, the fourth of** the happy and fortunate **Saṅkama-dēva,** puissant Emperor of the **Kaḷachurya** [dynasty],

(Line 23) Ōm! has granted for the purpose of alimony to the fortunate Jñānarāśi-paṇḍita-dēva, head of the monastic establishment of the fortunate god Svayaṁbhu-Sōmanātha of **Ēhūr,** in the [spiritual] succession of Chikka-dēva of **Miriñje,** the disciple of Maleyāḷa-dēva, a member of the church of the fortunate Eḷemela-Siṁha, with laving of the feet and pouring of water,

(Line 29) in these two places, to wit, [in the one] east of the boundary of the arable land belonging to the god Ḍāyimēśvara of **Oḍageṟe**, south of the boundary of **Beḷḷuṁbaṭṭe**, west of the arable land of the god Mutta-Mādhava, [and] north of the five *mattar* previously granted by himself, and [in the other] east of the arable land of the god Īsapēśvara, south of the boundary of **Beḷḷumbaṭṭe**, west of the path to **Śivapura,** north of the river, ten *mattar*, in figures ten[1] *mattar*, by the *ghaḷe* of Oraṇṭana Malla[2] of the measuring-pole of the *tīrtha* of **Eḷarāve,** [and likewise] a supply of water from the Aṇṇama-geṟe tank.[3]

(Line 40) [For] those who maintain[4] this pious foundation the fruit will be the same as if they adorned the horns and hoofs of a thousand kine with gold and gave them to Brāhmaṇs versed in the Four Vēdas in Benares. For him who violates this pious foundation the guilt will be the same as if he destroyed as many kine and Brāhmaṇs in Benares. Merit twice as great as from a gift of one's own [accrues] from the maintenance of previous donations; by taking away previous donations one's own gift loses its effect.

No. 38.—THE ARIVILIMANGALAM PLATES OF SRIRANGAṚAYA II; SAKA-SAMVAT 1499.

BY T. A. GOPINATHA RAO, M.A., TRIVANDRUM,

and

T. S. KUPPUSVAMI SASTRI, TANJORE.

The village of **Ariviḷimaṅgalam** is situated five miles south-west of **Naṉṉilam,** the head-quarters of the Tālūka of the same name in the Tanjore district. It had an old Vishṇu

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[1] The scribe by an oversight has written the word *hattu,* instead of giving the numeral symbol.

[2] With a slight difference in the spelling of the prefix, this person is mentioned as **Oṟaṁṭara-Malla** in line 231 of the inscription B, above, p. 283.

[3] This is evidently "the tank of Aṇṇama-gāvuṇḍa" which is mentioned in the inscription B, line 240, above, p. 283.

[4] The construction is loose, *pratipāḷisidavaru* owing its nominative case to the attraction of the implied subject of *koṭṭa*. The usual form is *pratipāḷisidavargge.*

temple, now gone out of existence and of which there exists at present only a *maṇḍapa;* in this is placed now a modern figure of Gaṇēśa. Long time ago the copper-plates on which the inscription under consideration is engraved were found in this ruined Vishṇu temple, and they have been preserved in the family of Svāminātha Ayyar of that place. They were got on loan from their owner by Mr. Kuppusvāmi Śāstrī, and from the impression prepared under the supervision of Mr. Gōpinātha Rao the inscription on them is edited below.

The set consists of three plates of the usual size and shape of the Vijayanagara documents. The plates are bound together by a ring, which was cut when they came to us for examination. Along with the plates, there is strung in the ring a seal which bears on it the representation of a boar facing the proper right, the sun and the moon, a dagger, and two clubs placed V-wise. The preservation of the record is tolerably good. The **alphabet** is Nandināgarī and the **language** Sanskrit. At the end of the inscription is the sign-manual of the Vijayanagara emperors, the name *Śrī Virūpāksha*, in the Telugu alphabet. The first and the second plates are marked with the Telugu-Kannaḍa numerals, 1 and 2; in the first plate it is in the left margin of the reverse, and in the second, in the same margin of the obverse, but much nearer the ring-hole. The third plate bears no number at all.

This record, instead of employing the usual single and double vertical strokes at the end of half and full verses, uses horizontal strokes (or hyphens). The secondary *ī*-symbol resembles in form the secondary *i*-form of the Tamil alphabet; that is, the free end of the curve does not reach the bottom; *e.g.* in *dhātrī*, l. 3; in *kshīra-*, l. 5; in *-Śrīpati-*, l. 10, etc. Instead of *ṛi* we often find *rṛi*; thus *nrṛipatis=* for *nṛipatis=*, l. 8. The consonant *dh* has a slightly different form from the same letter occurring in other Vijayanagara documents of the same period; compare *-Gaṇādhi-*, l. 1; *dadhau*, l. 4; *Budha-*, l. 7, etc. The dot representing the *anusvāra* is placed by the side of and not, in the usual way, on the top of the consonant to which it belongs; compare *=tuṁga-*, *-chuṁbi-*, and *-chaṁdra-*, l. 1; *-ārambha-*, l. 2; *daṁshṭrā-daṁḍas=*, l. 3; *-bhūtaṁ paṁchāsya-*, l. 5, etc. The letters *y* and *p* are almost similar to each other: the only difference observable is that the latter has a larger loop than the former; compare the *p* and *y* occurring in *-patayē*, l. 1; *p* in *-nāpi* and *y* in *jayati*, l. 5, etc. The compound *ss* looks like * śs*, that is, the cross line in the first *s* is omitted; cf. *-daṁḍas=sa*, l. 3; *-ssutaḥ*, l. 16; *-kais=saṁ-*, l. 24; *mahaujās=sāmrājyē*, l. 36; *chatussīmā-*, l. 76; *-jas=sūrya-*, l. 93; *bhūsurās=sarvē*, l. 103; *svayaṁbhūs=sarasa-*, and *-patēs=sūnuḥ*, l. 106.

As far as it is known to us at present, this is the first copper-plate document of the **Nāyaka kings of Tanjore** hitherto published. The inscription records that, at the request of **Śevvappa** Nāyaka, the first prince of this dynasty, the **Vijayanagara** emperor, **Śrīraṅgadēvarāya**, granted the village of **Arumolimaṅgalam** to the Mādhva *guru*, Vijayīndra Tīrtha. The date of the grant was a **Monday, the first dvādaśī**[1] **in the bright half of the month of Āshāḍha, in the year Dhātṛi, which corresponded with the Śaka year 1499** (expressed by *indu* (the moon), *payōdhi* (the oceans), *graha* (the planets) and *ratna* (the gems). The grant was made in the presence of the god Rāmachandra of **Penugoṇḍa**.[2] The grant had already been

[1] This is the first *dvādaśī* of the four months of the *Chāturmāsya-vrata* and hence called the *prathama-dvādaśī*.

[2] Tirumala transferred the seat of government to Penugoṇḍa (*Ep. Ind.*, Vol. III, p. 238 ff.). His second son, Raṅga II., the same who figures in our record, is actually called the king of Penugoṇḍa. The present inscription has (l. 61) *Peruṁkāḍapura*, that is, the secondary *e* symbol of *ko* and the *anusvāra* after the same letter are wanting to make it read Peruṅkoṇḍapura, which might be taken to be a mistake for Penugoṇḍapura. It is of course possible that we have to do, not with a temple in Penugoṇḍa, but with a temple of Rāmachandra in an unknown place that might have been known by the name Peruṅgāḍu or Peruṅkāḍapura. But at present we know of no such place, and hence we choose to take *Peruṅgāḍapura* as a mistake for *Penugoṇḍapura*, the capital of Raṅga II., where the king had every facility for making the grant.

made by **Achyuta,** the son of Śevvappa **Nāyaka**; but now the formal sanction from the Vijayanagara overlord was obtained and the village given to the donee. Arumolimaṅgalam was bounded on the west by **Parittiyūr,** on the south-east by the village of **Vallagrāmam,** on the east by **Kōvilpattu** and **Tiruvaṭṭachchēri,** on the north by **Parittiyūr,** on the south by **Kōvilpattu** and the river **Puttāṟu,** and on the south-west by the village of **Vaḍapēṟ**. The village granted belonged to the **Kulōttuṅgachōḷa-vaḷanāḍu,** forming part of **Ōhayūr**-*pattaka*, a sub-division of the **Tiruvārūr**-*chāvaḍi* in **Chōḷa-maṇḍala-rājya,** situated on the south side of the river **Kāvērī.** The donee, Vijayīndra Tīrtha, after receiving the village, divided it among a number of Brāhmaṇas of various *gōtras*, *sūtras*, etc., for his own merit and for that of Śevvappa and his son Achyuta. Regarding the date Dewan Bahadur L. D. Swamikkannu Pillai, M.A., LL.B., says :—"Monday, Āshāḍha Śukla Dvādaśī in the year Dhātṛi=Ś. 1499. A.D. 1576-77=Dhātṛi; A.D. 1577-78=Īśvara. In A.D. 1577 Āshāḍha Śukla 12 fell on Thursday. In A.D. 1576 the *tithi* fell on Saturday. But in A.D. 1576 Śrāvaṇa Śukla 12 ended on Monday at 18 *ghaṭikās* after mean sun-rise. There is probably an error in the name of the lunar month, Āshāḍha being a mistake for Śrāvaṇa."

The inscription, as usual, begins with the *purāṇik* and the traditional history of the third Vijayanagara dynasty: the historical genealogy begins with **Tāta-Pinnama,** whose son was **Sōmidēva**; his son, **Rāghavadēva**; his son, **Pinnama,** lord of **Āravīḍu**; his son **Bukka,** who established the kingdom of **Sāḷuva Nṛisiṁha** firmly; his wife was **Ballāmbikā** and their son **Rāmarāja**; his wife was **Lakkāmbikā** and to them was born **Śrīraṅgarāja I.**; his wife **Tirumaladēvī** bore him three sons named **Rāmarāja, Tirumala** and **Veṅkaṭādri.** Rāmarāja being already dead, **Śrīraṅgadēvarāya II.,** the son of Tirumala by **Veṅgaḷāmbā,** ascended the throne. The following genealogical table clearly summarises the relationship between the various members enumerated above :—

Tāta-Pinnama.
|
Sōmidēva.
|
Rāghavadēva.
|
Pinnama, lord of Āravīḍu.
|
Bukka (the establisher of the kingdom of Sāḷuva Nṛisiṁha), md. Ballāmbikā.
|
Rāmarāja, md. Lakkāmbikā.
|
Śrīraṅgarāja I., md. Tirumalāmbikā.
|
Rāmarāja. — Tirumala, md. Veṅgaḷāmbā. — Veṅkaṭādri.

(son of Tirumala, md. Veṅgaḷāmbā:)
|
Śrīraṅgarāya II.

Śrīraṅgarāya bears the *birudas*, *Hosabirudaraganda*, *Rāyarāhuttaminda*, *Birudamanyaraganda*, *Gaṇḍaragūḷi*, *Lord of Āravīṭipura*, *Maṇḍalīkadharaṇivarāha*, *Bhāshegetappuvarāyaraganda*, and he who put to shame **Avahaḷurāya.** He boasts of being praised by the kings of the **Kāmbōja, Bhōja, Kāliṅga,** and **Karahāṭa** countries.

The *vijñapti* of the grant, **Śevvappa Nāyaka,** is, as we have already said, the first king of the Nāyaka dynasty of Tanjore. Mr. Kuppusvāmi Śāstri has shown in his excellent little book on the history of the Nāyakas of Tanjore that Śevvappa was the husband of the sister of the queen of Achyutadēvarāya of the Tuḷuva dynasty of Vijayanagara,[1] and that the latter granted the Tanjore country as *strīdhana* to his sister-in-law.[2] The names of the parents of Śevvappa Nāyaka are **Timma Nāyaka** and **Vayyamāmbā.**[3] A stone inscription of this king, found in the mosque called the Samsaruppaḷḷi in Tanjore, is dated in Ś. 1471, and records that a piece of land was granted by the king for the maintenance of fakirs.[4] Another, dated 1494, is found in the Aruṇāchalēśvara temple at Tiruvaṇṇāmalai.[5] It states that two brothers, Śivanēśaṇ and Lōkanāthaṇ, built the *gōpura* of that temple in the reign of Śevvappa Nāyaka. The big tank in the same temple and another outside the Tanjore fort, which feeds the Śivagaṅga tank inside it and which bears the name Śevvappanēri, were dug by Śevvappa Nāyaka.[6]

Śevvappa's son **Achyutappa** was made *yuvarāja* some time before the death of his father and most probably also before Ś. 1499.[7] An inscription of this prince found in the Bṛihadīśvara temple at Tanjore and dated Ś. 1499 records certain grants made to the local artisans.[8] His prime minister was the famous Gōvinda Dīkshita, a very learned Kannaḍa Brāhmaṇ.[9] Achyutappa was a patron of learning. He granted *agrahāras* to many learned Brāhmaṇs. He was also a pious and charitable king. To the god Raṅganātha of Śrīraṅgam he, on more occasions than one, presented valuable jewelled ornaments. In his reign the *anicut* across the Kāvēri was repaired,[10] and flights of steps at various places along its course were put up, as for example, at Māyavaram, Kumbhakōṇam, Tiruviḍaimarudūr, etc.[11] The king ordered the repairs to the temples at Chidambaram, Tirupati, Kāḷahasti, etc., to be effected. At the instance of his minister, Gōvinda Dīkshita, the *Tiruvaiyāṟṟu Purāṇam* was translated from

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[1] *A Short History of the Nāyakas of Tanjore*, p. 3. Much of what follows about the history of the first two Nāyakas of Tanjore has been borrowed from this book.

[2] *Vijayavilāsa*, a Telugu work, it is stated, makes this assertion. This was composed by Chāmakūr Veṅkaṭarājakavi. [The latter part of the statement is not found in the work quoted.—H. K. S.]

[3] आसीदशेषाश्रितभूमिपालश्शासी गुणाशीरसमप्रभाव: ।
तिम्माख्यनायकवय्यमाम्बाजन्मा सुधर्मा चिनचेव्वभूप: ॥

Rukmiṇī-pariṇaya, II, 34.

[4] See p. 4 of *A Short History of the Nāyakas of Tanjore* for a transcript of this inscription.

[5] *Loc. cit.*

[6] सरो गभीरं पुरि गोपुरं च य: समुन्नतं शोणगिरीशितुर्व्यधात् ।
यथाक्रमं योरधिशिरो विलोकितुं महापथो माधववेधसोरिव ॥

Sāhityaratnākara, No. 10291, Palace Library, Tanjore, III, 3.

[7] युवानमेनं युवराजतापदं नयज्ञं नन्दनमात्मसंनिभम् ।
स शिवरात्रौ निवासवासवस्ततो नु वित्यक्तसमस्तभूभर: ॥ *Ibid.*, III, 14.

[8] *A Short History*, p. 5.

[9] ससूनो वसुधासुधाकरोऽसौ सह गोविन्दमखीन्दुना सभायाम् ।
समगादथ तत्र गीतभेदी सजयन्तो गुरुणा यथामराणाम् ॥ *Ibid.*, X, 1.

[10] कैंकर्याणि कृतानि येन सकलान्यारंभ्य रङ्गेशितुर्भूय: सह्यमहीधरेन्द्रतनयासेतुश्च येनोद्धृत: । कृत्वा मन्मथमारवृषभगो भागो सितवादशोतिथ्यां येन हिरण्यगर्भमवनी स्वेष्टमानं महत् । तस्मादच्युतधोऽयमच्युतविभुश्शेषप्पभूपात्मज: श्रीमान्विष्णुविरिञ्चितीर्थमहिते कल्याणसिन्धोस्तटे । वामे पद्मनदी ॥ From an inscription engraved on the Pushya-maṇḍapa, Tiruvaiyāṟu.

[11] मायूरमध्यार्जुनकुम्भघोणश्रीदक्षिणावर्तमुखस्थलेषु ।
हठावती पद्मनदं च सेतो सोपानसोधाननिष्ट यो वा ॥ *Rukmiṇī-pariṇaya*, I. 44.

Sanskrit into Tamil in the year Ś. 1527.[1] The Dutch, who tried to land at Negapatam in order to found a trading factory, were repulsed and driven away by Achyutappa Nāyaka.[2] Like his father, he also made his son, **Raghunātha** Nāyaka, *yuvarāja* in his own lifetime.[3] The name of the queen of Achyutappa Nāyaka is **Mūrttimāmbā.**

The donee, Vijayīndra Tīrtha, is one of the most famous of the Mādhva āchāryas. Nothing is known of his parentage and his birth place. Surēndra Tīrtha of the Pūrvādi or Sumatīndra *maṭha*, who was the twelfth in descent from Madhvāchārya, the founder of the Dvaita school of philosophy, was the spiritual *guru* of Vijayīndra.[4] It is from him that he received the robes of *sannyāsa*, and eventually he also succeeded him on the pontifical see as the thirteenth *guru*. But Vijayīndra, like Vādirāja Tīrtha of the Saudē *maṭha*, received all his education in philosophy from the great Vyāsarāya Tīrtha[5] of the Vyāsarāya *maṭha*. Vijayīndra was succeeded by Sudhīndra and he, in his turn, by Rāghavēndra Tīrtha, who was the fifteenth in the list of succession. Next to Śrīmad Ānanda Tīrtha (another name of Madhvāchārya) and Jaya Tīrtha, the most important names in the history of the Mādhva hierarchy are Vyāsarāya Tīrtha, Vijayīndra Tīrtha, Vādirāja Tīrtha and Rāghavēndra Tīrtha. Therefore, a short summary of the lives of these four *āchāryas* will not be out of place in this paper.

Brahmaṇya Tīrtha of the Vyāsarāya *maṭha* was once doing his *pūjā* when a lady came and prostrated herself before him. In the usual way he blessed her to be a *sumaṅgalī* for a long time and become the mother of noble sons. But the woman told him that her husband was breathing his last, and that his blessing was going to be of no avail to her. However, Brahmaṇya Tīrtha assured her that her husband would live long and that she would really have noble sons, and he asked her to promise him her first-born son, which she gladly did. After some time a son was born to her, and she promptly made the child over to Brahmaṇya Tīrtha. That Svāmin brought the child up on the milk that was used for *abhishēka* in his *pūjā*. When the child grew to about the seventh year of age, the *upanayana* ceremony was performed and a little time after he was made a *sannyāsin*. This pupil of Brahmaṇya Tīrtha was Vyāsa (*i.e.* Vyāsarāya) Tīrtha.[6] His higher education was undertaken by Śrīpādarāya Tīrtha of the Muḷbāgal *maṭha*.[7] He became a great scholar and favourite with royal personages. It is said

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[1] Verse 18, of the Tamiḻ *Tiruvaiyāṟṟu-Purāṇam.*—
Mali-puṇal šūḻ Śōṇāḍu Tañjaiyiṟ=kāttiḍum araśar madiy-amaichcha-ṉ=oli-maṟai-tēr Gōvinda-Dīkchidarāyaṉ tiru=rākk=uḍaimaiyālē kaliyugattu=chchagaṉ=āṇḍu mūv=aiññūṟṟ=irubadiṉ=mēṟ-kāṇum=ēḻāyp-poli-varudatt=Aiyyāṟṟu=ppurāṇa-vaḍamoḻi Tamiḻāṟ=pugalaluṟṟēṉ. Nos. 366 and 367 (Tamil MSS.), Tanjore Palace Library.

[It is also possible to interpret *mūv-aiññūṟṟ-irubadiṉ=* as equal to 'thrice five-hundred and twenty,' *i.e.* 1560. —K. V. S.]

[2] ते नागपट्टणगतेन मया निरस्ताः पूर्वं समेत्य पुरमस्य समुद्रवेयम् । नेपालभूविभुमतो निरकासयत्किं भङ्क्त्यामि तत्पुनरदं युधि पारसीकान् ॥ *Sāhityaratnākara*, VI, 68.

[3] सत्रं धैर्यविधूतमेरुविभवे सर्वंसहाया भरं
प्रौढेऽस्मिन्रघुनाथनाम्नि निदधत्पुत्रेऽच्युतक्ष्मापतिः ।
श्रीरङ्गस्थलसंगतो बुधकुलं प्रीतांघ्रकर्मौनिव
प्रायः सेव पुपोष शेषशयने भक्तः परे धामनि ॥ *Ibidem*, XII, 94.

[4] The following is the traditional list of the *svāmins* of this *maṭha* as far as Rāghavēndra Tīrtha :—
(*a*) Madhvāchārya. (*b*) Padmanābha Tīrtha. (*c*) Mādhava T. (*d*) Jaya Tīrtha. (*e*) Vidyādhirāja T. (*f*) Kavīndra T. (*g*) Vāgīśa T. (*h*) Rāmachandra T. (*i*) Nārāyaṇa T. (*j*) Vibudhēndra T. (*k*) Jitāmitra T. (*l*) Raghunandana T. (*m*) Surēndra T. (*n*) Vijayīndra T. (*o*) Sudhīndra T. (*p*) Rāghavēndra T.

[5] षड्वारं व्यासराजेन्द्रमुखाच्छ्रुत्वा विशेषतः । मध्वशास्त्रार्थसारं तु व्याचचाणं निजान्प्रति ॥ *Vijayīndra-stōtram.*

[6] See *Ep. Carn.*, Vol. VII, Shimoga tālūka, No. 85, and *Ep. An. Rep.* for 1905, p. 59.

[7] यच्छिष्यो व्यासराजः प्रतिभटजनतासर्वगर्वापहर्ता कर्ता ग्रन्थत्रयस्य प्रतिभटविजयार्थोत्तमाद्योत्तमस्य । प्रख्याता यत्प्रशिष्या जगति च विजयीन्द्रव्यासयोगीन्द्रचन्द्रश्रीमच्छ्रीवादिराजप्रमुखयतिवराः सोऽवताच्छ्री यतीन्द्रः ॥ *Śrīpādarāyāshṭakam.*

that when once the conjunction of the planets foreboded evil to the ruling king of Vijayanagara, he vacated the throne for one *muhūrta* in favour of Vyāsarāya Tīrtha, fully believing that his spirituality could prevent the evil from taking place; hence it is that the distinct title *rāya* of the Vijayanagara dynasty was assumed by this Mādhva teacher. No mention is however made in inscriptions of the occupation of the throne of the Vijayanagara empire by any *sannyāsin*, but there exists the tradition among the Mādhvas about the Svāmin's occupying the throne, and a custom in the *maṭha* perpetuates the event; every night, after all the services in the *maṭha* are over, the Svāmin sits on his seat, with a costly shawl tied round his head, and the officers of the *maṭha* present themselves one after another before the Svāmin, bow before him and retire. This ceremony is called *dīvaṭi-salām*, and it is supposed to be indicative of royalty. Vyāsarāya Tīrtha was the contemporary of Kṛishṇadēvarāya, by whom he seems to have been held in great estimation. A number of grants made by this sovereign to Vyāsarāya Tīrtha seem to corroborate our surmise.[1] Again, when Vallabhāchārya, the founder of the *pushṭi* or *bhakti mārga*, desired to preach his tenets before the king in the presence of his paṇḍits, the king chose Vyāsarāya Tīrtha as the president for the occasion.[2] Vyāsarāya was the author of several works of which the most important are the *Chandrikā*, the *Nyāyāmṛita*, the *Bhēdōjjīvana*, etc. The second of these works elicited a powerful criticism from Madhusūdana Sarasvatī, who then wrote his well-known *Advaita-siddhi*. Vyāsarāya Tīrtha is sometimes called Chandrikāchārya after his famous book.

Of Vijayīndra Tīrtha we have already said something. In his *pūrvāśrama* he was known by the name of Viṭṭhalāchārya. He is said to have held the pontificate, according to the list preserved in the Rāghavēndrasvāmi *maṭha*, for a period of 55 years, 5 months and 16 days, from Ś. 1461 to 1517, and to have died on the Jyēshṭha *vadya* 13th of the latter year, which was the cyclic year Manmatha. He appears to have spent the last part of his life at Kumbhakōṇam. He died there, and his *bṛindāvana* (tomb) is erected on the spot where he was interred. He was the contemporary and friend of the celebrated Appaya Dīkshita.[3] He

[1] Compare *Ep. An. Rep.* for 1905, p. 59; *Ibid*, No. 74 of the collection for 1889; *Ep. Carn.*, Vol. VII, Shimoga Taluk, No. 85; Prof. Aufrecht is wrong in taking Vyāsarāya as the founder of the *maṭha* which goes under his name. Evidently the late Mr. Venkayya also agreed with him in thinking that Vyāsarāya was the founder of the *maṭha*, but he seems to have felt some difficulty in reconciling himself with the date of death as given by the Professor; see *Ep. An. Rep.* for 1905, p. 59, para. 33. There were two Vyāsa Tīrthas in this *maṭha*, of whom the later was the famous Vyāsarāya Tīrtha, while the earlier is the one whose death Dr. Aufrecht perhaps refers to.

[2] *Search for Sanskrit Manuscripts, during the year 1896*, by Prof. M. Śēshagiri Śāstriu, M.A., p. 24.

[3] Appayya Dīkshita was born in Kali 4654:—

श्रीमदप्पयदीक्षितकृताया आत्मार्पणस्तुतेः शिवानन्दयतिकृतायां व्याख्यायां श्रीमदप्पयदीक्षितजन्मकाल एवमुदीर्यते —

वीणातत्त्वज्ञसंख्याकलिसमभाक्प्रमाथीचवर्षे
कन्यामासे तु कृष्णप्रथमतिथियुते ऽप्युत्तरप्रोष्ठपादे ।
कन्यालग्नेऽद्रिकन्यापतिरमितदयाश्रीर्धर्वेदिकेषु
श्रीगौर्यै प्राग्यथाह स्म समजनि विरिञ्चीशपुर्यां कलशः ॥

लग्ने रवीन्दुसुतयोर्मकरे च मान्दौ
मीने शशिन्यथ वृषे रविजे च राहौ ।
चापे गुरौ क्षितिसुते मिथुने तुलायां
शुक्रे शिखिन्यलिगते शुभलग्न एवम् ॥

and he lived for seventy-two years:—

कालेन शंभुः किल तावतापि कलाश्चतुःषष्टिमिताः प्रणिन्ये ।
द्वासप्ततिं प्राप्य समाः प्रबन्धाञ्छतं व्यधादप्पयदीक्षितेन्द्रः ॥

V. 6, Canto I, *Śivalīlārṇava-kāvya* by Nīlakaṇṭha-Dīkshita, the grandson of the younger brother of Appayya-Dīkshita.

Hence it is clear that Appayya-Dīkshita lived from about A.D. 1554-1626.

is said to have been the master of the sixty-four *kalās* or branches of learning,[1] which he employed in vanquishing a great Vira-Śaiva *guru* who had a large following and who had his *matha* at Kumbhakōṇam. The condition under which this philosophical wrangle took place was that, if the Vira-Śaiva *guru* succeeded, the Mādhva āchārya should join him with all his followers; and if the Mādhva āchārya succeeded, the Vira-Śaiva *guru* should make over his *matha* with its belongings to the Mādhva āchārya and go away to the north, never after to return to Kumbhakōṇam. After an eleven days' discussion, Vijayīndra came out successful. The Vira-Śaiva *guru* was obliged to leave the place and retire to the north, making over his *matha* and all its belongings to his vanquisher, whose spiritual descendants still enjoy its possession.[2] On the anniversary of this event the image of Vijayīndra is taken in procession to this *matha* even at the present day. When Appaya Dikshita wrote condemning the Mādhva philosophy, Vijayīndra Tīrtha wrote several refutations of his works.[3] He also wrote commentaries on almost all important Mādhva works. The most important of his works are *Chakra-Mīmāṁsā*, *Chandrikōdāhṛita-Nyāya-Vivaraṇa*, *Nyāyāmṛita-Vyākhyā*, *Appayya-kapōla-chapēṭikā*, etc.

Vādirāja Tīrtha, the co-student of Vijayīndra under Vyāsarāya Tīrtha, belonged to the Saudē *matha* and was the fourteenth in descent from Madhvāchārya. His immediate predecessor was Vāgīśa Tīrtha.[4] Vādirāja was a great controversialist, writer and commentator. Like his co-disciple, Vijayīndra Tīrtha, he wrote a large number of works and commented on many of the treatises of his predecessors. He had travelled far and wide and at the end of his pilgrimages he incorporated his experiences of the several places which he visited, in his *Tīrtha-prabandha*. At Saudē he built a temple for Kṛishṇa and a *matha*[5] with the help of the Rājā of Saudē, who became his admirer and disciple. Several superhuman acts are attributed to him and it is stated that he achieved them with the help of the god Hayagrīva, whose favourite he happened to be. He was a Tuḷuva Brāhmaṇa by birth.[6]

At the same period as Vijayīndra and Vādirāja there lived the Śrīvaishṇava āchāryas Doḍḍayyāchārya of Chōlasiṅgapuram and Tātāchārya of Conjeevaram. The former wrote in refutation of Appayya Dīkshita's *Advaita-Dīpikā* his famous *Chaṇḍamārutam*; he is, on this account, known by the name of Chaṇḍamārutam Doḍḍayyāchārya.[7] The latter was the

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1 गणनातीतमाहात्म्यो विजयीन्द्रयतीश्वरः ।
चतुःषष्टिकलापूर्णो वशी सुखं करोतु माम् ॥ *Vijayīndra-stōtram.*

2 जित्वा वादे वीरशैवगुरुं विस्तृततन्मठम् ।
अपहृत्येह संवासं कृतवान् सतां हितम् ॥ *Ibid.*

3 Most of these are said to have been written by Vijayīndra Tīrtha in the temple of Maṅgaḷāmbikā at Kumbhakōṇam.

दुर्वादापथ्यरचितग्रन्थारण्यविनष्टये । चतुर्दशाधिकशतग्रन्थाग्नीन्यः प्रचोदकान् ॥ मायादपथमातङ्गगर्वनिर्वापणक्षमः । श्रीजयीन्द्रमृगेन्द्रो मे हृद्गुहावसथी भवेत् ॥

4 The following is the traditional list of this *matha* as far as Vādirāja Tīrtha :—

Madhvāchārya. (*a*) Vishṇu Tīrtha. (*b*) Vēdavyāsa T. (*c*) Vēdavēdya T. (*d*) Varēśa T. (*e*) Vāmana T. (*f*) Vāsudēva T. (*g*) Vēda T. (*h*) Varāha T. (*i*) Viśvavēdya T. (*j*) Viśva T. (*k*) Viṭṭhala T. (*l*) Varadarāja T. (*m*) Vāgīśa T. (*n*) Vādirāja T.

5 See *prabandha* 2 of *Vṛitta-ratna-saṅgraha, alias Vādirāja-vijaya*, by Raghunāthāchārya, in the *Stōtra-mahōdadhi*, published by the Rāma-tattva-prakāśa Press, Belgaum. This work states that the life of Vādirāja was attempted with poison by the Advaitins.

6 No. 114 of the Govt. Ep. Collection for 1901 dated Ś. 1536, Pramādin, mentions Vādirāja Tīrtha and his disciple.

7 शैवशास्त्रविदां श्रेष्ठः श्रीमानप्पयदीक्षितः । चित्रकूटे जितारातिरशोभत महायशाः ॥ अद्वैतदीपिकाभिख्यं ग्रन्थमप्पयदीक्षितः । चकार भगवद्द्वेषी शैवधर्मरतः सदा ॥ महाचार्यः स तां श्रुत्वा तस्याः प्रतिभटं तदा । चण्डमारुतनामानं विदधे ग्रन्थमुत्तमम् ॥ *Prapannāmṛitam,* 127th Chapter.

spiritual teacher of Aḷiya Rāma-Rāya and lived with him for some time at Chandragiri, and latterly settled down at Kāñchī.[1] He wrote a work named the *Pañcha-mata-bhañjanam*; therefore, he is called Pañcha-mata-bhañjanam Tātāchārya. His son was the famous Śrīnivāsārya, better known by the names Lakshmīkumāra Tātāchārya[2] and Kōṭi-kanyā-dānam Tātāchārya. He was the *guru* of Veṅkaṭapatidēvarāya I.; he performed the *abhishēka* ceremony on the coronation of this king.[3]

Rāghavēndra Tīrtha was, like his *guru* Sudhīndra and his illustrious predecessor Vijayīndra, a Kannaḍa Brāhmaṇ. He was ordained a *sannyāsin* rather late in life. Before this event he went by the name of Vēṇiveṅkaṭa-bhaṭṭa. According to the *maṭha* list, he came to the pontificate in Ś. 1545, Rudhirōdgāri, and continued till the Śrāvaṇa *vadya* 2nd of Ś. 1593, Virōdhikṛit, thus reigning for a period of 47 years and 5 months. Tradition asserts that he was a black, well built man and that his external appearance often belied his mental greatness. He is also accredited with supernatural powers, which are said to be felt to this day at the place of interment of his remains. But to the Mādhvas his greatness does not lie so much in his physical powers as in his mental capabilities. He was also a prolific writer and a powerful controversialist. He died at Mantrālaya on the bank of the Tuṅgabhadrā.

At the end of the record it is stated that the composer of the *śāsana* was Svayambhū, the son of Sabhāpati. We come across the names Sabhāpati, Svayambhū, Kāmakōṭi, Rāma, etc.,[4] as the composers of the Vijayanagara documents of the later dynasties. From a large number of sources it has become possible now to learn something about the relationship existing between the various persons mentioned above. From the Viḷappākkam and the Kūniyūr plates[5] we learn that Rāma-kavi, their author, was the son and grand-son respectively of Kāmakōṭi and Sabhāpati. The present plates and the British Museum Plates of Sadāśivadēvarāya[6] state that Svayambhū was the son of Sabhāpati. The Daḷavāy-agrahāram plates of Ativīrarāma Pāṇḍya inform us that Rājanātha, the son of Svayambhū, was the composer of that document.[7] This enterprising son of the *śāsana*-composer of the court of the

[1] श्रीरामदेवरायाख्यः कृष्णरायादनन्तरम् ।
प्रशास्य राज्यं धर्मेण गुरुभक्तिपरायणः ॥
स भूपतिर्महातेजा ययौ चन्द्रगिरिं प्रति ।
गुरुं तातार्यमादाय रामरायाभिधस्तदा ॥ *Ibid.*

[2] राजासीत्सर्वदेशस्य रामरायादनन्तरम् ।
श्रीवेङ्कटपतिर्नाम महात्मा भगवत्परः ॥
लक्ष्मीकुमारतातार्यं महात्मानमशिश्रियत् ।
स महावेङ्कटपतिरायः श्रीमान्महायशाः ॥ *Ibid.*

[3] Compare the paper on the Daḷavāyagrahāram Plates of Veṅkaṭapatidēvarāya, above, pp. 161 and ff. See also preceding foot-note.

[4] Compare *Ep. Ind.*, Vol. III, p. 158, (Sabhāpati).
Nellore Inscrs., C. P., Nos. 10 and 13, (Sabhāpati).
Ep. Ind., Vol. III, p. 250, (Rāma-kavi).
Nellore Inscrs., C. P., No. 7, (Rāma-kavi).
Ep. Ind., Vol. IV, p. 277, (Rāma-kavi).
Ep. Ind., Vol. IV, p. 22, (Sabhāpati Svayambhū).
Nellore Inscrs., C. P., No. 14, (Sabhāpati Svayambhū).

[5] *Ep. Ind.*, Vol. IV, pp. 269 ff. and Vol. III, pp. 236 ff.

[6] *Ibid.*, Vol. IV, pp. 1 ff.

[7] अतिवीररामनृपतेराज्ञप्त्या ताम्रशासनश्लोकान् ।
अवददिति राजनाथः सुरभिळकवितस्स(स्व)यंभुवः सूनुः ॥
See *Travancore Archæological Series*, Vol. I, p. 142.

Vijayanagara emperors seems to have sought and obtained a place similar to that of his father at the court of the Pāṇḍyas, who had already become the vassals of Vijayanagara. The relationship between these is shown in the accompanying table :—

Sabhāpati.

Svayambhū.	Kāmakōṭi.
Rājanātha.	Rāma-kavi.

In the comedy named *Sōmavallī-Yōgānanda-prahasana* the following account of the author, Aruṇagirinātha, is given: Nāgaṇṇa-kavi, who bore the several birudas *Kavi-prabhu*, *Ashṭa-bhāshā-kavi*, *Kavi-nāga-kēsarin*, etc., who was of the Sāma-Vēda and who was a follower of the Śrikaṇṭhāgama, had a son named Rājanātha-Dēśika. He was married to Abhirāma-Nāyikā, the daughter of Ḍiṇḍima-prabhu and sister of Sabhāpati of the Kāśyapa *gōtra* and the Sāma-Vēda, whose ancestors bore the title *Aghōraśivāchāryas*. To these was born Aruṇagirinātha.[1] He held several distinguishing titles such as *Ḍiṇḍima-kavi-sārvabhauma*,[2] *Chēra-Chōḷa-Pāṇḍya-prathamārādhya-Ḍiṇḍima-kavi*,[3] *Daśarūpa - Nārāyaṇa - birudamaṇḍana-Ḍiṇḍima*,[4] *Rasika-kavitā-sāmrājya-Lakshmīpati*,[5] *Navanāṭaka-bharatāchārya*,[6] *Kavimalla-galla-tāḍanapaṭu*,[7] *Pratibhaṭa-kavi-kuñjara-pañchānana*,[8] etc. The *Sāḷuvābhyudayam* calls the father of its author, (that is, of Rājanātha-kavi), Śōṇādrinātha.[9] The author of the *Bhāgavatachampū*, *Achyutarāyābhyudayam*, etc., was also a Rājanātha-kavi, whose father was also Śōṇādrinātha. From these facts we are forced to draw the conclusion that the Rājanātha-kavi of *Sāḷuvābhyudaya*, *Achyutarāyābhyudaya* and *Bhāgavatachampū* was one and the same person; but then it is not possible to explain why he wrote his *Sāḷuvābhyudaya* long after the hero of that work was dead.[10] Nor are we in a position to assert that the author of the

[1] अस्ति खलु परिन्द्राग्रहारनायकमणेः सामवेदसागरसोमायितस्य अष्टभाषाकवितासाम्राज्याभिषिक्तस्य मल्लाळरायकटककविकुलगर्वपर्वतपवेः नागण्णकविनागकेसरिणः श्रीमतः कविप्रभोः पौत्रः पुत्रः श्रीराजनाथदेशिकस्य ब्रह्माण्डभाण्डपिचण्डमण्डलितविजयडिण्डिमरवचण्डिम्नः श्रीकण्ठागमशिखण्डमण्डनमणेः श्रीडिण्डिमप्रभोर्दौहित्रः श्रीमदभिरामनायिकासम्भवः सभापतिभट्टारकभागिनेयः श्रीडिण्डिमकविसार्वभौम इति प्रथितबिरुदनामा सरस्वतीप्रसादलब्धकवितासनाथः श्रीमानरुणगिरिनाथः। तेन कृतेन सोमवल्लीयोगानन्दनाम्ना प्रहसनेन सभानियोगमनुतिष्ठामि। *Sōmavallī-yōgānanda-prahasana* (called *Yōgānanda* by Burnell) Palace Library, Tanjore, No. 10,658.

[2] *Sāḷuvābhyudaya*, Canto 3. [3] *Ibid*, Cantos 3 and 12. [4] *Ibid*, Canto 5.

[5] *Ibid*, Canto 6. [6] *Ibid*, Canto 8. [7] *Ibid*, Canto 10. [8] *Ibid*, Canto 11.

[9] राजनाथकविमिदमवादीत् . . . . . । सोऽयं कविस्तदनु शोणगिरीन्द्रसूनुराज्ञागिरं नृपतेरवतंसयित्वा । चम्पूप्रबन्धमजहत्सरसोक्तिबन्धं वक्तुं समारभत वाग्विभवानुकूलम् ॥ *Vide* MSS. Nos. 9987 and 12369, Tanjore Palace Library (*Bhāgavata-champū-kāvya*).

[10] Probably Sāḷuva Nṛisiṁha first entertained the maternal ancestor of Rājanātha-kavi as his court *śāsana*-writer, in gratitude for which act he might have written this poem in praise of Sāḷuva Nṛisiṁha. The following verse (the last one in the *Sāḷuvābhyudaya-kāvya*) makes it clear that the author did not write it during the reign of the hero :—

आकर्ण्य वाचमतिसादरमर्चितार्था-
मभ्यर्हणां विरचयन्नुचितामसुष्मै ।
अव्याजबन्धुरवति स्म महीमशेषा-
माचन्द्रतारचरितो नरसिंहराजः ॥

Sāḷuvābhayudaya is different from the author of the *Achyutarāyābhyudaya*. Now, comparing the genealogy of Rājanātha-kavi with that of Ḍiṇḍima-prabhu, the father of Sabhāpati, given above, we get the subjoined table :—

Kāśyapa-gōtra.[1]

- Ḍiṇḍima-prabhu (Abhirāma).
  - Sabhāpati (Contemporary of Achyutadēvarāya).
    - Kāmakōṭi. (Kāmākshi ?)
      - Rāma-kavi (Composer of the Kūniyūr grant).
    - Svayambhū, married (Contemporary of Sadāśiva-dēvarāya).
      - Rājanātha-kavi (Composer of the Daḷavāy agrahāram grant).
      - Rāma-kavi[2] (Author of *Subhadrā-Dhanañjaya-Nāṭaka*).
  - Abhirāma-Nāyikā, married Rājanātha-Dēśika.
- Nāgaṇṇa-kavi.
  - Rājanātha-Dēśika.
    - Daughter.
    - Sōṇagirinātha or Aruṇagirinātha.
      - Rājanātha-kavi (Author of *Sāḷuvābhyudaya*, *Achyutarāyābhyudaya*, *Bhāgavata-champū*, *etc.*).

The following names of places occur in this document :—**Penugoṇḍa, Tiruvārūr, Ōhayūr, Kiḷkūrchchi, Parittiyūr, Vallagrāma, Kōvilpattu, Tiruvaṭṭachchēri, Vaḍapēr, Arumoli(ḷi)maṅgala,** the rivers **Kāvēri** and **Puttāṟu** and the tank named **Kappalu-ḍayān-taṭāka.** Of these Penugoṇḍa is in the Penugoṇḍa tālūka of the Anantapur district. Tiruvārūr is the junction station on the Tanjore-Negapatam and the Mayavaram-Muttuppēṭṭai lines of the South Indian Railway. Parittiyūr, Tiruviḍachchēri (Tiruvattachchēri of the inscription), Vaḍavēr (Vaḍapēr), and Ariviḷimaṅgalam (Arumolimaṅgalam) are in the Nannilam tālūka of the Tanjore district. The two rivers, Kāvērī and Puttāṟu, flow through the same district. Ōhayūr or Ōgai is near Koḍavāśal, and Vallagrāma is Vallam close to Ariviḷimaṅgalam.

[1] अस्ति किल काश्यपगोत्रस्य तत्रभवतो गुरुरामकवेः कृतिः सुभद्राधनञ्जयं नाम नाटकम्। नूनं तद्दर्शी परिषदादिश्च। ... सूत्रधारः—श्रूयतां तावत्। अस्ति खलु तुण्डीरमण्डले मूलाण्डं नाम महानग्रहारः। तत्र केचन वसन्ति काश्यपाः श्रोत्रिया धृतविवाचंयव्रताः। येरघोरशिवदेशिकादिभिः प्रत्यपादि परतत्त्वमैश्वरम्॥

सार्वभौमकविप्रख्या वश्यवाचो बहुश्रुताः।
गुणोत्तरतया सर्वे गुरून्संभावयन्ति यान्॥

तेषामन्वयभूषणस्य तनुभूरेकः स्वयंभूगुरो-
दौहित्रः कवितानिरूढयशसः श्रीराजनाथस्य च।
एतामप्यकरोत्कृतिं प्रथितगुणग्रामः स रामः कविः
काव्यं क्षणपरं व्यधाच्छिवपरं चम्पूप्रबन्धं च यः॥

Subhadrā-Dhanañjaya-nāṭaka, No. 10,700, Palace Library, Tanjore.

[Mūlāṇḍam of Tuṇḍīra-maṇḍala is the modern village Muḷḷaṇḍram in the North Arcot district. An inscription at the place mentions a poet Ḍiṇḍimakavi ; see Madras *Ep. Rep.* for 1912, p. 90, paragraph 72.—H. K. S.]

[2] See *foot-note* [1] above.

TEXT.[1]

First Plate.

1 श्रीगणाधिपतये नमः । [2]नमस्तुंगशिरश्चुंबिचंद्रचामर-

2 चारवे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।[।१*] [2]हरेर्लीलाव-

3 राह[स्य] दंष्ट्रादंडस्स पातु वः । हेमाद्रिकलशा यत्र धात्री [3]छत्रश्रि-

4 यं दधौ ।[।२*] [2]कल्याणायास्तु तद्धाम [4]प्रताहतिमिरापहं । य[त्न]जो-[5]

5 प्यगजोऽभूतं[6] पंचास्यनापि[7] लालितं ।[।३*] [2]जयति क्षीरजलधिजातं

6 सव्येक्षणं हरेः । आलंबनं [8]चकोरणाममरायुष्करं महः [।।४*] [9]पौत्रस्त-

7 स्य पुरूरवा बुधसुतस्तस्यायुरस्यात्मजस्तंजज्ञे नहुषो ययातिरभ-

8 वत्तस्मात्च[10] पूरुस्ततः । तद्वंशे भरतो बभूव [11]नृपतिस्तत्संततौ शंतनुस्त-

9 त्पुत्रो विजयोभिमन्युरुदभूत्तस्मात्परीक्षित्ततः [।।५*] [12]नंदस्तस्याष्टमासो[13] स-

10 मजनि नवमस्तसा[14] र[ा*]ष्ट्रकूटस्य[ा*]पस्तत्प्रसम[15]श्रीपतिरुचिरभवद्राजपू-

11 र्वो नरेंद्रः । तस्यासीत्त्विज्जलेंद्रो दयन इह नृपा[16] वीरहेमाद्रिराय-

12 स्तार्तीयीको मुरारौ कृतनतिरुदभूत्तस्य मायापुरीशः ।[।६*] [9]तत्तुर्य्योज-

13 नि तातपिन्नमम[17]क्ष्मीपालो निजालोकनस्तामित्रगणस्ततोज-

14 नि हरन् दुग्राणि[18] समाहितात् [।*] चक्रेकेन[19] स सोमिदेवनृपतिस्त-

15 स्यैव जज्ञ[20] सुतो वीरो राघवदेवराडिति [त*]तः श्रीपिन्नमो भूपतिः [।।७*] [21]आ-

16 रवीटिनगरीविभोरभूदस्य बुक्कधरणीपतिस्सुतः । येन साळुव-

17 [22][नृ]सिंहराज्यमप्येधमानमहसा स्थिरीकृतं ।[।८*] [23]स्वःकामिनीः

18 स्वतनुकांतिभिराक्षिपंतीं बुक्कावनीपतिलको बुधक[ल्प]शाखी ।

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[1] From impressions and the original.

[2] Metre: Anushṭubh.

[3] Read छत्र°.

[4] Read प्रत्यूह°.

[5] Read यत्नजो°.

[6] Read °द्भुतं.

[7] Read पंचास्येनापि.

[8] Read चकोराणा°.

[9] Metre: Śārdūlavikrīḍita.

[10] Read °स्माच्च.

[11] Read नृपति°.

[12] Metre: Sragdharā.

[13] Read °मोसौ.

[14] Read °स्तस्य.

[15] Read °त्प्रसमः.

[16] Read °सीत्त्विज्जलेन्द्रो दयन इव नृपो.

[17] The second म in °पिन्नमम° has been engraved below the line.

[18] Read दुर्गाणि.

[19] Read चक्रैकेन.

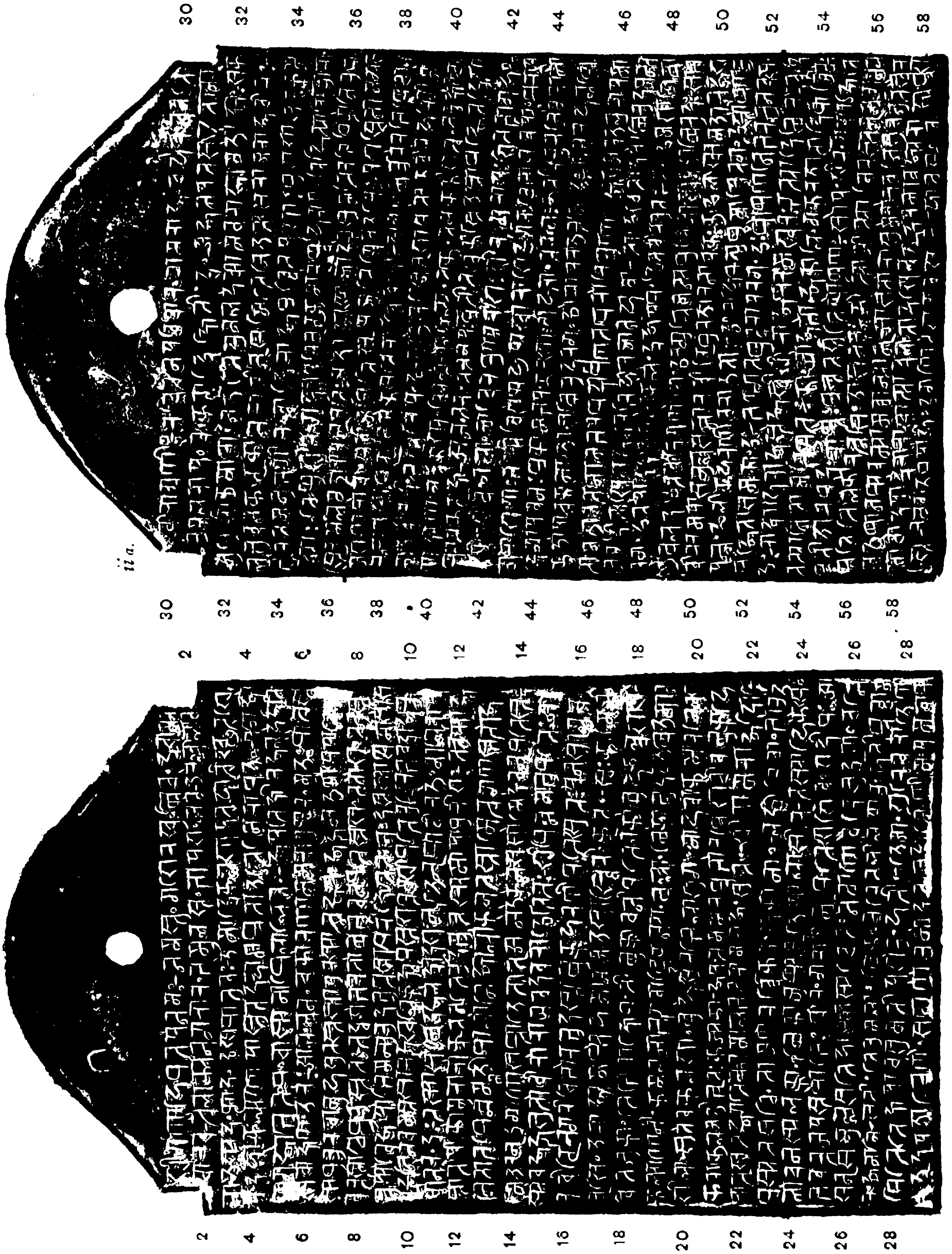
[20] Read जज्ञे

[21] Metre: Rathōddhatā.

[22] Read °नृसिंह°.

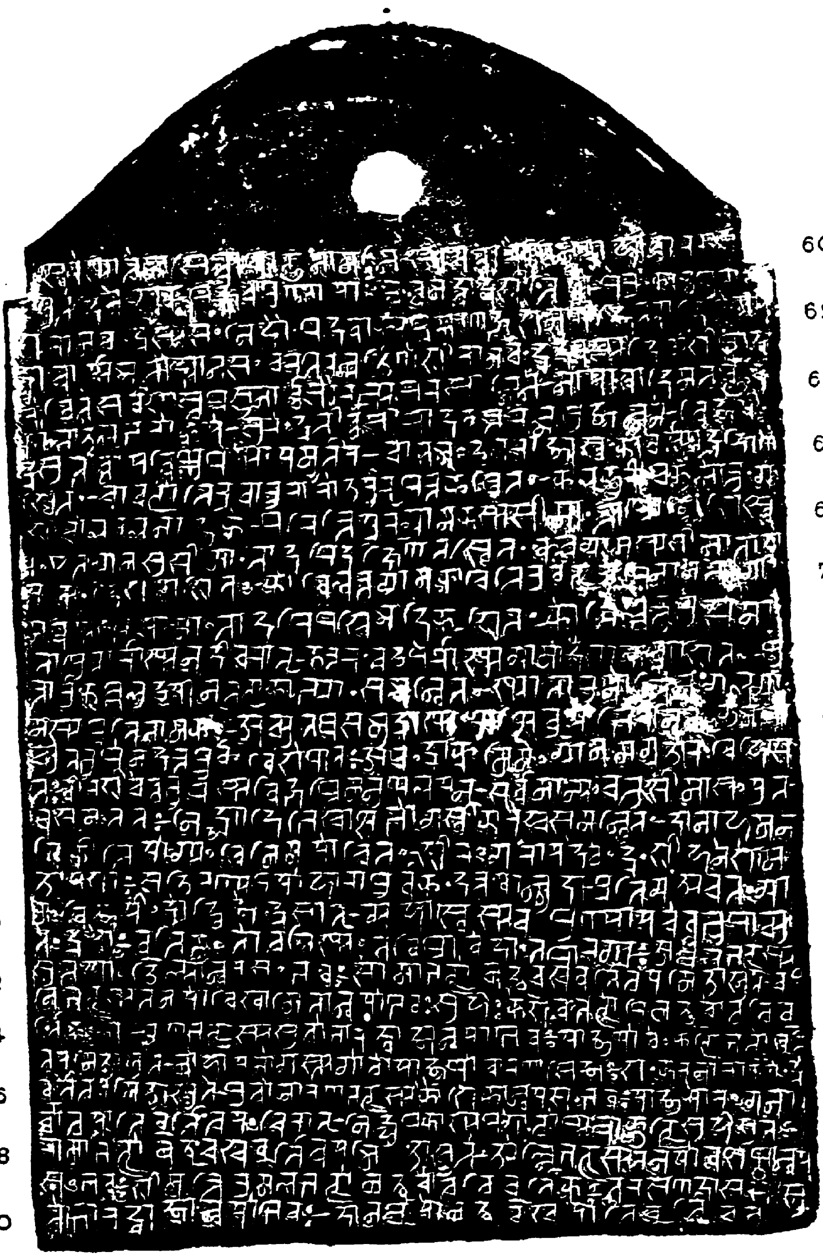
[23] Metre: Vasantatilaka.

Arivilimangalam plates of Srirangaraya II.—Saka 1499.

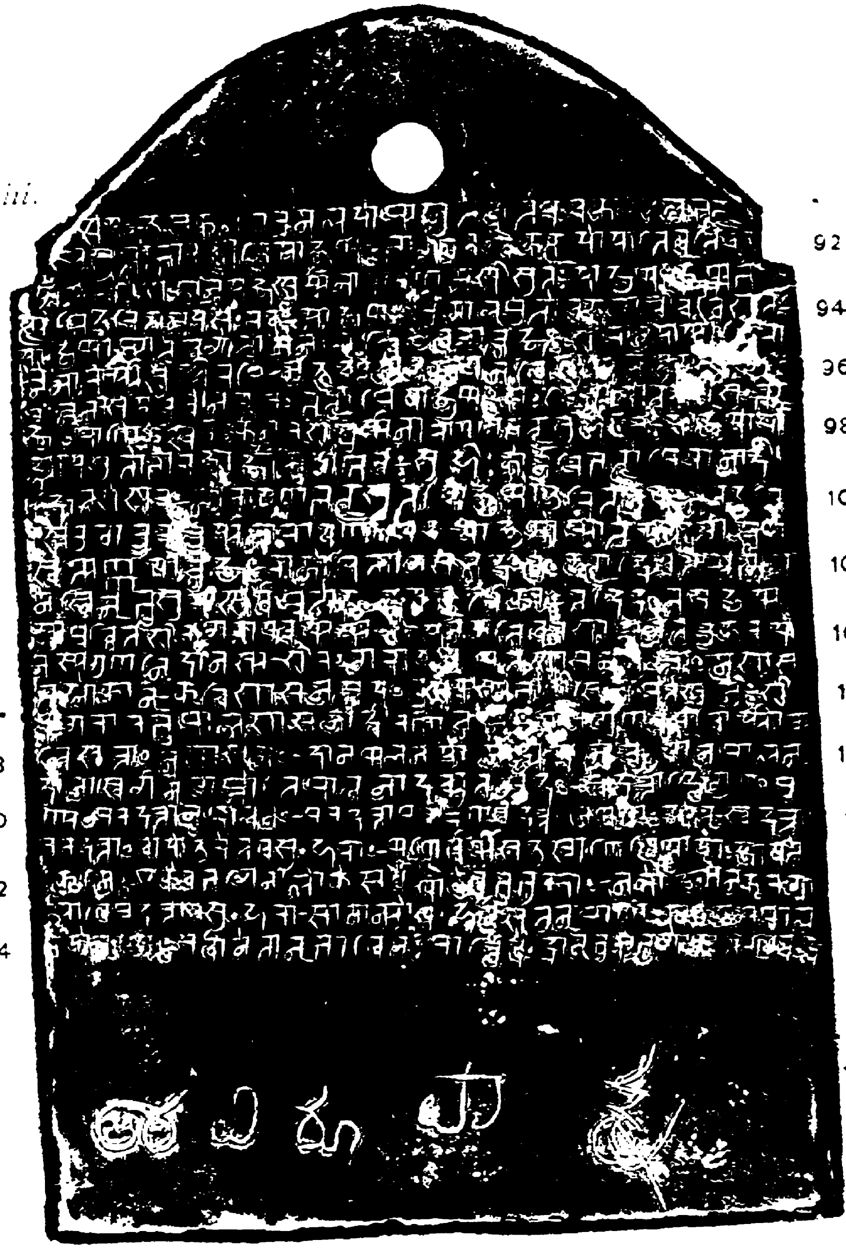


SCALE ·50

W. GRIGGS & SONS, PHOTO-LITH.



iii.



19 कल्याणिनीं कमलनाभ इवाब्धिकन्यां कल्लांबिकामुदवहत्त्व[1]इमा[न्य]-
20 शीलां ।[।९*] [2]सुतेव कलशांबुधे[स्सु]रभिकामधुगं माधवात्कुमारमिव [शं]-
21 करात्कुलमहीभृत:[3] कन्यका । जयंतममरप्रभोरपि शचीव कुक्षाधि-
22 पात् [श्रु]तं[4] जगति कल्लमालभत रामराजं सुतं ।[।१०*] [5]श्रीरामराज-
चि[ति]-
23 पस्य, तस[6] चिंतामणेरर्थिकदंबकानां । लक्ष्मीरिवांभोरुह-
24 लोचनस्य लक्कांबिकासुष्य महिष्यलासीत् ।[।११*] [7]तस्याधिकैस्सं-[8]
25 भवत्तनयस्तपोभि: श्रीरंगराजनृपतिश्शशिवंशदीप: । धा-
26 सन् समुल्लसति धामनि[9] यस्य चित्रं नेत्राणि वैरिसुदृशां च निं-
27 रंजनानि ।[।१२*] [2]सतीं तिरुमलांबिकां चरितलीलयारुंधतीप्रथाम-
28 पि तितिक्षया वसुमतीयशो दधतीं [।*] हिमांशुरिव रोहिणीं[10]
29 हृदयहारिणीं सद्गुणै[11]रमोदत सधर्मिणीमयमवाप्य

Second Plate; First Side.

30 वीराग्रणी: ।[।१३*] [12]रचितनयविचारं रामराजं च धीरं वरति-
31 रुमलरायं वेंकटाद्रिक्षितींद्रं [।*] अजनयत स एतान-
32 नुपूर्व्या कुमारानिह तिरुमलदेव्यामेव राजा महौजा: ।[।१४*] [13]सक-
33 लभुवनकंटकानरातीन् समिति निहत्य स रामराजवीर: ।
34 भरतमनुभगीरथादिराजप्रथितयशा: प्रशशास [च]क्रमु-
35 र्व्वी: ।[।१५*] [14]त्रिषू श्रीरंगक्ष्मापरिवृढकुमारेष्वधिरणं विजित्यारिक्ष्मापां-
36 स्तिरुमल[म]होरायनृपति:[15] । महौजास्सा[म्रा]ज्ये सुमतिरभिषिक्तो निरुप-
37 मे प्रशासोर्वीं सर्वामपि तिसृषु[16] मूर्त्ति[ष्वि]व हरि: ।[।१६*] [17]यश-
स्विनामग्रस-
38 रस्य यस्य पट्टाभिषेके सति पार्थिवेंद्रो:[18] । दानां[बुपू]रैरभिषिच्य[मा]-

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[1] Read °त्सव°.

[2] Read °भृत:.

[3] Metre: Prithvi.

[4] Read पा श्रुतं.

[5] Metre: Indravajrā.

[6] Read तस्य.

[7] Metre: Vasantatilaka.

[8] °कैस्सभ°.

[9] °नि is engraved below the line.

[10] The *anusvāra* of °णीं has been written at the beginning of l. 29.

[11] Read सद्गुणै°.

[12] Metre: Mālinī.

[13] Metre: Pushpitāgrā.

[14] Metre: Śikhariṇī. Read त्रिषु.

[15] Read °महारायनृपति:.

[16] Read तिसृषु.

[17] Metre: Upajāti.

[18] Read पार्थिवेन्द्रो:.

39 ना देवीपदं भूमिरियं जगाद ।[।१७*] [1]यस्मिन् शासत्येकवीरे धरित्रीमे-
40 णाक्षीणामेव] काश्यं[2] विलग्ने । कौटिल्यं तत्कुंतले कर्कशत्वं तद्वक्षोजे[3] चा-
41 पलतकट[ा]क्षे[4] ।[।१८*] [5]अनंतरं तत्तनयः प्रतीतश्चकास्ति हस्तापजि-
तद्विशा-
42 खी[6] । [श्री]वेंगळांबाचिरपुण्यराशिः श्रीरंगरायः श्रितभागधेयः ।[।१९*]
43 [5]वाराशिगांभीर्य्यविशेषधुय्य[7]श्चौराशिदुर्गैकविभाळवर्य्यः [।*] पर[ा*][ष्ट्र]-
44 दिप्रायमनःप्रकामभयंकरश्शार्गधरांतरंगः[8] ।[।२०*] [9]हतरिपुरनिमेषान्नो-
45 कल्पो याचकानां होसविरुदरगंडो रायराहुत्तमिंडः [॥२०*] [10]उभयधलपि-[11]
46 तामल्लो नतानामभयपदार्पणतत्परो रिपूणां । अयमवल्कुरायमा-
47 नमर्दीत्यखिल[ज]नैरभिधीरमानधाथा[12] ।[।२१*] [13]तांडवितोदयो बिरुदमन्य-
48 रगंडतयो[इंडबलौ(लो)]त्कलेंद्रजयपंडितवीरयुतः । चंडिमशालिबा-
49 [हु]बल[दं]डितवैरिगणो गंडरगूळिमन्यपुळिमान्यमहाविरुदः ।[।२२*] [14]सार-
50 वीररमया समुल्लसत्सारवीटिपुरहारनायकः । कुंडलीश्वरमहाभज[15] त्र-
51 यम्मंडलीकधरणीवराहतां ।[।२३*] [16]श्रो[ष]धिपत्युपमायितगंडस्तोषणरू-
52 पजितासमकांडः । भ[ा*]षगेतप्पुवरायरगंडः पोषणनिर्भरभूनवखं-
53 डः ।[।२४*] [17]राजाधिराजस्तेजस्वी श्रीराजपर[मे]श्वरः । इत्यादिविरु-
दैवंदि-[18]
54 तत्या नितामभिष्टुतः[19] [॥२५*] [17]कांबोजभोजकालिंगकरहाटादिपार्थिवैः ।
55 प्रतीहारपदं प्राप्तैः प्रस्तुतस्तुतिघोषणः ।[।२६*] [20]सोयं श्रीरंगरायक्षिति-
56 पतितिलको रत्नसिंहासनस्तः[21] कीर्त्या नीत्या निरस्यन् नृगनळ-[22]
57 नहुषानप्ययन्यामथान्यान् । आ सेतोरा सुमेरोरवनिसुरनुत[ः*] स्वैर-
58 मा चोदयाद्रेरा पाश्चात्याचलांतादखिलहृदयमावर्ज्य राज्यं प्रशा-
59 स्ति ।[।२७*] [17]रत्नग्रहपयोधींदुगणिते शकवत्सरे । धातृसंव-

[1] Metre: Śālinī.

[2] Read काश्यं°.

[3] °जे is engraved above the line.

[4] Read °चापलं तत्कटाक्षे.

[5] Metre: Upajāti.

[6] Read °श्शाखी.

[7] Read °धुर्य्य°.

[8] Read °श्शार्ङ्गधरान्तरङ्गः.

[9] Metre: Mālinī. The second half of this verse is found in *Ind. Ant.*, Vol. XIII, pp 128-132, thus :—
महितचरितधन्यो मन्त्रियान्त्रामुलादिप्रकटितविरुदश्रीः पाटिमारातिलोकः.

[10] Metre: Pushpitāgrā.

[11] Read °दल°.

[12] Read °धीयमानधामा.

[13] Metre: Śailaśikhā.

[14] Metre: Rathōddhatā.

[15] Read °भुजः.

[16] Metre: Dōdhaka.

[17] Metre: Anushṭubh.

[18] Read °विरुदैर्वन्दि°.

[19] Read नित्यमभि°.

[20] Metre: Sragdharā.

[21] Read °स्थः.

[22] Read नृग’.

Second Plate ; Second Side.

60 त्सरे ख्याते मासि चाषाढनामनि ।[।२८*] [1]सोमवारेप्यनूराधातारकासं-
61 युते दिने । शुक्लपचे च पुण्यायां प्रथमद्वादशीतिथौ ।[।२९*]
[1]पेरं[का]ड[2]पुरा[धी]-
62 शरामचंद्रस्य संनि[धौ] । पदवाक्यप्रमाणज्ञशेमुषोजितवादिने ।[।३०*] [1]म-
63 [ध्वा]चार्य्यमतोद्यान[3]संचरत्तरबर्हिणे । श्रीरामचंद्रदेवस्य दिव्यश्रीपाद-
64 सेविने ।[।३१*] [1]सर्वशास्त्रप्रसूना[र्थ]सौरभ्यसरसाळिने । मायावादि-
मतच्छेद-
65 कोलाहलभरोन्नये[4] ।[।३२*] [1]सुरेंद्रतीर्थ[श्री]पादहस्तपत्मसुजन्मने[5] । विजयीं-
66 द्रसुतीर्थाय विष्णुपर्य्यायमूर्तये ।[।३३*] [1]चोळमंडलराज्यस्थं कावेर्या दक्षिणे
67 स्थितं । चावटौ तिरुवारूरारो(वो)ह्यूर्पत्तके स्थितं ।[।३४*] [1]कोळ्कू[चौं]
• च कुलोत्तुंग-
68 श्रीचोळवळनाडुके । परित्तियूर्ग्रामकस्य सीमांतात्प्राग्धिशि[6] स्थि-
69 तं ।[।३५*] [1]एतत्ग्रामसु[7] सीमांतादपि दक्षिणतस्स्थितं । वक्षग्राम-
स्य सीमाताद्वा-
70 यव्यां[8] दिशमाश्रितं ।[।३६*] [1]कोवि[ल्पत्तु]ग्रामकात्च[9] तिरुवट्ट[च्चे]रिना-
मत: । ग्रा-
71 मवय्यस्य सोमांतादपि पश्चिमदिक्श्रितं ।[।३७*] [1]कोवि[ल्प]त्तुसीमा-[10]
72 त्तात्पुत्तार्राख्यनदीवरात् । उत्तरं वडपेराख्यग्रामादेशान्यमाश्रितं ।[।३८*]
[1]पु-
73 त्तार्रकप्पलुडयान्तटाकाभ्यां समन्वितं । ख्यातारुमोलिमंगलग्रा-
74 मस्य प्रतिनामकं ।[।३९*] [1]अच्युतप्पसमुद्राख्यं षष्ठिवृत्ति[11]भिरन्वितं ।
कुमारा-
75 च्युतभूपेन दत्तपूर्वं विशेषत: ।[।४०*] [1]आचंद्राक्रमिमं[12] ग्राममग्रहारं
विधित्स-
76 त: । वीरश्रीचेव्वभूपस्य विज्ञसिमनुपलयन्[13] ।[।४१*] [1]सर्वमान्यं चतु-
स्सीमासंयुतं

[1] Metre: Anushṭubh.

[2] Read पेनुकोण्ड°.

[3] Read मध्वाचार्यमतोद्यान°.

[4] Read कोलाहल°.

[5] Read °पद्म°.

[6] Read °ग्दिशि.

[7] Read एतद्ग्रामस्य.

[8] Read सीमान्ताद्वायव्यां.

[9] Read °काच्च.

[10] Read °सीमान्ता°.

[11] Read षष्टिवृत्ति°.

[12] Read आचन्द्रार्कमि.

[13] Read °पालयन्.

77 च समंतत: । [1]निद्यादिभिश्चाष्टभोगस्वीकारैश्च समन्वितं ।[१४२*] [2]दाना-
धमन-

78 विक्रीतियोग्यं विनिमयोचितं । श्रीरंगरायदेवेंद्रं[3] श्रीधनेशो म-

79 हायशा: ।[१४३*] [2]सहिरण्यपयोधारापूर्वकं दत्तवान्मुदा । प्रतिग्रह्य[4]
च तं ग्रा-

80 मं विजयींद्रो द्विजेंद्रसात् ।[१४४*] [2]व्यधात्स्वस्य च पुण्याय चेव्वभू-
पाच्यु-

81 तेंद्रयो: । [5]वृत्तिमंतोत्र लिख्यंते विप्रा वेदांतपारगा: ।[१४५*] [2]अप्प-
लभट्टस्य

82 सुतश्शांडिल्यान्वयसंभव: । सोमाभट्टो बह्वृचश्च [5]वर्त्तित्रयमिहाश्नुते ।[१४६*]
[2]चं-

83 निभट्टस्य तनयो विश्वामित्रान्वयोत्भव:[6] । सुधी: केशवभट्टोपि बह्वृचोत्र त्रिवृ-[7]

84 र्तिक: ।[१४७*] [2]लक्ष्मणभट्टस्य सुतो भारद्वाजान्वयोत्भव:[6] । याजुषो
वेंकटिभट्टो [5]वृति-

85 त्र[य]मिहाश्नुते ।[१४८*] [2]बोधायनोगस्त्यगोत्रो याजुषो वारणासिज: ।
शंकरनारायणेंद्रो

86 [5]वृ[र्ति]त्रयमिहाश्नुते ।[१४९*] [2]पुत्रो नारणभट्टस्य कौशिकान्वयसंभव: ।
याजुषो रंगना-

87 थोत्र याति [5]वृर्तित्रयं चिरात् ।[१५०*] [2]निद्रू प[8]काश्यपगोत्रोप्यप्पाक्कु(कु)ट्टिसु-
धीसुत:-

88 रामाभट्टो बह्वृचश्च [5]वृर्तित्रयमिहाश्नुते ।[१५१*] [2]होम्मिभट्टस्य तनयो
वसिष्ठान्वय-

89 संभव: । श्रीमत्तिरुमलभट्टो बह्वृचोत्र त्रिवृर्तिक:[7] ।[१५२*] [2]नरसण-
दासस्य सु-

90 तो भारद्वाजान्वयोत्भव:[6] । दामप्पयो बह्वृचेश्च[9] याति [5]वृर्ति[चतु]-

[1] Read मिथ्यादि°.

[2] Metre: Anushṭubh.

[3] Read °चन्द्र:.

[4] Read °ग्रह्य.

[5] Read वृत्ति°.

[6] Read °द्भव:.

[7] Read °वृत्ति°.

[8] Read मिथुन°.

[9] Read °चश्च.

Third Plate; First Side.

91 [ष्ट]यं ।[।५३*] [1]हस्तकं तिरुमलयोप्यग्रूते [2]वृत्तिपंचकं । एल्लंभट्ट-

92 स्य सुतो भारद्वारि[3]याजुष: ।[।५४*] [1]भागवतं वेंकटयो याति [2]वृत्ति-
[चतु]-

93 ष्टयं ॥ कौशिकान्वयजस्सूर्यनारायणमखीसुत: । [।५५*] [1]याजुष: कृष्णभ-[4]

94 ट्टोपि हरितान्वयसंभव: । याजुष: [पे]रुमाळ्पुतो[5] चक्रशा[स्त्रो] च
वि]श्रु]त: ।[।५६*]

95 [1]याजुषोप्यात्रे[य]गोत्रो ने[ना]र्द्विजवरात्मज: । श्रीरा[म]या[र्यो]ि ·रा-[6]

96 दैनारार्य्यसुधीरपि ।[।५७*] [1]बह्वृच: [कामकाय]न[विश्वामित्र[कुलोद्भव:] ।

97 [पित्रनरसयपुत्रो] नरसंभट्टोपि याजुष: ।[।५८*] [1]कौं[डि]न्यगोत्रो नर-
संभट्ट-

98 ज: पाणिक्रेश्वर: । कोनूर्[श्रीसूर्य]नारायणभट्टसुधीवर: ।[।५९*]
[1]याजुषोपा-

99 [7]ध्धायसुतो भारद्वाजान्वयोत्भव:[8] । सुधी: कोनेरिभट्टोपि रामादो-

100 च्चितशेखर: ।[।६०*] [1]नारायणभट्टसुतो [याजु]षो हरितान्वय: ।
[नरहरि]-

101 [स्ति]रुवारूर् सूर्य्यनारायणो[पि च] ।[।६१*] [1]याजुषोप्यात्रे[य]गोत्रो
स[र]-

102 स्वत्यश्चयात्मज: । रामोपि त्यागसमुद्रं वेंकटाद्रि: [9]च तेप्यमि[10] [॥ ६२*]
[1][श्रा]-

103 मेस्मिन् भूसुरास्सर्वे प्रत्येकं [द्वय]वृत्तिका:[11] ।[।६३*] [12]तदिदं नयधुरयें-

104 स्य प्रथितश्रीरंगरायवर्य्यस्य । शासनमतिवलशा[स]नेतरुकरदा-[13]

105 नस्य गुणनिदानस्य ।[।६४*] [12]श्रीरंगराय[नृ]पतेश्शासन[त]स्तांम्रशास-[14]

106 नश्लोकान् । कविशासनस्वयंभूस्सरसमभागीत्सभापते[स्सू]नु: ।[।६५*] [1]श्री-

107 रंगरायभूपालशासनाद्दोरणा[त्मज:] [।*] [श्री]मत्गणपयाचार्य्यो[15] व्य-

[1] Metre: Anushṭubh.

[2] Read वृत्ति°.

[3] Read भारद्वाजो च.

[4] Read कृष्ण°.

[5] Read °पुत्र°.

[6] The *aksharas* between ि and रा are illegible.

[7] Read °ध्याय°.

[8] Read °द्भव:.

[9] Read °टाद्रिश्च.

[10] Read तेप्यमी.

[11] Read °द्वृत्तिका:.

[12] Metre: Gīti.

[13] Read °शासनतद्°.

[14] Read °स्तास°.

[15] Read श्रीमद्°.

108 लिखत्तांम्रशासनं[1] ।[।६६*] [2]दान[पल]नयोर्मध्ये[3] [दाना]च्छ्रेयोनुपालनं ।
109 दानात्स्वर्गमवाप्नोति पालनादच्युतं पदं ।[।६७*] [2]स्वदत्तात्द्विगुणं[4] पु-
110 ण्यं परदत्तानुपालनं । परदत्ताप[हा]रेण स्वदत्तं नि[ष्फलं] भवेत् ।[।६८*] [2]स्वदत्तां
111 [प]रदत्तां वा यो हरेत वसुंधरां । [5]षष्टिवर्षसहस्राणि विष्ठायां जायते
112 [क्रि]मिः[6] ।[।६९*] एकैव भगिनी लोके सर्वेषा[मे]व भूभुजां । न भोज्या न करग्रा-
113 ह्या विप्रदत्तां[7] वसुंधरा ।[।७०*] [8]सामान्योयं धर्म्मसेतु[9] नृपाणां [काले काले] पाल-
114 नीयो [भवद्भि]: । सर्वानेतान् भाविनः पार्थिवेंद्रान् भूयो भूयो [याच]ते रामचंद्र[:] ।[।७१*]
115 श्रीविरूपाक्ष[10]

Abstract of contents.

(Verse 1.) Invocation to Śiva.

(V. 2.) Do. Varāha incarnation of Vishṇu.

(V. 3.) Do. Gaṇapati.

(V. 4.) Chandra (the **Moon**) was born in the ocean of milk.

(V. 5.) His grand-son and **Budha's** son was **Purūravas**; his son was **Āyu**; to him was born **Nahusha**; from him sprang **Yayāti**; from him **Pūru**. In his line came **Bharata**; in his family, **Śantanu**; fourth from him was **Vijaya**; from him came **Abhimanyu**; from him, **Parikshit**.

(V. 6.) The eighth from him was **Nanda**. Ninth from him was **Chaḷikka**. His seventh descendant was **Rājanarēndra**, a worshipper of Vishṇu; the tenth from him was **Bijjaḷēndra**; third from him was **Vīra-Hemmāḷirāya**, the lord of **Māyāpurī**, a Vaishṇava in faith.

(V. 7.) Fourth from him was born **Tāta-Pinnama**, who by his mere sight made his foes tremble. To him was born **Sōmidēva**, who took seven forts during the course of a single day. The brave **Rāghavadēva** was his son; from him came king **Pinnama**.

(Vv. 8-12.) To this Lord of **Āravīḍu** was born **Bukka**. He firmly established the kingdom of the **Sāḷuva Nṛisiṁha**. His queen was **Ballāmbikā**. To them **Rāmarāja** was born. His wife was **Lakkāmbikā**. Their son was **Śrīraṅgarāja**.

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[1] Read °ताम्र°.

[2] Metre: Anushṭubh.

[3] Read °पालनयोर्मध्यं.

[4] Read °द्विगुणं.

[5] Read षष्टिं वर्ष°.

[6] Read कृमिः.

[7] Read °दत्ता.

[8] Metre: Śālinī.

[9] Read °सेतुर्°.

[10] In Telugu-Kannaḍa characters.

(Vv. 13-14.) His wife was **Tirumalāmbikā**, and by her were born to him **Rāmarāja**, **Tirumalarāya** and **Veṅkaṭādri.**

(V. 15.) Praises of Rāmarāja.

(V. 16.) Of the three sons of Śrīraṅgarāja, the powerful and wise Tirumala, having defeated his enemies and being anointed king, began to rule the earth like Hari.

(Vv. 17-18.) Praises of Tirumala.

(V. 19.) To him by **Veṅgaḷāmbā** was born **Śrīraṅgarāya.**

(V. 20.) Praises of Śrīraṅgarāya, two of which are that he destroyed the **Chaurāśi-durga,** and that he was a worshipper of Vishṇu.

(Vv. 21-26.) His *birudas* : *Hosabirudaragaṇḍa*, *Rāyarāhuttamiṇḍa*, *Ubhayadalapitāmaha*, he who put to shame **Avahaḷurāya,** *Gaṇḍaragūḷi*, *Maṇyapuḷi*, the Lord of **Āraviḍu,** *Maṇḍalīka-dharaṇīvarāha* and *Bhāshagetappuvarāyaragaṇḍa*, etc.

(Vv. 27-44.) **In the Śaka year 1499, counted by** *indu* (the moon), *payōdhi* (the oceans), *graha* (the planets), **and** *ratna* (the gems), **in the year Dhātṛi—on Monday, the first** (*Prathama-*) *dvādaśī tithi* **of the bright fortnight of the month Āshāḍha, in the Anūrādhā** *nakshatra*, the renowned king, **Śrīraṅgarāya** granted at the request of **Che(Śe)vvabhūpa** the village of **Arumolimaṅgala,** alias **Achyutappasamudra,** by the pouring of water, to Vijayīndra Tīrtha, who was well versed in *pada* (Vyākaraṇa), *vākya* (Pūrva-Mīmāṁsā) and *pramāṇa* (Tarka); who had defeated his enemies with the help of his insight; who was like a peacock roaming about the garden called the school of Madhvāchārya; who was a devout worshipper of the god Rāmachandra; who was a bee delighting in the scent, the inner meanings, of the flowers called the *śāstras*; who had sharp words which cut down the opinion of the Māyāvādins; who was born at the lotus hands of the holy Surēndra Tīrtha (*i.e.* who was ordained by Surēndra Tīrtha), and who looked like another Vishṇu. Arumolimaṅgala, which had already been granted by prince (*kumāra*) **Achyuta,** which was composed of sixty *vṛittis* and which was now given by the king Śrīraṅgarāya, free of all taxes and with all privileges, belonged to the **Chōḷamaṇḍala-rājya,** situated on the south of the river **Kāvērī,** in the Ōhayūr-*pattika* of the **Tiruvārūr-chāvaḍi,** in **Kiḷkūrchchi** and in the **Kulōttuṅgachōḷa-vaḷanāḍu,** was bounded on the west and the north by **Parittiyūr,** on the south-east by **Vallagrāma,** on the east by the villages of **Kōvilpattu** and **Tiru-vaṭṭachchēri,** on the south by **Kōvilpattu** and the river **Puttāṟu,** and on the south-west by the village of **Vaḍapēṟ.** It was watered by the river Puttāṟu and a tank named **Kappaluḍaiyāṉ.**

(Vv. 44-63.) Vijayīndra, having received the gift of the village, distributed it among Brāhmaṇs for the merit of the king Che(Śe)vvappa and prince Achyutēndra and of himself. Here follow the list of donees :—

(See table, below.)

(V. 64.) This is the *śāsana* of Śrīraṅgarāya: his praises.

(V. 65.) This deed was drafted by Svayambhū, son of Sabhāpati.

(V. 66.) The engraver of the *śāsana* was Gaṇapayāchārya, son of Vīraṇa.

(Vv. 67-71.) The usual imprecatory verses.

Table shewing the distribution of shares of the village granted.

No.	Name of the Donee.	His father's name.	Gōtra.	Sûtra.	Śākhā.	Share.
1	Sōmā-Bhaṭṭa	Appala Bhaṭṭa	Śāṇḍilya	.....	Ṛik	3
2	Kēśava Bhaṭṭa	Chenni Bhaṭṭa	Viśvāmitra	......	Do.	3
3	Veṅkaṭi Bhaṭṭa	Lakshmaṇa Bhaṭṭa	Bhāradvāja	......	Yajus	3
4	Śaṅkaranārāyaṇēndra	Vāraṇāsi (?)	Agastya	Bōdhāyana	Do.	3
5	Raṅganātha	Nāraṇa Bhaṭṭa	Kauśika	......	Do.	3
6	Rāmā-Bhaṭṭa	Appākuṭṭi	Nidhruva Kāśyapa.	......	Ṛik	3
7	Tirumala Bhaṭṭa	Honni Bhaṭṭa	Vasishṭha	......	Do.	3
8	Dānappaya	Narasaṇa Dāsa	Bhāradvāja	......	Do.	4
9	Hastakam Tirumalaya	Ellam-Bhaṭṭa	Bhāradvāja	......	Yajus	5
10	Bhāgavatam Veṅkaṭaya	Sūryanārayaṇa Makhin.	Kauśika	......	Do.	4
11	Kṛishṇa Bhaṭṭa	......	Hārita	......	Do.	2
12	Chakra Śāstrin	Perumāḷ	......	......	Do.	2
13	Rāmayārya	Nainār	Ātrēya	......	Do.	2
14	Naināraārya[1]	......	......	......	......	2
15	Narasam-Bhaṭṭa	Pinna-Narasaya	Kāmakāyana Viśvāmitra.	......	Ṛik	2
16	Pāṇikēśvara	Narasam-Bhaṭṭa	Kauṇḍinya	......	Yajus	2
17	Sūryanārāyaṇa Bhaṭṭa Kiṇū.	......	......	......	......	2
18	Kōnēri Bhaṭṭa	Upādhyāya	Bhāradvāja	......	Yajus	2
19	Rāmā-Dikshita	......	......	......	......	2
20	Narahari	Nārāyaṇa Bhaṭṭa	Hārita	......	Yajus	2
21	Sūryanārāyaṇa of Tiruvārūr.	......	......	......	......	2
22	Rāma	Sarasvatyaṇṇaya	Ātrēya	......	Yajus	2
23	Veṅkaṭādri of Tyāgasamudram.	......	......	......	......	2
				Total Number of Shares		60

[1] The full form of this name cannot be made out.

INDEX.[1]

[1] The figures refer to pages; *n.* after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used :—*ch.*=chief; *co.*=country; *di.*=district, division; *do.*=the same, ditto; *dy.*=dynasty; *E.*=Eastern; *f.*=female; *feud.*=feudatory; *k.*=king; *m.*=man; *ri.*=river; *s. a.*=see also; *sur.*=surname; *te.*=temple; *vi.*=village, town; *W.*=Western.

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ADDITIONS TO INDEX, VOL. XI.

* The days particularised on the pages indicated by Italic numbers are given as belonging not to the bright and dark fortnight, but to the first and second half of the month.